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ILLUMINATING DISCOURSES *on the* NOBLE QURAN

TAFSIR ANWARUL BAYAN

By

Mufti Muhammad Aashiq Elahi Muhajir Madani



DARUL-ISHAAT

Karachi-Pakistan.



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ON THE

NOBLE QURAN

TAFSIR ANWARUL BAYAN

By: Mufti Muhammad Aashiq Elahi Muhajir Madani رحمة الله عليه

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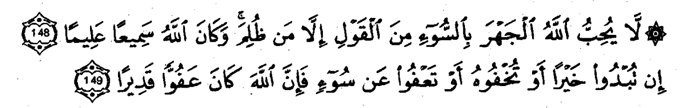
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(148) Allāh does not like the open expression of evil talks save by him who is oppressed. Allāh is All Hearing, All Knowing. (149) If you do good openly or conceal it or pardon evil, then indeed Allāh is Pardoning, Powerful.

ALLĀH DETESTS THE EXPRESSION OF EVIL SPEECH

Allāh dislikes that evil talks be broadcast. The only exception is when a person makes public the oppression that he suffered so that others may safeguard themselves therefrom. In this way, the oppressed person may receive some assistance and the oppressor may be restrained when he realises that his name is being spoiled.

In this regard, Allāma Ibn Kathīr رحمة الله عليه reports a narration of Sayyidina Abu Huraira رضى الله عنه. He narrates that once a person complained to the Holy Prophet صلى الله عليه وسلم about his neighbour who was giving him excessive difficulty. The Holy Prophet صلى الله عليه وسلم advised the person to place all of his household goods on the road.

When the person complied with the advice of the Holy Prophet صلى الله عليه وسلم, everyone passing by asked him why he was outside. When he replied that it was because of the troubles that his neighbour was giving him, people began to curse the neighbour. In this way, the neighbour was disgraced and finally told the person to return to his home, taking an oath by Allāh that he would never cause any difficulty to him in future.

The verse prohibits all forms of verbal sins, be it back-biting, slander, faultfinding, carrying tales, etc. The sins of others should be concealed. Those who thrive on publicising the faults and sins of others, indulging in back-biting and tale carrying, are casting themselves to destruction and subjecting themselves to the eternal torments of the Ākhirah *(Hereafter)*.

If a person is wronged by another, the best cause of action is to pardon the wrongdoer. If this is not possible, he may take revenge exactly as he was wronged, not exceeding the wrong done to him. If he exceeds the wrong done to him, he will become the oppressor.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "All of the sin of two people swearing each other will accrue to the one who

started the swearing, unless the wronged person exceeds." [*Muslim ,v. 2, p.321*] When the wronged person exceeds the permitted revenge, he will also be sinful.

"Allāh is All Hearing, All Knowing." Allāh hears all those who spread evil talks, talk evil things and those who oppress others, either from the beginning or in revenge. He knows all of this and will punish the transgressors accordingly.

"If you do good openly or conceal it or pardon evil, then indeed Allāh is Pardoning, Powerful." This verse informs that Allāh is Aware of every good deed a person may do, be it in private or in public, be it a physical form of devotion or a financial form. Allāh is also Ever Aware of the forgiveness of the oppressed person, and will also forgive in a like manner. Allāh is Most Powerful and able to grant rewards to all these people.

Allāh says in Surah Nūr, *"They should forgive and overlook. Do you not like that Allāh forgives you? Allāh is Most forgiving, Most Merciful"* (*Surah 24, verse 22*). Allāh loves the person who forgives others and will accord him lofty stages and honour in both the worlds.

Sayyidina Abu Kabsha Anmāri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There are three things which I mention on oath. They are (1) that the wealth of a servant will not decrease by charity *(Sadaqa)*. (2) Allāh will increase the honour of the person who is patient when he is oppressed and (3) Allāh will open the door to poverty to that person who opens the door to begging from people." (i.e. He will always remain impoverished). [*Tirmidhi*]

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said that Sayyidina Mūsa عليه السلام once enquired of Allāh who was the most honoured person in His sight. Allāh replied, "The person who forgives despite having the ability to avenge himself." [*Mishkāt, p. 434*]

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh will conceal the secrets of the person who guards his tongue. Allāh will restrain His punishment from the person who restrains his anger, and Allāh will accept the excuse of the one who excuses himself before Allāh (i.e. Allāh will forgive the person who repents)." [*Ibid*]

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ
سَبِيلًا ﴿150﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿151﴾
وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ
أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿152﴾

(150) Indeed those who disbelieve in Allāh and His messengers, seek to draw a distinction between Allāh and His messengers, those who say, "We believe in some and disbelieve in some," and seek to adopt a path between these,... (151)

Such people are true disbelievers. We have prepared for the disbelievers a humiliating chastisement. (152) Those who believe in Allāh and His messengers, and do not draw a distinction between any of them, such are those whom We shall soon give to them their rewards. Allāh is Most Forgiving, Most Merciful.

IT IS OBLIGATORY TO BELIEVE IN ALLĀH AND ALL HIS MESSENGERS

The author of "Mālimut Tanzīl"(*v. l, p.494*) writes that *"those who disbelieve in Allāh and His messengers"* refers to the Jews. They believed in Sayyidina Mūsa عليه السلام, the Torah and Sayyidina Uzair عليه السلام, but refused to believe in Sayyidina Isā عليه السلام and Sayyidina Muhammad صلى الله عليه وسلم. They also refuted the Injīl and the Qur'ān. They thus believed in Allāh and some of His messengers, but rejected others.

Those who believe in Allāh and refute any of His messengers are disbelievers *(Kuffār)*. This is what is meant by drawing a distinction between Allāh and His messengers. Accepting some of them and rejecting others constitutes drawing a distinction between the messengers themselves. Rejecting any one of the Prophets عليهم السلام also renders one a disbeliever *(kāfir)*.

"Ruhul Ma'ānī" (*v. 6 p.4*) narrates from Sayyidina Qatādah رحمة الله عليه that the verse refers to both the Jews and the Christians. While the Jews rejected the Prophethood of Sayyidina Isā عليه السلام, the Christians rejected that of Sayyidina Muhammad صلى الله عليه وسلم. In this way both groups left the religion *(Dīn)* of Allāh.

"... such people are true disbelievers. We have prepared for the disbelievers a humiliating chastisement." There is no doubt regarding their disbelief *(kufr)* and its consequences.

After making mention of the disbeliever *(Kuffār)*, Allāh then speaks of the Believers *(Mu'minīn)*. Allāh says, *"Those who believe in Allāh and His messengers, and do not draw a distinction between any of them, such are those whom We shall soon give to them their rewards. Allāh is Most Forgiving, Most Merciful."*

Allāh says towards the end of Surah Baqarah, *"The messenger believes in what was revealed to him, and so do the Believers (Mu'minīn). They all believe in Allāh, His angels, His book and His messengers. (They say) 'We do not draw a distinction between any of His messengers.* [*Surah 1, verse 285*]

Allāh will only accept the Belief *(Imān)* of a person when he believes in all the necessary requirements of Belief *(Imān)*. A person will still be considered to be infidel *(kāfir)* if, despite believing in Allāh, he rejects belief in the angels, any messenger, or any of those things that have been established from Allāh and His Prophets عليهم السلام.

It is the unique at tribute of the people of Islām that they believe in all these requirements. They revere all Prophets عليهم السلام and would not tolerate a word of blasphemy against any of them, be it against Sayyidina Mūsa عليه السلام or Sayyidina Isā عليه السلام, just as this would not be tolerated against their noble Holy Prophet Muhammad صلى الله عليه وسلم.

Whenever such statements have been mentioned against Sayyidina Isā عليه

السلام, or any other Holy Prophet عليه السلام in the various Bibles, it was always the Muslims who brought it to the attention of the Christians. It has always been the Muslims who have been defending the honour of the Prophets عليهم السلام whenever they have been blasphemed by the lecherous tongues of people.

يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ
مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ
مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا ﴿153﴾ وَرَفَعْنَا
فَوْقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا۟ فِى ٱلسَّبْتِ
وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿154﴾

(153) The People of the Book ask you to reveal to them a Book from the heavens. In deed they have asked even greater things of Mūsa عليه السلام. They said (to him), "Show Allāh to us before our eyes!" So a streak of lightning seized them because of their oppression. Then they took to the (worship of) the calf after the clear signs had come to them; but We forgave them all of this and granted to Mūsa عليه السلام evident authority. (154) We lifted the mountain above their heads to take a solemn covenant from them, and told them, "Enter the door prostrate!" And We told them, "Do not transgress with regard to the Sabbath!" and We took from them a firm covenant.

THE FUTILE QUESTIONS OF THE JEWS, THEIR EVIL WAYS AND THE COVENANT TAKEN FROM THEM

The Qur'ān makes extensive mention of the evil of the Jews. They never intended to believe, yet they made excessive demands from the Holy Prophets عليهم السلام that hurt these noble souls. This verse mentions one of their demands where they requested that a divine scripture be revealed to them that they could feel and hold. They requested this as an attestation to the apostleship of the Holy Prophet صلى الله عليه وسلم, and promised to believe in him should he bring this miracle to pass.

A similar request was made by the Polytheists of Makkah, as stated in Surah Bani Isrā'īl, *"We will never believe in your ascension (to the heavens) till you reveal to us a Book that we may read"* [*Surah 17, verse 93*]. These were all excuses not to believe and to delay the matter.

Allāh says in Surah An'ām, *"If We reveal to you a Book on paper that they can touch with their hands, those who disbelieve will say, 'This is only manifest magic!"* [*Surah 6, verse 7*]

Although Allāh had made many miracles apparent through the hands of the Holy Prophets عليهم السلام, the disbelievers still demanded to see more, saying that they will believe when these are displayed. Allāh is not constrained to fulfil their wishes, yet He, because of His mercy, had caused the occurrence of many

miracles at their request [one of these being the splitting of the moon by the Holy Prophet صلى الله عليه وسلم However, since they never intended to believe, they dismissed all of these as magic.

Their persistent requests were intended to hurt the Holy Prophet صلى الله عليه وسلم who always desired that they become Muslims. Allāh consoles His Holy Prophet صلى الله عليه وسلم by telling him not to be concerned over them because *'indeed they have asked even greater things of Mūsa عليه السلام. They said (to him), 'Show Allāh to us before our eyes!"*

The same incident is mentioned in Surah Baqarah thus, *"When you told Mūsa عليه السلام, 'We shall never believe in you till you show Allāh to us before our very eyes."'* This world is not a befitting enough stage to witness the grandeur of Allāh. He will be seen only in Heaven *(Jannah)*. When Sayyidina Mūsa عليه السلام requested to see Allāh, a mountain crumbled at the descent of a minute degree of Allāh's illumination and Sayyidina Mūsa عليه السلام fell unconscious. If such a great Holy Prophet عليه السلام and a mountain were unable to bear the sight of even this little bit, how was it then possible that others see Allāh in all His grandeur and splendour?

When Sayyidina Mūsa عليه السلام went to the mountain for a period of forty days, the Bani Isrā'īl began to worship the calf. Upon his return, he admonished them and then took seventy of them back with him to the mountain where they repented to Allāh. When they reached the mountain, they heard the speech of Allāh addressed to Sayyidina Mūsa عليه السلام, as well as to them. Allāh told them to worship Him and no other. They said that they will never believe that it was Allāh till they saw Him before their very eyes. It was then that *"a streak of lightning seized them due to their oppression."* Asking for something that is not possible in this world is referred to as oppression.

"Then they took to the (worship of) the calf after the clear signs had come to them..." The author of "Ruhul Ma'āni" writes that *"the clear signs"* refer to the miracles that Sayyidina Mūsa عليه السلام displayed before pharaoh *(Fir'aun)*. These were the staff, the shining hand and the splitting of the sea, when pharaoh *(Fir'aun)* and his army were destroyed and the Bani Isrā'īl were saved.

He also writes that *"the clear signs"* could also refer to the natural signs pointing to the Oneness of Allāh, which are apparent to every person. Despite all of these, they still took to the worship of the calf.

".....but We forgave them all of this..." The details of this were discussed in the commentary of Surah Baqarah where it was mentioned that those who did not worship the calf were instructed to kill those who did worship. In this way, thousands were put to death and on account of this, *"He pardoned you, for indeed He is Most Pardoning, Most Merciful." [Surah Baqarah, verse 54]*

"....and granted to Mūsa عليه السلام evident authority." The author of "Rūhul Ma'āni" writes that this was the authority that Allāh vested in Sayyidina Mūsa عليه السلام whereby he instructed them to execute one another as a means of gaining Allāh's pardon. The author of "Mālimut Tanzīl" is of the opinion that this refers to the miracles of Sayyidina Mūsa عليه السلام, whereby he proved his apostleship.

"We lifted the mountain above their heads to take a solemn covenant from them..."

This episode was mentioned in Surah Baqarah and is also mentioned in Surah A'rāf When Sayyidina Mūsa عليه السلام presented the Torah to the Bani Isrā'īl and commanded them to practise it, they refused. At that instance Allāh raised the mountain from its place and suspended it above their heads. They were again told to practice upon the Torah and this time they accepted, taking a covenant to the effect. However, as Allāh says in Surah Baqarah, *"Then you turned away after that." [Surah 2, verse 64]*

".....and (We) told them, 'Enter the door prostrate!" This has also been discussed in Surah Baqarah and will be mentioned in Surah A'rāf. When the Bani Isrā'īl emerged from the Valley of Teeh, they were told to enter a town bowing down in humility. They, however, entered literally dragging themselves on their posteriors. The details of this incident are mentioned in verse *58* of Surah Baqarah.

"And We told them, 'Do not transgress with regard to the Sabbath!" This episode was also discussed in Surah Baqarah and will be mentioned in Surah A'rāf. The Bani Isrā'īl were instructed not to fish on Saturdays, when, as a test for them, the fish would be abundant on Saturdays. They evaded the prohibition by digging a dam alongside the sea, joining the two with canals. The fish would then be drawn into the dam by the water and were unable to escape from it when they closed the linking gates. These fish would then be hauled in on Sundays. They thus contravened the order of Allāh.

"......and We took from them a firm covenant." The covenant entailed adhering to all of Allāh's commandments and avoiding the things He had prohibited for them. They, however, breached this covenant.

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا
غُلْفٌۢ ۚ بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (155) وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ
مَرْيَمَ بُهْتَٰنًا عَظِيمًا (156) وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا
قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ
عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا (157) بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا
(158) وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ
شَهِيدًا (159)

(155) Then (they are accursed) because of their breach of their covenant, their disbelief in the Allāh's verses, their unlawful slaying of the Prophets عليهم السلام and their statement, "Our hearts are veiled." Rather Allāh had placed a seal upon their hearts because of their disbelief, so only a few of them believe... (156) .....And (they are accursed) because of their disbelief and their horrendous slander of Maryam عليها السلام... (157) And because of their statement "Without

doubt we have killed Masīh, Isa, the son of Maryam, the messenger of Allāh." They never killed him, nor did they crucify him, but they were cast into doubt. Indeed those who dispute regarding him are definitely in doubt. The only knowledge they possess is pursuit of speculation. With certainty, they never killed him... (158) but Allāh raised him towards Himself Allāh is Mighty, the Wise.(159)Every individual of the People of the Book shall believe in him before his death, and on the Day of Judgement, he shall be a witness against them.

FURTHER MENTION OF THE DISBELIEF AND MISCHIEF OF THE JEWS

Allāh makes mention of many misdemeanours of the People of book *(Ahlul kitāb)* in this verse. He mentions *"their breach of their covenant, their disbelief in the Allāh's verses, their unlawful slaying of the Prophets* عليهم السلام *and their statement, 'Our hearts are veiled! (i.e. Our hearts are sealed against other religions (D'īns). Rather Allāh had placed a seal upon their hearts because of their disbelief so only a few of them believe..."*

The author of "Rūhul Ma'āni" writes in his interpretation of this verse that Allāh had dealt with them the way He had because of all the misdeeds mentioned. The punishment that they received was on account of the sins enumerated in the verse, as well as *"because of their disbelief and their horrendous slander of Maryam* عليها السلام *and because of their statement, 'Without doubt we have killed Masīh, Isa, the son of Maryam, the messenger of Allāh."*

The commentator Abu Hayān رحمة الله عليه is of the opinion that all of these sins caused them to be accursed in the sight of Allāh (as translated above). This he substantiates with the verse in Surah Mā'idah (Surah 5, verse 13) where Allāh says in similar words, *"Then because of their breach of their covenant We cursed them."*

In Surah Baqarah (*Surah 2, verse 88*) as well, after mention of their statement that their hearts are veiled, Allāh says, *"but We cursed them because of their disbelief and only a few of them believe."* In the verses under discussion here Allāh says, *"Rather Allāh had placed a seal upon their hearts because of their disbelief so only a few of them believe."* While they considered themselves fortunate that they were not accepting Islām, Allāh actually deprived them of this great boon by sealing their hearts.

The Jews slandered Sayyidah Maryam عليها السلام despite the fact that Sayyidina Isā عليه السلام cleared his mother's name and attested to her chastity while still an infant in her lap, as mentioned in Surah Maryam (*Surah 19, verses 30 to 36*) where he said, *'I am the servant of Allāh. He gave me the Book and made me a Nabi (messenger)* .... "The Qur'ān also attests to this fact, as Allāh says in Surah Tahrīm, *"And Maryam, the daughter of Imrān, whose chastity We have protected..."* [*Surah 66, verse 12*]

Undeterred by all of this, the Jews still accused her of adultery and then resolved to murder Sayyidina Isā عليه السلام himself. They claimed, *"Without doubt we have killed Masīh, Isā, the son of Maryam, the messenger of Allāh."* At this juncture, the author of "Rūhul Ma'āni" writes that the Jews never accepted Sayyidina Isā عليه السلام to be a messenger of Allāh. They were merely being sarcastic when they

referred to him as "the messenger of Allāh". He adds that another interpretation of the statement is to say that these words ("the messenger of Allāh") were not their words, but Allāh had added them to emphasise the position of Sayyidina Isā عليه السلام.

"They never killed him, nor did they crucify him, but they were cast into doubt." The commentators differ about the actual manner in which the Jews were cast into doubt. Sayyidina Ibn Abbās رضى الله عنه narrates that when some Jews imprisoned Sayyidina Isā عليه السلام and his mother, he cursed them. Consequently, they all were transformed into monkeys and pigs. When their leader (Yahūda) received news of this, he consulted the others and they eventually decided to kill Sayyidina Isā عليه السلام.

As they marched to execute their sinister plan, Allāh instructed Jibrīl عليه السلام to raise Sayyidina Isā عليه السلام to the heavens. A Jew by the name of Taytanūs went to collect Sayyidina Isā عليه السلام, but did not find him there. Allāh transformed this Jew into the likeness of Sayyidina Isā عليه السلام, and he was then killed by the others and placed on the cross.

Sayyidina Wahb bin Munabbah رحمة الله عليه relates that when the Jews came to assassinate Sayyidina Isā عليه السلام, he was present in a house with all of his seventy disciples *(Hawariyyin)*. Allāh made them all look just like Sayyidina Isā عليه السلام. The Jews declared that they were bewitched and swore to kill all of them if Sayyidina Isā عليه السلام did not surrender himself. Sayyidina Isā عليه السلام then addressed his disciples, asking which of them were prepared to sacrifice his life in exchange for Heaven *(Jannah)*. One of them then went forward and claimed to be Sayyidina Isā عليه السلام. Consequently, he was killed and crucified, and Sayyidina Isā عليه السلام was raised to the heavens. Sayyidina Qatādah, Mujāhid and others رحمة الله عليه are also of this opinion.

Another version is that there was a hypocrite amongst the disciples of Sayyidina Isā عليه السلام. He told the Jews that he would lead them to Sayyidina Isā عليه السلام and even took payment of thirty dirhams. Upon reaching the house, he discovered that Sayyidina Isā عليه السلام was already raised to the heavens. Allāh transformed this hypocrite into the form of Sayyidina Isā عليه السلام, and the Jews killed him instead. Besides the above incidents others have also been reported. [*"Rūhul Ma'āni" v. 6 p.10*]

Allāma Baghawi رحمة الله عليه narrates in "Ma'ālimut Tanzīl"(*v. 1, p.492*) that the Jews appointed a sentry to guard Sayyidina Isā عليه السلام when they imprisoned him. This sentry was transfigured into the form of Sayyidina Isā عليه السلام and killed, while Sayyidina Isā عليه السلام was raised to the heavens.

Certain European researchers have publicised another version of the story. They say that the Jews persistently complained to their Roman leaders that a person had left their Religion *(D'īn)*, has attracted the youths towards him, and has caused a split among them. They protested that his followers were increasing by the day and that he was a danger to the Roman Empire as well since he did not submit to any authority. They entreated that if he was not stopped, he would grow to be a threat for all of them. Since the Romans paid little attention to the religious affairs of the Jews, it was difficult to convince them to put an end to Sayyidina Isā عليه السلام. It was for this reason that the Jews resorted to persuading

them about the danger that Sayyidina Isā عليه السلام posed to their government.

One Friday evening before sunset, they gathered in large numbers and again pleaded with the ruler to issue a warrant for the execution of Sayyidina Isā عليه السلام. They desired that the execution take place before the dawn of Saturday, which would occur after sunset. The ruler finally declared that Sayyidina Isā عليه السلام be crucified and that the condemned person carry the cross to the gallows. The Jews were exuberant and, in large numbers, they followed the soldiers detailed to bring Sayyidina Isā عليه السلام to the gallows.

The distance from his home to the gallows was long, the cross heavy, and Sayyidina Isā عليه السلام was slightly built, being emaciated by his extensive travels. He therefore walked very slowly. The Jews, many of them youths who were extremely opposed to Sayyidina Isā عليه السلام, taunted him en route. The soldiers instructed one of these youths to assist in carrying the cross since it was too much for Sayyidina Isā عليه السلام. The youth, one of the fiercest opponents to Sayyidina Isā عليه السلام, happily accepted the task so that the execution may take place before sunset as they desired.

When the soldie. at the gallows saw the Jewish youth approaching with the cross on his back, they assumed that he was the condemned person. Therefore, according to their instructions, they proceeded to place him on the cross. Despite his protests, they killed him because they did not understand his language and because every convicted person will try to save himself by making similar protests. The Jews, being far from the scene also thought that Sayyidina Isā عليه السلام was crucified.

Allāh raised His messenger to Him and confounded the schemes of the disbelievers (Kuffār). Allāh says with regard to this episode, "They planned and Allāh planned, and Allāh is the best of planners."

".....indeed those who dispute regarding him are definitely in doubt. The only knowledge they possess is pursuit of speculation." Those who thought that they killed Sayyidina Isā عليه السلام were plagued by the enigma that if they killed Sayyidina Isā عليه السلام, what happened to their person (whom they had sent to fetch him)? If that person was killed, then what happened to Sayyidina Isā عليه السلام?

"With certainty, they never killed him but Allāh raised him towards Himself" "The Holy Prophet صلى الله عليه وسلم met Sayyidina Isā عليه السلام on the fourth heaven when he went for Ascension *(Mi'rāj)*. He shall descend towards the approach of the Day of Judgement, fight wars against the disbelievers *(Kuffār)* and establish justice on earth.

Allāh says in verse 55 of Surah Āl Imrān, *"When Allāh said, 'O Isā, I shall cause you to pass away, raise you unto Me, purify you from those who disbelieve and make those who follow you above those who disbelieve till the Last Day."* The discussion of this verse should be referred to for further details.

"Allāh is Mighty, the Wise." He is perfectly capable of transfiguring people and none may alter His decrees. He may raise people towards Him, or leave them to be upon this earth. Everything is done according to His wisdom.

"Every individual of the People of the Book shall believe in him before his death..."

Every Jew and Christian shall believe in Sayyidina Isā عليه السلام to be a messenger of Allāh (not His son) when he sees the reality of the next world before him while of his deathbed. However, this Belief *(Imān)* will not rescue him and he will remain a disbeliever *(kāfir)*. [*"Ruhul Ma'āni" v. 6 p.17*] This is the opinion of Sayyidina Dhahhāk, Ikrama and Mujāhid رحمة الله عليه, as well as that of Sayyidina Ibn Abbās رضى الله عنه.

Other commentators have rendered a slightly different explanation. They interpret it to mean that every person of the People of book *(Ahlul kitāb)* will believe in Sayyidina Isā عليه السلام before his death i.e. before the death of Sayyidina Isā عليه السلام just before judgment day *(Qiyāmah)*.

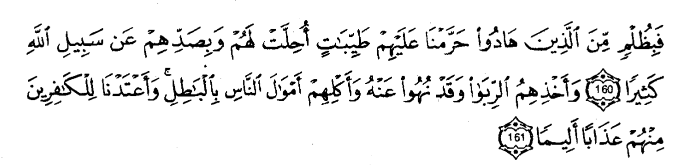
Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "By the Being in whose hands is my life! Soon the son of Sayyidina Maryam عليها السلام shall descend among you. He shall judge between you, shall be just, shall demolish the cross that the Christians worship (in this way he will declare his immunity from their beliefs and religion *(D'īn)* and the fact that it is false), shall kill all pigs (this will also be with the view to refute the Christians), will abolish Jizya (none shall have the option to pay Jizya; they will have to either accept Islām or be executed), and he shall be so generous with wealth that none shall be left in want. At that time a single prostration *(sajdah)* shall be more valuable than the entire world and whatever it contains." After reporting this much, Sayyidina Abu Huraira رضى الله عنه recited the verse *"Every individual of the People of the Book shall believe in him before his death..."*[*Bukhari v. 1, p.490*]

Sayyidina Abu Huraira رضى الله عنه intended to illustrate that every person of the People of book *(Ahlul kitāb)* shall then believe in Sayyidina Isā عليه السلام after his return to the world. According to a narration of "Ma'ālimut Tanzīl", after reciting the verse Sayyidina Abu Huraira رضى الله عنه thrice repeated, "Before the death of Sayyidina Isā عليه السلام" i.e. *"Every individual of the People of the Book shall believe in him* [in Sayyidina Isā عليه السلام] *before his* [Sayyidina Isā عليه السلام's] *death."*

The author of "Rūhul Ma'āni" writes that this is also the reported opinion of Sayyidina Ibn Abbās رضى الله عنه, Sayyidina Hasan رحمة الله عليه and Qatādah رحمة الله عليه. He adds that every individual of the People of book *(Ahlul kitāb)* present at the time of the descent of Sayyidina Isā عليه السلام will believe in him before his death and all religion *(D'īn)* s will be vanquished to be survived only by Islām.

"...and on the Day of Judgement, he shall be a witness against them." He will testify that the Jews falsified him and that the Christians called him the son of Allāh. [*"Ruhul Ma'āni"*]

This portion of the verse may also mean that he will testify that he had conveyed the message to them, but they still resorted to polytheism *(shirk)*. [*Mālimut Tanzīl*]



(160) Because of the oppression of the Jews, We forbade them from the pure things that were permissible for them; and because of their excessive prevention from the path of Allāh. (161) .... and because they took usury when they were prohibited from it; and because they usurped the wealth of others by deceitful means. We have prepared an excruciating punishment for the disbelievers from among them.

THE JEWS WERE DEPRIVED OF PURE THINGS BECAUSE OF THEIR ILLEGAL DEALINGS AND CONSUMPTION OF USURY

The verses mention that the Jews were prohibited from eating certain pure and wholesome things because they indulged in many major sins. They murdered the Prophets عليهم السلام, breached their promise to Allāh, falsified the Prophets عليهم السلام and took interest whereas it was forbidden to them in the Torah.

Another reason was *"they usurped the wealth of others by deceitful means."* Their scholars took bribes from the people and usurped their wealth in other ways as well. Consuming the wealth of others is common among the Jews. The details of this can be found in the discussion of verse 69 of Surah Baqarah.

The author of "Ma'ālimut Tanzīl" writes that every time the Jews perpetrated one of these atrocious sins, one of the pure things was forbidden to them. Some of these are mentioned in Surah An'ām and will be mentioned there Insha Allāh. After mentioning these things in verse 146 of Surah An'ām, Allāh says, *"This We granted them as retribution for their rebellion"*

Certain things that were forbidden in the time of Sayyidina Mūsa عليه السلام were permitted in the Shari'ah of Sayyidina Isā عليه السلام, who told the people, *"I make lawful for you some of that which was forbidden unto you."* [*Surah Āl Imrān, verse 50*]

Another reason for the Jews being deprived was that they prevented others from accepting the truth. They assassinated the Prophets عليهم السلام so that others may not benefit from them.

Then they were always in the forefront of the usurers despite the fact that the Torah prohibited them from this sin. This is the most effective way of becoming wealthy. They grant loans to the poor at exorbitant interest rates and then still compound it by adding interest to the interest. This leads to the interest eventually exceeding the original capital. It entails taking unfair advantage of the plight of the poor and being unsympathetic towards them.

The Ummah of the Holy Prophet صلى الله عليه وسلم have also been prohibited from his practice, but it is unfortunate that many still freely indulge themselves. The entire system of banking revolves around interest and the Jews control these banks. Instead of refraining from this, today's so-called Muslims attempt to make it permissible by terming it transactions of profit.

Some critics say that the Scholars *(Ulemā)* have plunged the Ummah into the darkness of retrogression by declaring interest to be unlawful *(Harām)*, whereas the other nations have progressed so far ahead! It is indeed surprising that they think that the Scholars *(Ulemā)* can prohibit anything by themselves. The

Scholars *(Ulemā)* merely convey the injunctions of Allāh. It is sad to notice that the same people who claim to detest the Jews adopt their despicable methods! They are impressed by the growing content of their vaults, but are heedless of the consequences of the Hereafter *(Ākhirah)*!

As the Jews were legally deprived of the pure things, so too are today's people also physically deprived. The things that offered pleasure fifty years ago no longer hold any joy for people. Animals are slaughtered in various countries in direct contravention of the laws of Islām. The meat is consumed by all and sundry without a dint upon their consciences. Consequently, there is no enjoyment in eating such food.

The details regarding interest can be referred to in the discussion of verse 275 of Surah Baqarah.

"We have prepared an excruciating punishment for the disbelievers from among them." After their punishment in this world (prohibition of pure things), they will be subjected to the torments of the Hereafter *(Ākhirah)* if they die in the condition of disbelief *(kufr)*.

لَّٰكِنِ ٱلرَّٰسِخُونَ فِي ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ ۚ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أُوْلَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

(162) However, those of them [the People of book (Ahlul kitāb)] who are well-grounded in knowledge and the believers believe in what was revealed to you [O Muhammad صلى الله عليه وسلم] and what was revealed before you. They are the ones who establish Salāh, pay Zakāh and believe in Allāh and the Last Day. These are the ones on whom We shall soon confer an immense reward.

THOSE WHO WERE WELL GROUNDED IN KNOWLEDGE FROM THE PEOPLE OF BOOK *(AHLUL KITĀB)* ACCEPTED BELIEF *(IMĀN)*

This verse informs us that all the People of book *(Ahlul kitāb)* were not as described above. Some of them possessed sound knowledge of the previous divine scriptures and were people with deep insight into matters. They were people who *"establish Salāh, pay Zakāh and believe in Allāh and the Last Day."*

Allāh has promised tremendous rewards for such people. However, they were only few in number [such as Sayyidina Abdullāh bin Salām رضى الله عنه]; the majority of them remained steadfast on disbelief *(kufr)*. The same rewards have been promised to all those who possess Belief *(Imān)* and do righteous deeds.

۞ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ

وَهَـٰرُونَ وَسُلَيْمَـٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَـٰهُمْ عَلَيْكَ مِن قَبْلُ
وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾ رُّسُلًا مُّبَشِّرِينَ
وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا
﴿١٦٥﴾ لَّـٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَـٰٓئِكَةُ يَشْهَدُونَ ۚ
وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾

(163) Indeed We have sent revelation to you just as We had sent revelation to Nūh عليه السلام and the Holy Prophets عليهم السلام after him. And We have sent revelation to Ibrahīm, Ismā'īl, Is'hāq, Ya'qūb, his grandsons, Isā, Ayyūb, Yunus, Harūn and Sulaymān. And We gave Dawūd عليه السلام the Zabūr. (164) And We have sent many more messengers; the narratives of some We have narrated to you before and the narratives of some We have not narrated to you. Allāh specially spoke to Mūsa عليه السلام. (165) We have sent many Prophets عليهم السلام who conveyed glad tidings and warnings so that mankind may have no argument against Allāh after these messengers. Allāh was Ever Mighty, The Wise. (166) But Allāh Himself testifies to that which He revealed to you. He revealed it with full knowledge; and the angels also testify. Allāh suffices as a Witness.

THE WISDOM OF SENDING HOLY PROPHETS AND THE MENTION OF CERTAIN PROPHETS عليهم السلام

These verses were revealed in reply to the surprise of some people that the Holy Prophet صلى الله عليه وسلم could be a messenger of Allāh and receive revelation. Allāh informs them that this is no new occurrence since numerous other Holy Prophets in the past also received revelation.

These verses also serve as a reply to those people who were astonished at the fact that a human being can be a messenger of Allāh. Any person who is aware of the chain of Holy Prophets will know that they were all human beings. These verses inform people that they should accept the apostleship of the Holy Prophet صلى الله عليه وسلم even though they were previously unaware of the Holy Prophets before him. Belief *(Imān)* cannot be achieved merely by logical reasoning.

Thereafter Allāh makes specific mention of certain Prophets عليهم السلام who were renowned in Jewish circles. Of these, Sayyidina Ibrahīm عليه السلام and Ismā'īl عليه السلام were well known amongst the Quraish of Makkah, who were the progeny of these noble souls. They believed that they were followers of the creed of Sayyidina Ibrahīm عليه السلام and even performed the Hajj as they thought he had done. However, polytheism *(shirk)* still remained in their hearts and they refused to submit to Oneness of Allāh *(Tauhīd)*.

Besides the Prophets عليهم السلام mentioned in the above verse, others are enumerated in Surah An'ām (*Surah 6, verses 84, 85 & 86*). They are Sayyidina Yusuf عليه السلام, Sayyidina Zakariyya عليه السلام, Sayyidina Yahya عليه السلام, Sayyidina Ilyās

عليه السلام, Sayyidina Yas'a عليه السلام and Sayyidina Lūt عليه السلام. Surah Maryam and Surah Anbiya make mention of Sayyidina Idrīs عليه السلام, while Surah Anbiya and Surah Sawd mention the name of Sayyidina Dhul Kifl عليه السلام. Surah A'rāf, Hud and Shu'arā mention the names of Sayyidina Hud, Sālih and Shu'aib عليه السلام in numerous verses of each Surah.

The above verse as well as verse 136 of Surah Baqarah speak about the "Asbāt" (grandsons). The commentators mention that these refer to the progeny of Sayyidina Ya'qūb عليه السلام. Every Prophet who was sent to the Bani Isrā'īl was from the progeny of Sayyidina Ya'qūb عليه السلام. Of the many that came between Sayyidina Mūsa and Isā عليه السلام, only the names of Sayyidina Zakariyya and Yahya عليه السلام are mentioned in the Qur'ān and Ahadīth. Scholars have heard the names of others from the Jews e.g. Sham'ūn, Shamwīl and Hiz'qīl عليهم السلام.

"And We gave Dawūd عليه السلام the Zabūr." The *"Zabūr"* is one of the four famous books revealed by Allāh and is also mentioned in Surah Bani Isrā'īl.

Of the 24 Holy Prophets عليهم السلام whose names appear in the Qur'ān, 23 have been mentioned above. The 24th is the final Holy Prophet Sayyidina Muhammad صلى الله عليه وسلم. The Ahlus Sunnah wal Jama'ah hold the belief that the father of mankind, Sayyidina Ādam عليه السلام was also a Holy Prophet of Allāh.

The Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement every Prophet will be under my flag, be he Ādam عليه السلام or any other." [*Mishkāt, p. 513*]

It is obligatory *(Fardh)* to believe in every one of the above 25 Prophets by their names. The others also have to be believed in as true Holy Prophets عليه السلام. In certain narrations their total number has been stipulated as approximately 124 000, of whom 313 were Holy Prophet. [*Mishkāt p. 511*]

Beliefs are based upon the Qur'ān and those Ahadīth that are "Mutawātirah". Since the above narration does not fall in either of the above categories, the Scholars *(Ulemā)* of the Ahlus Sunnah wal Jama'ah state that it is not a necessary condition of Belief *(Imān)* to believe in the above figure. It is sufficient for a person to say that he believes in all of Allāh's Holy Prophets and messengers عليهم السلام. In this way none of them will be excluded and none will be included who are not from among them. The reason for this is the verse, *"And We have sent many more messengers; the narratives of some We have narrated to you before and the narratives of some We have not narrated to you."*

A similar verse appears in Surah Mu'min where Allāh says, *"Without doubt We have sent many Holy Prophets before you, some of whom we have mentioned to you and some We have not mentioned."* [*Surah 40, verse 78*]

To believe in an unspecified number of Prophets عليهم السلام also holds the benefit that there exists a difference of opinion about Sayyidina Dhul Kifl عليه السلام. Some say that he was a Holy Prophet while others maintain that he was a pious bondsmen of Allāh. [*Refer to "Ma'ālimut Tanzīl" v. 3 p.265*]

"Allāh specially spoke to Mūsa عليه السلام." The Ahlus Sunnah wal Jama'ah hold the belief that speech is one of the eternal attributes of Allāh and the Qur'ān is the speech of Allāh. Man is incapable of understanding exactly how Allāh spoke

to Sayyidina Mūsa عليه السلام. The Qur'ān and Ahadīth contain no mention of this. It is incumbent that a Believer *(Mu'min)* believes in the truth of the matter despite his inability to understand how it actually occurred. Allāh is not confined to places and circumstances. He spoke to Sayyidina Mūsa عليه السلام in a manner befitting His noble countenance.

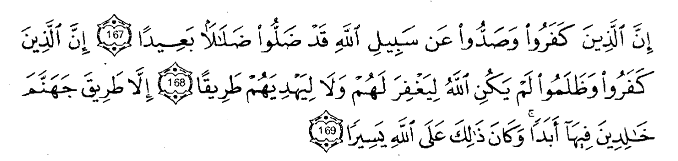
"We have sent many Prophets who conveyed glad tidings and warnings so that mankind may have no argument against Allāh after these messengers" Allāh sent the Prophets عليهم السلام to convey the message of Oneness of Allāh *(Tauhīd)* to the masses and instruct them with His worship. They gave the people of Belief *(Imān)* glad tidings of immense rewards in the Akhirah *(Hereafter)* and warned the rejecters of Hell.

Thus Allāh did so that people may not say, *"Why did You not send a Holy Prophet to us so that we may have followed your verses before we were disgraced and humiliated?"* [*Surah TāHā, verse 134*]

"Allāh was Ever Mighty, The Wise." Allāh is Capable of punishing whomsoever He wishes. According to His wisdom He sent the messengers عليه السلام so that people may not have an argument against Him, but His argument may prevail against them.

"But Allāh Himself testifies to that which He revealed to you. He revealed it with full knowledge; and the angels also testify. Allāh suffices as a Witness." "Ma'ālimut Tanzīl" (*v.1, p.105*) contains a narration of Sayyidina Ibn Abbās رضى الله عنه in which he reports that the leaders of Makkah once came to the presence of the Holy Prophet صلى الله عليه وسلم. They said, "O Muhammad صلى الله عليه وسلم, we have asked the Jews about you. We asked them whether Muhammad صلى الله عليه وسلم was described to them or not? They replied that they never knew him."

Soon thereafter a group of Jews passed by. The Holy Prophet صلى الله عليه وسلم told them, "Allāh knows well that you are aware that I am the Holy Prophet of Allāh." When they swore that they were ignorant of the fact, Allāh revealed the above verse. Allāh says that the truth of the Holy Prophet's صلى الله عليه وسلم apostleship was not based upon their (the Jews') affirmation. Allāh, in His Book (which is in itself a miracle) attests to this fact and so do all the angels. It makes no difference if foolish obstinate people do not admit it. The testimony of Allāh is more than sufficient, and none else is required.



(167)Undoubtedly those who disbelieve and prevent from the path of Allāh have wandered far astray. (168) Indeed those who disbelieve and oppress, Allāh will not forgive them, nor guide them on any path. (169) except the path of Hell, wherein they shall abide forever. This is ever so easy for Allāh.

THERE IS ONLY THE PATH TO HELL FOR THE DISBELIEVERS *(KUFFĀR)* AND THOSE WHO PREVENT OTHERS FROM THE PATH OF TRUTH

These verses contain a severe warning to those who disbelieve and then forbid others from believing. There is no hope that such persons will ever return to the right path since they have *"wandered far astray."*

"Indeed those who disbelieve and oppress..." Those who disbelieve oppress themselves and oppress others by not allowing them to believe. Regarding such people, Allāh says, *'Allāh will not forgive them, nor guide them on any path except the path of Hell, wherein they shall abide forever."* Since they were not prone to follow the path to Heaven *(Jannah)* in this world, they will be dragged upon the path of Hell by the angels on the Day of Judgment.

"This is ever so easy for Allāh." None can prevent Him from condemning the disbelievers *(Kuffār)* to the eternal doom of Hell and none can force Him to forgive them either

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟
فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا (170) يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا
تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ
رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟
ثَلَٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ سُبْحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا (171)

(170) O Mankind! Indeed the messenger has come to you with the truth from your Lord; so believe, it will be better for you. If you disbelieve, then verily to Allāh belongs whatever is in the heavens and earth. Allāh is ever All Knowing, The Wise. (171) O People of the Book! Do not commit excesses in your Religion (D'īn) and attribute the truth only to Allāh. The Masīh Isā, the son of Maryam was but the messenger of Allāh, His word that He cast to Maryam and a spirit from Him. So believe in Allāh and His messengers and do not say that there are three gods. It will be best for you to desist, Allāh is only One Deity. He is Pure from having children. To Him belongs what is in the heavens and what is in the earth. Allāh is Sufficient as a Defender.

THE DEVIATION OF THE CHRISTIANS AND THEIR BELIEF IN TRINITY

The above verses begin by addressing the whole of humanity collectively. Allāh says, *"O Mankind! Indeed the messenger has come to you with the truth from your Lord; so believe, it will be better for you."* Belief *(Imān)* is in itself a great good and it will save a person from the everlasting torment of the Ākhirah *(Hereafter)*

and shall allow him to enjoy the bliss of Heaven *(Jannah)*. On the other hand, *"If you disbelieve, then (Allāh is Independent because) verily to Allāh belongs whatever is in the heavens and earth."*

"Allāh is ever All Knowing, The Wise." The Belief (Imān) and disbelief (kufr) of people cannot be concealed from Allāh and He shall reward and punish according to His wisdom.

"O People of the Book! Do not commit excesses in you Religion (D'īn) and attribute the truth only to Allāh." The Christians believe that Sayyidina Isā عليه السلام is the son of Allāh and hold the belief of trinity to this day. The Jews claim that Sayyidina Uzair عليه السلام is the son of Allāh, they slander Sayyidah Maryam عليها السلام, reject the Prophethood of Sayyidina Isā عليه السلام and are adamant that they killed him.

Allāh refutes these beliefs in the Qur'ān, but they still hold them. In addition, the Christians go a step further by claiming (Allāh forbid) that Allāh had His son crucified as expiation for all of their sins. All of this amounts to being excessive in Religion *(D'īn)* and attributing lies to Allāh.

Whatever the People of book *(Ahlul kitāb)* have to say regarding Sayyidina Isā عليه السلام is all incorrect. Allāh then defines the position of His noble messenger by saying, *"The Masīh Isā, the son of Maryam was but the messenger of Allāh, His word that He cast to Maryam and a spirit from Him."*

One of the interpretations of Sayyidina Isā عليه السلام being the *"word"* of Allāh is as mentioned in Surah Yasīn, where Allāh says, *"The instruction of Allāh when He decrees something is that He says, 'Be!' and it comes to pass."* [*Surah 36, verse 82*]

It has been discussed in Surah Āl Imrān that when Sayyidah Maryam عليها السلام expressed surprise that she would bear a child when no man had touched her, the angel told her, *'In this way Allāh creates what He wills. When He decrees a matter, He has only to say, 'Be!' and it is"* (*Surah 3, verse 47*). Because Sayyidina Isā عليه السلام was not born normally, his birth is attributed directly to Allāh's instruction of "Kun!" (Be!).

The question then, arises why is only Sayyidina Isā عليه السلام referred to as Allāh's word when everything is created with the instruction of "Kun!"? Quoting from Imam Ghazali رحمة الله عليه, the author Of "Rūhul Ma'āni" writes that the birth of a child has two causes. One is the near and apparent cause (i.e. conception, pregnancy and delivery). The other is the further or hidden cause viz. Allāh's instruction of "Kun!" Since the first apparent cause was absent in the case of Sayyidina Isā عليه السلام, his birth can be related only to the second hidden cause which is the word of Allāh.

"Mālimut Tanzīl"(*v.l, p.502*) explains that the meaning of *"He cast to Maryam"* is that Allāh informed Sayyidah Maryam عليها السلام of the pending birth.

With regard to the phrase *"a spirit from Him,"* he writes that although Sayyidina Isā عليه السلام is a spirit like every other person, Allāh has specially mentioned him to express his elevated position in nearness to Allāh. This is just as Masājid are referred to as Allāh's homes to denote their importance. Other commentators mention that *"spirit"* in this context refers to the 'nafkh' i.e. the breath of Jibr'īl عليه السلام when he blew the spirit of Sayyidina Isā عليه السلام into

Sayyidah Maryam عليها السلام.

Others are of the opinion that the Arabic word "rūh" should not be translated as spirit, but rather as 'mercy.' This is not farfetched because it could be extracted from the root word 'rahmah,' which means 'mercy.' Others have interpreted the word to mean 'inspiration.' In this case, Allāh inspired Sayyidah Maryam عليها السلام with the message of the imminent birth. Yet another group maintain that 'spirit' refers to Jibr'īl عليه السلام since he conveyed to Sayyidah Maryam عليها السلام the glad tidings of the birth.

"So believe in Allāh and His messengers and do not say that there are three gods." Up to the present, the Christians are divided into numerous denominations. Some say that Sayyidina Isā عليه السلام is Allāh, believing that Allāh entered into the body of Sayyidina Isā عليه السلام. Others say that Allāh, Sayyidina Isā عليه السلام and Sayyidah Maryam عليها السلام are collectively one god. This is the concept of trinity that is refuted in this verse as well as verses 17, 72 and 73 of Surah Mā'idah.

Allāh informs them with regard to this, *'it will be best for you to desist"* from these erroneous beliefs, and understand that *"Allāh is only One Deity. He is Pure from having children."* This emphasises that not only does Allāh not possess children, but it is impossible that He could ever have them since having children indicates a form weakness (dependency, etc) and will then be a defect. Allāh is Pure from all types of defects and weaknesses. Just as it would be polytheists *(shirk)* and disbelief *(kufr)* to believe in other deities, it will be the same to attribute children to Allāh.

"To Him belongs what is in the heavens and what is in the earth." All of this is His creation, so how is it possible that any of them can be His partner or His children?

"Allāh is sufficient as a Defender." Allāh created everything and cares for each one of them. He has no necessity for children, nor partners. Therefore, only He should be worshipped and requested for assistance.

THE PROHIBITION AGAINST EXCESSES IN RELIGION *(D'ĪN)*

Just as the People of book *(Ahlul kitāb)* were prohibited from perpetrating excesses in their religion *(D'īn)* , so too are the Ummah of the Holy Prophet صلى الله عليه وسلم. As the Christians elevated Sayyidina Isā عليه السلام to a deity, many Muslims do the same for the Holy Prophet صلى الله عليه وسلم by claiming that he possesses knowledge of the unseen. In this way, they claim that the knowledge of the Holy Prophet صلى الله عليه وسلم is on par with that of Allāh. Some also say that he possesses certain attributes reserved solely for Allāh.

These excesses in praise are all too common amongst the Ummah of the Holy Prophet صلى الله عليه وسلم, despite that fact that he mentioned, "Do not be excessive in praising me as the Christians were excessive in their praise of the son of Sayyidah Maryam عليها السلام. I am only the servant of Allāh, so refer to me as Allāh's servant and His messenger." [*Mishkāt p. 417 from Bukhari and Muslim*]

Mulla Ali Qari رحمة الله عليه, writes in his book "Al Mawdū'ātul Kabīr" (*p.99*) that according to consensus, the person who believes that the knowledge of the Holy Prophet صلى الله عليه وسلم is equal to that of Allāh will be a disbeliever *(kāfir)*.

These hyperbolic and exaggerated beliefs also extend to the pious saints. It is asserted that they have certain powers over creation and also have knowledge of the unseen. People request things from them and take oaths in their names. They even stoop to the extent of making Circumambulation *(Tawāf)* around their graves; an act that is reserved exclusively for the Ka'ba of Allāh. They also prostrate to these graves, not realising that prostration and oaths are reserved only for Allāh.

The Qur'ān emphasises the prohibition against excesses *(ghulū)* in numerous places. Allāh says in Surah Mā'idah, *"O you who believe, do not forbid the pure things that Allāh had permitted for you, and do not transgress. Indeed Allāh does not like those who transgress (the limits)."* [*Surah* 5, *verse 87*]

Transgressing the limits can take many forms. These may be with regard to actions and beliefs. Examples of these are all too rampant in the Ummah. Marriage has not been prohibited during the months of Dhul Qā'dah, Muharram and Safar. Many people transgress this permission to marry by specifically avoiding marriage during these months. Another example is marriage to widows. The Shari'ah has permitted it in no uncertain terms, yet many people consider it to be Unlawful *(Harām)*. Only Allāh reserves the right to declare something to be Unlawful *(Harām)* or to permit others.

The prohibition against excesses *(ghulū)* also includes avoiding the concessions granted by Allāh. An example of this is the concession granted by the Shari'ah for a "Musāfir" *(traveller)* to perform Shorten *(Qasr)* Salāh. It is incumbent for him to do so and failure to comply is tantamount to excesses *(ghulū)*.

Only those things that the Shari'ah specifies to be devotional shall be regarded as such and they will allow a person proximity to Allāh. Other actions will not do the same for a person, such as a fast in which one totally abstains from speech, or standing in the sun indefinitely.

Another way in which people transgress the limits is by according the rank of Compulsory *(Wājib)* to actions that are preferable *(Mustahab)*. This is also done when those preferable *(Mustahab)* acts that are practised on general occasions are reserved specially for specific occasions. An example of this is when the general practice of Musāfahā *(shaking hands)* is reserved as a special practice after the Salāhs of Fajr, Asr and Eid. The practice of Musāfahā *(shaking hands)* and Mu'ānaqa *(embracing)* are Sunnah actions that are to be practised on all occasions. By specifying them for the days of Eid is excesses *(ghulū)* on its own, and this is doubled when they are considered to be compulsory *(Wājib)* as well.

Another way in which excesses *(ghulū)* is commonly practiced is when a specific reward or punishment is associated with an action whereas these were not specified by the Qur'ān nor the Ahadīth.

Yet another guise of excesses *(ghulū)* is to specify a certain method and formula for an action whereas the Qur'ān and Ahadīth are silent on the issue. These are practiced in the specification of explicit numbers of Rakāhs and Surahs for certain Salāhs. Added to this is the fixing of these particular Salāhs as Obligatory *(Fardh)* or Compulsory *(Wājib)*. Many books written by irresponsible

persons contain mention of these types of Salāh that are to be performed on certain nights.

These types of Salāh are fabrications, as Mulla Ali Qari رحمة الله عليه writes in "Al Mawdū'ātul Kabīr" (*p.101*). He makes mention of certain Salāhs that are said to be performed on certain days of the week.

The religion *(D'īn)* of Islām is perfect and needs no additions and omissions in the form of excesses *(ghulū)* and innovation *(Bid'ah)*. Imām Mālik رحمة الله عليه mentioned that the person who introduces innovalion *(Bid'ah)* seems to think that Muhammad صلى الله عليه وسلم had erred in his conveyance of the religion *(D'īn)*. The innovator of heresy *(Bid'ah)* acts as if he is the one to perfect the religion *(D'īn)*, thinking that Islām is imperfect and that the Holy Prophet صلى الله عليه وسلم had not fulfilled his duty.

لَّن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَن
يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا (172) فَأَمَّا الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ۖ وَأَمَّا الَّذِينَ
اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا (173) يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا (174)
فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا (175)

(172) Masīh is never ashamed to be a slave of Allāh, neither are the favoured angels. Whoever is ashamed of worshipping Him and is haughty, Allāh shall soon gather them all to Him. (173) As for those who believe and do righteous deeds, He shall grant them their rewards in full and increase unto them His bounty. As for those who are ashamed (of worshipping Him) and are proud, He shall inflict upon them an agonising punishment; and they will not find any friend nor any helper besides Allāh. (174) O Mankind, indeed a proof has come to you from your Lord and We have revealed to you a clear light. (175) As for those who believe in Allāh and hold fast onto Him, them shall He soon enter into His mercy and bounty and guide them to the right path towards Him.

THE REWARDS OF THE PEOPLE OF BELIEF *(IMĀN)* AND THE CHASTISEMENT OF THE PEOPLE OF DISBELIEF *(KUFR)*

"Asbābun Nuzūl" (*p. 180*) reports that a Christian delegation from Najrān told the Holy Prophet صلى الله عليه وسلم that he was insulting their leader. When the Holy Prophet صلى الله عليه وسلم asked them who their leader was, they replied that he was Sayyidina Isā عليه السلام. The Holy Prophet صلى الله عليه وسلم asked them what they considered insulting to him. They responded by saying, "You call him the

servant of Allāh and His messenger." The Holy Prophetصلى الله عليه وسلم told them that Sayyidina Isā عليه السلام does not consider this to be insulting, but they were adamant that it was. On this occasion Allāh revealed the above verse that *"Masīh is never ashamed to be a slave of Allāh..."*

Since his birth, Sayyidina Isā عليه السلام called people to the worship of Allāh, telling them that Allāh is their Lord. In Surah Āl Imrān he informs the people, *"Verily Allāh is my Lord and your Lord, so worship Him. This is the straight path"* (*Surah 3, verse* 51). Surah Maryam contains the verse where he told them while still an infant, *"Indeed I am the slave of Allāh"* (*Surah 19, verse 30*). These were the very first words that he spoke while still an infant.

Allāh says in verse 72 of Surah Mā'idah, *"Said Masīh, 'O Bani Isra'īl, worship Allāh, my Lord and your Lord. Verily Allāh has forbidden Heaven (Jannah) for the one who ascribes partners to Him, and his abode shall be the fire."*

The person who recognises Allāh shall admit to his servitude to Allāh and this admission will increase as his recognition of Allāh increases. Every human and angel blessed with Allāh's recognition will be proud to call himself the servant of Allāh. The Prophets عليهم السلام and the angels are the ones most blessed with this boon and, therefore, the most eager of all to admit it.

The Holy Prophet صلى الله عليه وسلم has been described in numerous parts of the Qur'ān as the servant of Allāh. Allāh says in Surah Bani Isrā'īl, *"Pure is that Being who took His slave by night..."* (*Surah 17, verse* 1). Allāh says in Surah Furqān, *"Blessed is the Being who revealed the Furqān to His slave..."* (*Surah* 25, *verse* 1). Allāh says in Surah Najm, *"He sent revelation to His slave...* (*Surah* 53, *verse* 10).

In reality, there is no greater blessing than being the slave of Allāh. Allāh has also referred to the other Prophets عليهم السلام as His slaves. He says in Surah Sād, *"Call to mind Our slave Dawūd..."* and *"Call to mind Our slave Ayyūb..."* and *"Call to mind Our slaves Ibrahīm, Is'haq and Ya'qub..."* [*Surah 38, verses 17, 41 and* 45 *respectively*].

Although everyone is the slave and bondsman of Allāh, the best of them are those who express their servitude to Him by their actions and are proud to serve Him. Those who refuse to submit to His mastery over them bow down to the creation and prostrate to idols made by their own hands.

It was foolish of the Christians to think that it was insulting that Sayyidina Isā عليه السلام be termed a slave of Allāh. Neither he nor *"the favoured angels"* are ashamed to be called Allāh's slaves.

"Whoever is ashamed of worshipping Him and is haughty, Allāh shall soon gather them all to Him. As for those who believe and do righteous deeds, He shall grant them their rewards in full and increase unto them His bounty. As for those who are ashamed (of worshipping Him) and are proud, He shall inflict upon them an agonising punishment; and they will not find any friend nor any helper besides Allāh."

After addressing the Christians, Allāh directs His verses to the entire humanity when He says, *"O Mankind, indeed a proof has come to you from your Lord and We have revealed to you a clear light."* The author of "Ma'ālimut Tanzīl" writes that the "proof" refers to the Holy Prophet صلى الله عليه وسلم, while some

commentators say that it refers to the Qur'ān.

Allāma Ibn Kathīr رحمة الله عليه has reported from Sayyidina Ibn Juraij رحمة الله عليه and "Durrul Manthūr" reports from Sayyidina Qatādah رحمة الله عليه that the *"clear light"* refers to the Qur'ān. There is no discrepancy in these opinions because both, the Qur'ān as well as the Holy Prophet صلى الله عليه وسلم, qualify to be *a 'proof"* as well as a *"clear light.*

The noble personality of the Holy Prophet صلى الله عليه وسلم decorated with all his splendid traits and qualities is a proof to all of mankind that he was nothing less than a messenger of Allāh. Coupled with this, Allāh granted him numerous miracles to attest to this fact. He was *a "clear light"* in that he clearly showed the way to guidance and made clear the distinction between right and wrong.

In a similar way, the Qur'ān, a momentous miracle in itself, is a proof for man and clearly outlines the proofs for oneness of Allāh *(Tauhīd)*. It makes clear the deviation of the disbelievers *(Kuffār)* and Polytheists and explains the outcome of good and evil. It is also a *"clear light"* because it makes distinct the methods by which Allāh may be pleased, defines the various laws and points to the roads leading to reformation and success.

"As for those who believe in Allāh and hold fast onto Him, them shall He soon enter into His mercy and bounty and guide them to the right path towards Himself" The author of "Rūhul Ma'āni" explains that the meaning of guidance to the straight path is that Allāh will inspire the person to work righteous actions in this world, fulfil the demands of Belief *(Imān)*, and attain Heaven *(Jannah)* in the Ākhirah *(Hereafter)*.

يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ ۚ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ
فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ
مِمَّا تَرَكَ ۚ وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۗ يُبَيِّنُ ٱللَّهُ لَكُمْ
أَن تَضِلُّوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿176﴾

(176) They seek a Ruling from you. Say, "Allāh shall issue to you a Ruling with regard to the Kalālah". If a man passes away without any children, but has a sister, then she will inherit half of what he leaves. He will inherit all of her wealth if she has no children. If they are two sisters, then they will inherit two-thirds of what he leaves. If they are brothers and sisters, then the male will inherit the like share of two females. Allāh expounds unto you so that you do not go astray. Allāh is the Knower of all things.

THE LAWS PERTAINING TO THE INHERITANCE OF REAL AND CONSANGUINE BROTHERS AND SISTERS

The various laws of inheritance were discussed at the beginning of Surah Nisā after the rights of orphans. The inheritance of the 'Kalālah' was also mentioned there. The Kalālah is that person who dies leaving neither successors

nor descendants i.e. he leaves neither children, nor any parents or grandparents. The shares of the Kalālah's brothers and sisters have been mentioned at the beginning of Surah Nisā and some are mentioned in the above final verse of this Surah.

Brothers and sisters are of three types. The first type refer to real siblings. They share the same mother and father with the deceased. The second type is termed consanguine; these share the same father but have a different mother. The third category refers to uterine brothers and sisters who share the same mother but have different fathers.

The share of the uterine brother and sister has already been mentioned earlier. If there is only one surviving brother and one sister, each will receive one sixth of the estate. If there are several brothers and sisters, they will all share equally of one third. In this case, men will not receive double the share of females. The remaining two-thirds will be distributed between the other heirs.

The above verse discusses the shares of real and consanguine brothers and sisters. If only one of these sisters survive the deceased, she will inherit half of the entire estate. If the deceased is a female leaving only one brother behind, he will inherit all of the estate that remains after paying out the bequest and debts.

If there are many brothers and sisters of these two categories, they will all receive their shares according to the principle of males receiving the like share of two females. However, it should be borne in mind that all consanguine brothers and sisters will be deprived of inheritance by the presence of a real brother while a real sister may also deprive them or reduce their shares in certain circumstances. The details of this may be referred to in the books of jurisprudence.

"Allāh expounds unto you so that you do not go astray. Allāh is the Knower of all things." Allāh knows the condition of each of His creation and reveals orders accordingly. The wisdom behind this is that they are saved from destruction by going astray without them.

سورة المائدة

Madinan	Surah Al-Maidah	Verses 120

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ أُحِلَّتۡ لَكُم بَهِيمَةُ ٱلۡأَنۡعَٰمِ إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡ غَيۡرَ
مُحِلِّي ٱلصَّيۡدِ وَأَنتُمۡ حُرُمٌۗ إِنَّ ٱللَّهَ يَحۡكُمُ مَا يُرِيدُ (1) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ
ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن
رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ
ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ
وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ (2)

In the name of Allāh, the Beneficent, the Most Merciful.

(1) O you who believe, fulfil your pledges. Permitted for you are the four-legged beasts except what has been recited to you; game being unlawful to you when you are in the state of Ihrām. Verily Allāh ordains what He wills. (2) O you who believe, do not legalise Allāh's signs, nor the sacred months, nor the sacrificial animal, nor garlanded animals, nor those proceeding towards the Sacred House seeking the bounty from their Lord and His pleasure. When you emerge from the state of Ihrām, then hunt. Never let enmity for a nation who prevented you from the Masjidul Harām provoke you to transgress. Assist each other in good works and piety (taqwa) and do not assist each other in sin and transgression. Fear Allāh! Most surely Allāh is severe in punishment.

THE COMMAND TO FULFILL PLEDGES AND LAWS PERTAINING TO ANIMALS AND HUNTING

The first instruction of this Surah is *"O you who believe, fulfil your pledges."* Fulfillment of pledges is one of the demands of Belief *(Imān)*. These include the pledges made to Allāh as well. The very acceptance of Islām binds a person to the pledge that he will carry out all its injunctions and abstain from all its

prohibitions; whether they are found in the Qur'ān or in the traditions of the Holy Prophet صلى الله عليه وسلم.

"Durrul Manthūr" (*v. 2 p.253*) reports the statement of Sayyidina Ibn Abbās رضى الله عنه wherein he said that the verse means that pledges should be fulfilled by practising all that Allāh has permitted and abstaining from whatever He has forbidden. All that has been made Obligatory *(Fardh)* should be carried out, as well as the laws and penalties enforced in the Qur'ān. No excuses should be made and the pledge should not be breached.

Allāh says in Surah Nahl, *"Fulfill the pledge of Allāh when you make a pledge and do not break oaths after their fortification when you have taken Allāh as your guarantor. Indeed Allāh knows what you do."* [*Surah 16, verse 91*]

Allāh says in Surah Bani Isrā'īl, *"Fulfill pledges, for surely pledges shall have to be accounted for."* [*Surah 17, verse 34*]

Allāh says in Surah Ra'd, *"Only those of intelligence take heed.* They are those who fulfill their pledges and do not breach promises. [*Surah 13, verses 19 and 20*]

The word for a pledge in Arabic is "Aqd" and this literally means 'to bind' or 'to tie.' Therefore, any deal between two people that is concluded or "tied up" will be considered to be an Aqd.

TYPES OF PLEDGES

In his commentary of Surah Mā'idah, Sayyidina Zaid bin Aslam رحمة الله عليه mentions five types of pledges. They are: (1) Marriage, (2) Partnership, (3) Oaths and vows, (4) Hullf i.e. When two persons agree to assist each other in certain matters, *(5)* Promises.

All types of pledges have to be fulfilled according to their principles, be they between people themselves, or between the state and the public. These principles need to be strictly adhered to at all costs, unless they are in conflict with the Shari'ah. The person who takes a vow should fulfil it if it is not contradicting the Shari'ah. In the case where a person vowed to do something contrary to the Shari'ah, he will have to break the vow and pay the due expiation *(Kaffāra)*. This has been reported from the Holy Prophet صلى الله عليه وسلم in a hadith of Abu Dawūd.

FOUR-LEGGED ANIMALS HAVE BEEN MADE LAWFUL *(HALĀL)*

"Permitted for you are the four-legged beasts except what has been recited to you..." The Arabic word used in the verse (an'ām) commonly refers to camels, cattle, goats, etc. All animals that resemble these are also Lawful *(Halāl)*, such as deer, buffaloes, buck, ostriches, etc (i.e. non-carnivorous animals). This has been derived, by certain commentators from the additional word "bahīmah" (beasts). [*"Ruhul Ma'āni"*]

"..... except what has been recited to you..." This refers to exceptions mentioned in certain verse like, *"Forbidden for you is carrion, blood, the flesh of swine..."* These verse are to be found in Surah Baqarah, An'ām and Nahl.

From the general context of the above, the permissibility of hunting is

derived. However, hunting is permissible to all except the person in Ihrām (the one who intends Hajj or Umrah). It is for this reason that Allāh mentions thereafter, "...*game being unlawful to you when you are in the state of Ihrām.*"

"*Verily Allāh ordains what He wills.*" None has a say in these matters.

The Circumstances Surrounding The Revelation Of The Verse, "*Do Not Legalise Allāh's Signs...*"

Commentators report from Sayyidina Ibn Abbās رضى الله عنه that Shurayh bin Dhabi'ah Kindi came to Madinah from Yamamah. He instructed his companions to wait outside Madinah while he proceeded alone to meet the Holy Prophet صلى الله عليه وسلم. He asked the Holy Prophet صلى الله عليه وسلم what he preached. The Holy Prophet صلى الله عليه وسلم said that he preached "*Lā Ilāha Illallāh*", the establishment of Salāh and the payment of Zakāh.

He responded by saying that what was said was good but that he could not decide without consulting his leaders. He added that he may soon accept Islām and bring them along with him. He then left. Before his arrival the Holy Prophet صلى الله عليه وسلم had already informed the Companion *(Sahāba)* رضى الله عنهم that a person shall shortly present himself who speaks with the tongue of Devil *(Shaytān)*. When he left the Holy Prophet صلى الله عليه وسلم told the Companion *(Sahāba)* رضى الله عنهم, "He entered with the face of a disbeliever *(kāfir)* and left with the feet of a deceiver."

As he left Madinah, he stole all the camels grazing on the outskirts of Madinah and the Companion *(Sahāba)* رضى الله عنهم could not catch him despite their efforts. When the Holy Prophet صلى الله عليه وسلم performed the Lapsed *(Qadha)* Umrah, he heard the Talbiyah of the people of Yamamah. He exclaimed, "This is Hutm and his companions!" (*Hutm was the title of the same Shurayh bin Dhabi'ah*).

With them were the camels that they had stolen. They had garlanded these camels so that they may be sacrificed at the Ka'ba. They also carried much trading stock with them. The Companion *(Sahāba)* رضى الله عنهم requested permission from the Holy Prophet صلى الله عليه وسلم to attack them.

The Holy Prophet صلى الله عليه وسلم refused permission on account of the garlanded animals. The Companion *(Sahāba)* رضى الله عنهم protested that this was a practice of the period of ignorance and that it should not be an obstacle for them. the Holy Prophet صلى الله عليه وسلم still refused and then the above verse was revealed prohibiting the violation of sacred symbols.

Sayyidina Ibn Abbās رضى الله عنه says that the "*signs of Allāh*" in this verse refers to the rights of Hajj that were even observed by the Polytheists. Sayyidina Atā رحمة الله عليه is of the opinion that these refer to the orders, prohibitions, penalties and obligations *(Farāidh)* ordained by Allāh.

Others maintain that it refers to Safa and Marwah and those animals that are taken to the Ka'ba for sacrificing. [*"Ma'ālimut Tanzīl"v. 2 p.706, and "Rūhul Ma'āni" v. 6 p.53*]

THE INSTRUCTION TO REVERE THE SIGNS OF ALLĀH

Allāh says in Surah Hajj, "*Whoever reveres the signs of Allāh, then this is indeed*

from the piety of the heart." [*Surah 22, verse 32*]

After speaking of the signs, Allāh makes mention of not violating *"the sacred months"* in which the disbelievers *(Kuffār)* may not be fought. Then Allāh mentions the 'hady,' or the *"sacrificial animal"* which is being led to the Ka'ba to be slaughtered within the precincts of the Haram. Next is the 'qalā'id,' or *"garlanded animals."* These are the 'hady' animals on which garlands of rope and string have been fashioned with other objects so that all may know that this is a 'hady' animal and none may interfere with it.

Certain commentators mention that the verse refers to those who lead these animals because in the period of ignorance, the people of Makkah would place the barks of trees upon the necks of these people. On return they would place leaves on their necks and on the necks of their animals so that they return in safety.

Then those should also not be troubled who are *"proceeding towards the Sacred House seeking the bounty from their Lord and His pleasure."* These are the people heading to perform Hajj or Umrah. The *"bounty"* refers to trade. This verse was revealed during a period when the Polytheists still performed Hajj and the Muslims had not yet conquered Makkah. When Sayyidina Abu Bakr رضى الله عنه led the Hajj in the 9th year after Hijrah, the declaration was made that no Polythe was to perform Hajj the following year and none was to make Circumambulation *(Tawāf)* naked.

It was during this period as well that the verse of Surah Barāh was revealed in which Allāh says, *"O you who believe! The Polytheists are impure, so they should not even come near to the Masjidul Unlawful (Harām) after this year"* (Surah 9, verse 28). Since no disbeliever *(kāfir)* is permitted to approach the Haram, their security will not be guaranteed should they come even with a "hady" or "qalā'id".

The prohibition against fighting in the sacred months has been repealed, as was discussed in the commentary of verse 106 of Surah Baqarah.

"When you emerge from the state of Ihrām, then hunt." This indicates the permissibility of hunting when one is not in the state of Ihrām. However, the animals living within the Haram may still not be hunted since they are sacred to all.

"Never let enmity for a nation who prevented you from the Masjidul Harām provoke you to transgress." In the 6th year after Hijrah, the Polytheists prevented the Muslims from performing Umrah at a place called Hudaybiyyah. The Muslims were thus forced to abandon their plans and had to make Lapsed *(Qadha)* of (repeat) the Umrah the following year. However, when the Polytheists broke the peace accord of Hudaybiyyah, the Muslims marched to Makkah and conquered it in the 8th year after Hijrah. Now the Muslims were in a position to avenge themselves for the incident at Hudaybiyyah. Allāh revealed the above verse to restrain them from taking revenge.

If this was the instruction when the Muslims were prevented from such an auspicious place, one can well imagine the gravity of the instruction when the enmity is due to some trivial worldly thing. How can transgression and oppression be tolerated then? Revenge can only be taken in exact proportion to

the initial harm caused by the aggressor. However, it is best to forgive. A Muslim should always be just, irrespective of whom he is dealing with, a Muslim or a disbeliever *(kāfir)*.

In another verse of this same Surah Allāh says, *"The enmity you bear another nation should never provoke you not to be just. Be just! it is closer to piety (taqwa)."* [*verse 8*]

"Assist each other in good works and piety (taqwa). Innumerable laws may be derived from this verse. People have adopted it in their worldly lives to a great extent. Many erect factories that manufacture items of necessity for others, thus assisting them to acquire these. Others make architecture or building their occupation, while others turn their attention towards agriculture. In this way everyone is assisting each other to accomplish their worldly tasks.

In a similar way every person should assist each other in the carrying out of good deeds and in abstaining from sin. Students of religion *(D'īn)*, religions schools *(Madāris)*, mosque *(Masjids)*, religious preachers, religious writers, Mujāhidīn and every doer of good should be rendered the utmost assistance.

It is indeed unfortunate that those who make it their duty to propagate the truth are denied any assistance. This is totally against the demands of Belief *(Imān)*. The ideal would be that every Islāmic state combine under one leader of the Believers *(Amīrul Mu'minīn)* and all Muslims aid each other. Since this is not presently possible, the least that can be done is that none of these states fight each other and they render each other every assistance possible.

THE ASTONISHING BEHAVIOUR OF MUSLIMS

If any Muslim has to proclaim that he intends to establish a state based on Islāmic laws and principles, the masses will criticise him. Those 'educated' Muslims under the spell of Western influences will vehemently oppose the concept and the disbelievers *(Kuffār)* governments will leave no stone unturned to add to the opposition and drive the rift even wider. Even Muslim states will render no assistance. In this pitiable condition, the mutual assistance that can be rendered to each other will become impossible, both in an individual capacity and on a collective scale.

"...and do not assist each other in sin and transgression. Fear Allāh! Most surely Allāh is severe in punishment." This verse warns of just the opposite. The sad state of affairs is that instead of assisting in good works, today's people assist only in vice and evil.

THE DESTRUCTIVE FORCES OF PREJUDICE AND BIGOTRY

In today's times, the yardstick for assisting others is one's close relationships. People will assist others only if they are related in some way or another. They will help if the person is of their blood relation, of the same tribe, country, language or party. People will be eager to assist any person of relation, even if the person is in the wrong! In such circumstances, people do not care to view the situation soberly and their prejudice causes them to support even the oppressor.

This is such an epidemic that it has afflicted even the pious people. It is Unlawful *(Harām)* to support an oppressor. Sayyidina Aws bin Sharjīl رضى الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say, "The person who supports an oppressor to lend strength to him, knowing that he is an oppressor, then he (the supporter) has exited Islām." [*Mishkāt p. 436*]

SOME COMMON WAYS IN WHICH ONE WILL BE AIDING SINFUL ACTS

⇒ *It is Unlawful (Harām) to accept employment in such places where sin is aided.*

⇒ *Making a sinful law is also Unlawful (Harām).*

⇒ *Accepting payment for a Unlawful (Harām) act is Unlawful (Harām).*

⇒ *It is Unlawful (Harām) to work, for a liquor manufacturer and a bank and' it is also Unlawful (Harām) to assist them in any way.*

⇒ *It is Unlawful (Harām) to work, for police who are oppressive, commit sinful acts, accept bribes, are a medium for others giving bribes or who assist in the committing of sins.*

⇒ *It is Unlawful (Harām) to work, in any department that collects taxes and the salary thus received' is also Unlawful (Harām).*

⇒ *It is Unlawful (Harām) to assist thieves, robbers, arsonists and' those who assault others.*

⇒ *Any money earned' in sinful ways is Unlawful (Harām).*

Many people destroy their own Ākhirah *(Hereafter)* by assisting others to earn their dunya by aiding them in sinful deeds. This they do this merely to earn a few coppers or to maintain ties with these criminals.

People who campaign for politicians to be elected are indeed very foolish. They make every attempt to win him a seat despite the fact that it is not permissible to elect a person who is desirous of the post, especially when the candidate is a sinner and his sinful nature becomes more apparent every time he ascends a platform. The supporters slander his opponents and speak ill of them, and at times they even contemplate murder. In this way, they demolish their lives in the Ākhirah *(Hereafter)* just so that another person may be elected!

The Holy Prophet صلى الله عليه وسلم said that the worst of people on the Day of Judgement will be the one who destroyed his Ākhirah *(Hereafter)* for the world *(dunya)* of another. [*Ibn Majah*]

It is commonly observed that the person who tries to adopt the dress and habits desired by the Shari'ah will be targeted by his family and associates. They will make every effort to change him to adopt a sinful lifestyle and become like them. On the contrary, when a person adopts sinful ways he will receive every form of assistance. People will even pay for others to indulge in sins like

watching films, dance shows, etc. Everyone becomes pleased with the person who adopts sinful habits and will be annoyed if he has to change for the better.

Everyone knows that this world will not last forever and that everyone will perish before the world itself. It is foolish to plunder the life of the Ākhirah *(Hereafter)* for the fleeting gains of this world. A person should place the Ākhirah *(Hereafter)* before him at all times and always fear Allāh when acting. He should always bear in mind that Allāh is most capable of inflicting the severest of punishments. The verse concludes with the same message when Allāh declares, "Fear *Allāh! Most surely Allāh is severe in punishment."*

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

(3)Forbidden for you is carrion, blood, the flesh of swine, those animals slaughtered in the name of any other besides Allāh, those that were strangled to death, those that were beaten to death, those that fell to their deaths, those killed by collision and those eaten by wild beasts; except that which you slaughter. (Forbidden for you are) What has been slaughtered at the altars and distribution by arrows. These are all acts of sin...

ANIMALS FORBIDDEN TO MUSLIMS

The first verse of the Surah permitted the meat of animals with the exception of *"what has been recited to you.* "The above verse mentions the forbidden animals in some detail. These animals (except the pig) would' have been Lawful *(Halāl)* if they were slaughtered according to the principles of Shari'ah, but because of certain circumstances they have been declared Unlawful *(Harām)*. These are now discussed in some detail.

CARRION *(MAYTAH)*

Carrion refers to all those animals that died without being slaughtered according to the Shari'ah, whether they died naturally or due to some other cause. It will be Unlawful *(Harām)* to consume these animals even though they would have normally been Lawful *(Halāl)*. One exception is fish. Since they can be consumed without the necessity of slaughtering, they may be consumed if they died after coming ashore. Another exception is locusts that can also be consumed without slaughtering, even if they die naturally.

Ruling: The portion of an animal that is severed while the animal is still alive will be considered to be carrion. Sayyidina Abu Waqidy رضى الله عنه narrates that before the Holy Prophet صلى الله عليه وسلم came to Madinah, it was common amongst the people to eat the hump cut off a live camel and the tail cut off from a live sheep. The Holy Prophet صلى الله عليه وسلم said, "The portion cut off from a live

animal is carrion." [*Tirmidhi and Abu Dawūd*]

Sayyidina Jābir رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم announced in Makkah during the year when Makkah was conquered, "Verily Allāh and His messenger have forbidden the sale of liquor, carrion, swine and idols." Someone asked, "*Oh* the Holy Prophet صلى الله عليه وسلم. What about the fat of carrion? It is used to smear on ships, to anoint skin and people light their lamps with it." *The* Holy Prophet صلى الله عليه وسلم said, "The fat is also Unlawful (Harām). Allāh cursed the Jews, for verily carrion was forbidden for them. They then made it into beautiful shapes (by melting it down and mixing it with other substances), sold it and consumed the profits there from." [*Bukhari and Muslim*]

This Hadith makes it evident that it is Unlawful *(Harām)* to disguise a Unlawful *(Harām)* substance, give it a different name and sell it in attractive packaging. Any profits derived from it is also Unlawful *(Harām)*.

THE SKINS OF CARRION

The skin of carrion will be impure and not permissible to sell. However, if the skin is cured or tanned, either by a chemical process or by exposing it to the sun (thereby protecting it from rotting), it will become pure. Once it becomes pure, it will be permissible to derive benefit from it, either by selling it or using it for any other purpose.

Sayyidina Ibn Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When a raw skin is cured, it will be purified." [*Muslim*]

Sayyidina Ibn Abbās رضى الله عنه also narrates that once the freed slave girl of his aunt Sayyidah Maymūna رضى الله عنها, was given a goat as charity. When the goat died, The Holy Prophet صلى الله عليه وسلم passed by and told them, "Why do you not remove the skin, have it cured and utilise it?" Someone asked, "But it is a maytah?" the Holy Prophet صلى الله عليه وسلم replied, "Only its consumption has been forbidden." [*Mishkāt p.* 52]

BLOOD

The reference is to flowing blood, as mentioned in the following verse of Surah An'ām, "*Say, 'I only find forbidden in that which has been revealed to me that a person consumes carrion, flowing blood...*" [*Surah 6, verse 145*]

The stipulation of flowing blood excludes things like the liver and spleen, which consist of congealed blood. Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "*Two types of carrion have been permitted for us (viz.) fish and locusts. Two types of blood have been permitted for us (viz.) liver and spleen.*" [*Mishkāt p. 361*]

Ruling: The flowing blood escapes the body when the animal is slaughtered. The blood that remains in the bones will not be Unlawful *(Harām)* because it is not flowing. However, if any flowing blood falls on the skin or flesh at the time of slaughtering, it will have to washed off.

Ruling: Just as the consumption of blood is Unlawful *(Harām)*, it will be Unlawful *(Harām)* to buy and sell blood as well, as is commonly practised in hospitals.

THE FLESH OF SWINE

Every part of the pig is impure and classified as 'najasulain' (inherently impure). No part of the pig can be consumed, nor traded. Verse 145 of Surah An'ām says with regard to the pig, "*. . for indeed it is an impurity.*" This being the case, the skin of the pig will remain impure and impermissible even though it maybe cured.

Those people who consume the flesh of pigs develop shamelessness and immorality, as can be clearly witnessed. Some Muslims living in places such as Europe, America and Australia also sell pork and other Unlawful *(Harām)* items, not realising that all their earnings from it will be tainted by sin and become Unlawful *(Harām)*. Those working for such concerns will also be sinful because they are assisting the cause of sin.

ANIMALS SLAUGHTERED IN THE NAME OF OTHERS BESIDES ALLĀH

Animals slaughtered in the name of any being besides Allāh will be considered to be carrion *(maytah)*. The Polytheists slaughter in the names of their idols and even if these people take the name of Allāh when slaughtering, the animal will be Unlawful *(Harām)*. Certain other laws with regard to such animals will soon follow, Insha Allāh.

ANIMALS THAT HAVE BEEN THROTTLED

This is the fifth category of Unlawful *(Harām)* animals mentioned in this verse. Any animal that dies because of suffocation will be considered to be Unlawful *(Harām)* even though the animal is then slaughtered. This will apply whether the animal is choked intentionally or accidentally.

ANIMALS THAT ARE BEATEN TO DEATH

This sixth category includes all those animals that die because of injuries inflicted on them after a beating. Also included in this category will be those animals that may be killed by the impact of the shaft of an arrow instead of its point. This animal will be Unlawful *(Harām)* even though the hunter may have recited Bismillah when firing the arrow.

Sayyidina Adī bin Hātim رضى الله عنه reports that he once asked the Holy Prophet صلى الله عليه وسلم, "*I hunt using arrows on which there are no feathers. (Is the prey Lawful (Halāl)?)*" The Holy Prophet صلى الله عليه وسلم replied, "*You may eat of the prey if the point of the arrow pierces it. The animal that is killed by the shaft of the arrow will be mawqudha (i.e. an animal that is beaten to death) Do not eat of this animal.*" [Bukhari and Muslim]

ANIMALS THAT ARE SHOT WITH A GUN

The animal killed by a bullet will also be Unlawful *(Harām)* even though the huntsman recited Bismillah when firing. It will only be Lawful *(Halāl)* when it is slaughtered while there is still enough life in the animal as is necessary for it to be slaughtered in terms of the Shari'ah.

ANIMALS THAT FALL TO THEIR DEATHS

This seventh category of Unlawful *(Harām)* animals include all those animals that die after sustaining a fall from any high place.

THOSE ANIMALS THAT DIE OF A COLLISION

These will include all those animals that die because of a collision with another animal, a wall, etc. Animals killed on impact with a train, car, etc will also be included in this category and will be Unlawful *(Harām)*.

THOSE ANIMALS THAT HAVE BEEN EATEN BY OTHER BEASTS

All animals killed by carnivorous animals will be Unlawful *(Harām)* because they were not slaughtered according to the Shari'ah.

After mentioning the nine categories of Unlawful *(Harām)* animals, Allāh says, *"except what you slaughter."* This means that if an animal of any of the above prohibited categories is found to be alive, it may be slaughtered according to the Shari'ah. These animals will then be considered to be Lawful *(Halāl)*.

Sayyidina Zaid bin Thābit رضى الله عنه narrates that a wolf once attacked a goat, but escaped without killing it. The owners then slaughtered the goat with a sharp stone and enquired the ruling from the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم permitted its consumption. [*Nasa'ī v. 2 p.20*].

THOSE ANIMALS SLAUGHTERED AT THE ALTAR

The statues and various stones worshipped by the Polytheists during the period of ignorance were called 'nusub' and 'ansāb.' The Polytheists would place these at altars then slaughter animals in the names of these idols. If the general meaning is implied, then all idols will also be included here since they were of stone. These will also be termed as carrion since they are slaughtered in the name of a being besides Allāh.

PROHIBITION AGAINST DISTRIBUTING WITH ARROWS

It was customary amongst the Arabs that they used to distribute the meat of camels using arrows. This was a form of gambling wherein people would jointly share in the purchase of a camel that was slaughtered. If they were ten, then ten arrows would be placed before them. Of these ten, seven would have shares written on them, while the other three would have no share apportioned to them. The ten people would then pick an arrow each and receive the share written thereupon. In this way seven would share the camel although ten had invested their money. Some of the winners would donate a portion of their ill-gotten winnings to the poor and needy, and then still boast about it.

After mentioning the above, Allāma Qurtubi رحمه الله عليه writes that this amounts to illegally usurping the wealth of others, which is prohibited in numerous verses. Every type of gambling is forbidden, be it in the racing of pigeons, chess, backgammon, or any other form of sport. [*v. 6p.59*]

Allāh says in Surah Baqarah, *"They ask you concerning liquor and gambling, Tell them, 'There is great sin in the two and also some benefit for people; but the sin is*

greater than the benefit." [*Surah 2, verse 219*]

Allāh says in Surah Mā'idah, *"O you who believe, indeed liquor, gambling, idols and divining arrows are filth from the acts of Devil (Shaytān), so abstain from it so that you may be successful"* (*Surah 5, verse 90*). The details concerning liquor and gambling will, Insha Allāh, be discussed under this verse.

ANOTHER INTERPRETATION OF "DISTRIBUTING WITH ARROWS"

The author of "Rūhul Ma'āni" (*v. 6 p.69*) writes that the aforementioned interpretation of the distribution with arrows is most apt since the verse discusses foods. Other commentators mention that the verse refers to divining with arrows i.e. where matters of the unseen were predicted with arrows.

The Arabs used to keep three arrows with them. On the first they would write, "My Lord instructs me." On the second they would write, "My Lord forbids me," and the third would be left blank. Whenever they had to decide a course of action or whether they should proceed on a journey, they would shake these arrows about in their quiver and then pick one of them. If the first was drawn, they would proceed to do what they intended. If the second was drawn, they would cancel their plans, and if the third was drawn, they would again shake the arrows about and draw arrows until one of the two decisive arrows was drawn.

Certain other arrows were kept by their idol Hubl inside the Ka'ba. People would go the caretakers there and request them to draw these arrows so that events of the future may be determined. They would also use this method to decide the genealogy of a person whose birth was doubtful. [Qurtubi v. 6 p.58]

The author of "Rūhul Ma'āni" (*v. 6 p.58*) writes that divining is also referred to as distribution with arrows because the Arabs employed this practice in matters of their livelihood when they would use the arrows to decide whether to proceed on their trade journeys or not.

THE PROHIBITION AGAINST CONSULTING FORTUNE-TELLERS

Fortune-tellers were common during the period of ignorance. They employed various methods of predicting the future, including the interpretation of the stars. The Shari'ah of Islām prohibited their actions and forbade people from going to them.

Ummul Mu'minīn, Sayyidah Hafsah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Forty days of Salāh will not be accepted from the person who asks a fortune-teller concerning something " [*Muslim*]

Sayyidina Abu Huraira رضى الله عنه reports from the Holy Prophet صلى الله عليه وسلم that the following three persons have exonerated themselves from what has been revealed to Muhammad صلى الله عليه وسلم:

⇒ *The person who believes the predictions of a fortune-teller.*

⇒ *The person who cohabits with his menstruating wife.*

⇒ *The person who gratifies himself from the rear of his spouse. [Mishkāt p. 393]*

Sayyidina Qatādah رحمة الله عليه reports that Allāh had created the stars for three purposes. (1) To beautify the skies. (2) To pelt the devils. (3) As signs to determine direction. Whoever uses them for any purpose besides these has erred and has destroyed his fortune since he claims to know of things about which he has no knowledge. [*Bukhari*]

It is Unlawful *(Harām)* to predict the future by any method and accepting these predictions is also Unlawful *(Harām)*. Some people train little birds that draw out an envelope when a seed is placed in its mouth. The trainer then reads the contents of the envelope and the inquirer believes this to be his future. Money thus earned is also Unlawful *(Harām)*.

Sayyidina Abu Mas'ūd Ansāri رضى الله عنه narrates the Holy Prophet صلى الله عليه وسلم forbade the income derived from selling dogs, from prostitution, fortune-telling and whatever is given to sweeten the mouth." [*Muslim*]

"These are all acts of sin." Allāh has forbidden all of the things mentioned in the verse and the one who does not abide will be sinful. A person should never consider these things to be trivial since they all amount to disobedience to Allāh.

THE INSTRUCTION NOT TO EAT "ANIMALS SLAUGHTERED IN THE NAME OF ANY OTHER BESIDES ALL SLAUGHTERED ALLĀH"

An animal that is Lawful *(Halāl)* may be slaughtered only by taking the name of Allāh. This will be valid even though the slaughterer is a Jew or a Christian, with the condition that he does not intend to gain proximity to any other being besides Allāh. Any animal slaughtered in the name of any being other than Allāh (be it a saint or any other) will be Unlawful *(Harām)* even though the slaughterer claims to be a Muṣlim. This is proven from the Qur'ān and the consensus of the Ummah.

There are instances when an animal is slaughtered in the name of Allāh but the intention of the slaughterer is to gain proximity to another being. This is practiced at the sites of certain graves. The meat of such an animal is Unlawful *(Harām)* and in the order of carrion. It is included in the general context of *"What is slaughtered at the altars,"* as well as *"animals slaughtered in the name of any other besides Allāh."* The canonical book Durrul Mukhtār mentions that included in this will also be that animal that is sacrificed upon the arrival of an important person.

THE LAW REGARDING THOSE THINGS THAT ARE BROUGHT TO GRAVES

Clearly included in the purport of *"animals slaughtered in the name of any other besides Allāh"* are all the sweetmeats and other things that are brought to the graves and mausoleums of saints as a dedication to them. This is so because the sole purpose of these people is not to feed the poor, but their primary aim is that their presentations serve as commemorations for the deceased persons as a means of pleasing them. It will therefore be Unlawful *(Harām)* for any person to

consume these foods.

IT IS DISBELIEF *(KUFR)* AND UNLAWFUL *(HARĀM)* TO TAKE VOWS IN THE NAMES OF OTHERS BESIDES ALLĀH

"Durrul Mukhtār" and "Bahrur Rā'iq" prove that it is Unlawful *(Harām)* and disbelief *(kufr)* to take vows and oaths in the name of any being besides Allāh. This is so because these things are acts of worship and worship is reserved solely for Allāh. Forbidden also are all the things that are placed at the gravesides of saints, whether it be money, oil, candles, shawls, etc.

It will be permissible to make a vow that one will feed the poor people who remain at the graveside of a certain saint if some particular task is accomplished. In this case, rich people may not partake of the food once the vow is fulfilled. It will also be permissible to spend on the poor the money that was originally dedicated to the grave of a saint, but the person should then repent to Allāh.

It is also an act of disbelief *(kufr)* to believe that those in the graves are able to accomplish tasks without the help of Allāh. Those animals slaughtered on occasions such as weddings, etc will be Lawful *(Halāl)* because the intention is not to gain proximity to any being besides Allāh since these occasions are hosted on the command of Allāh.

وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ
مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿3﴾

(3)(contd.) This day the disbelievers have lost hope of your Religion (D'īn) . So do not fear them, but fear Me. This day have I perfected for you your Religion (D'īn), completed My bounty upon you and chosen Islām as your Religion (D'īn). So whoever is constrained in starvation, not inclined towards sin, then indeed Allāh is Most Forgiving, Most Merciful.

THE LOST HOPE OF THE DISBELIEVERS *(KUFFĀR)* AND THE PERFECTION OF THE RELIGION *(D'ĪN)* OF ISLĀM

The verse was revealed on the occasion of the farewell Hajj when the Holy Prophet صلى الله عليه وسلم and the Companion *(Sahāba)* رضى الله عنهم (numbering over 100 000) were on the plain of Arafāh. There was never a larger congregation than this in the time of the Holy Prophet صلى الله عليه وسلم The year was the 10th after the Hijrah. This verse was revealed in the auspicious circumstances when the Muslims were donning the Ihrām at an auspicious place, on the venerable day of Jumu'ah *(Friday)*.

After the conquest of Makkah, people from all over the Arabian Peninsula flocked to embrace Islām because many of them feared the Quraish, who were now all Muslims. There was now no opposition to Islām from the Arabs and the vision that the Polytheists had of wiping out Islām was now long buried. This ambition for which they fought battles, tirelessly plotted and even sought the assistance of foreign powers was, with the grace of Allāh, totally thwarted. They

now lost complete hope of ever defeating Islām. Allāh refers to this when He says, *"This day the disbelievers have lost hope of your Religion (D'īn)."* Allāh had fulfilled His promise that the religion *(D'īn)* of Islām shall reign supreme and the disbelievers *(Kuffār)* saw it before their very eyes.

Now that the disbelievers *(Kuffār)* were helpless before the might of Islām, the Muslims had no need to fear them any more. They could now focus their efforts upon their religion *(D'īn)*. Allāh says, *"So do not fear them, but fear Me."*

"This day have I perfected for you. your Religion (D'īn)..." Every law and injunction revealed from the time of Sayyidina Ādam عليه السلام to every one of the messengers عليهم السلام after him had been perfected on that day when this verse was revealed. Laws were perfected as well as character. The Holy Prophet صلى الله عليه وسلم mentioned, "I have been sent to you to perfect good character and the best of actions." [*Mishkāt p. 514*]

Before this revelation many injunctions were repealed, to be replaced by something similar or better. After this verse, no such thing occurred. Sayyidina Ibn Abbās رضى الله عنه reports that after this verse, no other verse was revealed with regard to laws and injunctions. Whatever was revealed thereafter concerned advice and warnings.

ISLĀM ENCOMPASSES THE ENTIRE LIFE OF MAN

The laws of Islām encompass man's personal, social, political, economic and every other facet of his life. Islām teaches man how to behave with his family, friends, spouse, children, neighbours, guests and even enemies. It provides details of peace and war, dressing and etiquette of eating. It provides detailed laws concerning trade and commerce, rental and leasing, stretching to penal codes and the appointment of leaders.

Islām discusses the treatment of subjects in a state and the rights the public owe to their leaders. In this way, specific answers are to be found in the Shari'ah of Islām to a myriad of questions. Islām does not only teach devotional acts, but provides guidance in matters of beliefs, morals, character and mutual conduct.

No other Religion *(D'īn)* has so much to offer. Other religions *(D'īn's)* only offer a few theories and hypotheses, neglecting a major portion of man's life. Any person of understanding cannot fail to realise the truth, beauty and comprehensive nature of Islām.

The Religion *(D'īn)* taught by the previous Holy Prophets عليهم السلام were also perfectly suited to the needs and circumstances of their people. However, the religion *(D'īn)* brought by Muhammad صلى الله عليه وسلم is perfect for every single soul to be born till the Day of Judgment *(Qiyāmah)*. Since it is the final Religion *(D'īn)* to be brought to man, it is adapted to every time period and every nation. It will apply to every age irrespective of the changes and advancements that may occur. It will remain as a means of salvation until eternity.

COMPLETION OF ALLĀH'S BOUNTY

"... completed My bounty upon you..." The author of "Rūhul Ma'āni" (*v.6 p.60*) writes that the completion of Allāh's bounty upon those present at the time of the

Holy Prophet صلى الله عليه وسلم was in the fact that they had conquered Makkah without a fight, the encumbrances of the period of ignorance were over and the Polytheists were no longer to perform the Hajj.

Another interpretation is that Allāh had completed His guidance to them. Others maintain that it refers to the perfection of Islām, while another group is of the opinion that it refers to the unique knowledge and understanding with which Allāh blessed the Ummah of the Holy Prophet صلى الله عليه وسلم The author of "Ma'ālimut Tanzīl"(*v. 2 p.l 1*) quotes certain commentators that this refers to the promise of Allāh in Surah Baqarah, where He said, *so that I may complete My bounty upon you."* [*Surah 2, verse 150*]

ONLY THE RELIGION (*D'ĪN*) OF ISLĀM IS ACCEPTED BY ALLĀH

"...and chosen Islām as your Religion (D'īn)." Only Islām guarantees peace and salvation in both the worlds. Those who do not accept will have to face the damnation of the everlasting fire of Hell, despite their exertion in devotional acts and spiritual exercises.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement (when actions will present themselves before Allāh) Salāh will come and tell Allāh, 'O Lord, I am Salāh.' Allāh will reply, 'You are good.' Thereafter charity will come and tell Allāh, 'Oh Lord, I am charity.' Allāh will say, 'You are good.' Fasting will present itself and say, 'Oh Lord, I am fasting.' Allāh will say, 'You are good.' In this way all actions will present themselves and receive the same reply.

Eventually Islām will come and say, 'Oh Lord, You are Salām and I am Islām!' Upon this Allāh will say, 'You are good. It shall be by virtue of you that today I will take people to task (those who did not accept Islām will be doomed), and by virtue of you that I will give (rewards to those who accepted Islām).' Allāh declares in His book, *'Whoever follows a Religion (D'īn) besides Islām, it will never be accepted from him and, in the Ākhirah (Hereafter), he shall be amongst the losers.* "[*Mishkāt p. 445*]

In brief, Allāh has conferred upon the Ummah of the Holy Prophet صلى الله عليه وسلم three favours that cannot be superseded. They are (1) the perfection of their religion *(D'īn)*, (2) completion of Allāh's bounty and (3) the boon of Islām. The Ummah of the Holy Prophet صلى الله عليه وسلم are the best of Ummahs, have the best of messengers عليهم السلام, have the best book *(kitāb)* and have the most perfect of Religion *(D'īn)* s that will remain until the end of time.

A Jew once told Sayyidina Umar رضى الله عنه, "O Leader of the believers *(Amīrul Mu'minīn)*, there is a verse in your Qur'ān that you recite. If that verse was revealed to us, we would have declared the day a day of celebration (Eid)." When Sayyidina Umar رضى الله عنه asked him which verse he was referring to, he said, "The verse is, *'This day have I perfected for you your Religion (D'īn), completed My bounty upon you and chosen Islām as your Religion (D'īn)."*

Sayyidina Umar رضى الله عنه told him, "We know the day and the place wherein this verse was revealed to the Holy Prophet صلى الله عليه وسلم. He was standing upon the plain of Arafāt on the day of Friday *(Jumu'ah)*." [*Bukhari v. 1,*

p.11]

According to a narration of Fat'hul Baari (*v. 1, p. 105*) Sayyidina Umar رضى الله عنه said, "The verse was revealed on Friday *(Jumu'ah)* on the day of Arafah and, by the grace of Allāh, both these days are days of celebration."

Tirmidhi records another incident after this. Once after Sayyidina Ibn Abbās رضى الله عنه recited this verse, a Jew commented that if this verse was revealed to them, they would have made the day of its revelation a day of festivity. Sayyidina Ibn Abbās رضى الله عنه replied, "The day in which this verse was revealed was a day wherein we celebrated two festivities (Eids). It was the day of Friday *(Jumu'ah)* and the day of Arafah."

The intent of the replies of Sayyidina Ibn Abbās and Umar رضى الله عنه was that there was no necessity to celebrate another day because the day wherein the verse was revealed was already a day of celebration from before. The Eid (day of celebration) for Muslims is not a day wherein they indulge in merrymaking and sports. This is a day that the Muslims devote to Allāh' s obedience and in which they engage in His Dhikr *(remembrance)*. Muslims will observe only those days of Eid that have been stipulated by their Lord.

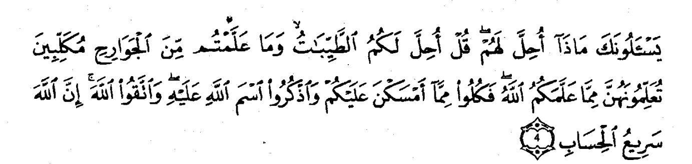
THE PRUDENCE OF SAYYIDINA UMAR رضى الله عنه

When this verse was revealed, Sayyidina Umar رضى الله عنه began to weep very bitterly because he understood that now the Holy Prophet صلى الله عليه وسلم was due to leave them since his duty was completed. His perception was correct, for the noble Holy Prophet صلى الله عليه وسلم left this world a mere 81 days after the revelation of this verse.

CONSUMING UNLAWFUL *(HARĀM)* FOODS WHEN IN DIRE NECESSITY

"So whoever is constrained in starvation, not inclined towards sin, then indeed Allāh is Most Forgiving, Most Merciful. "The person who is in danger of losing his life because of starvation may eat the forbidden foods if nothing else is available. However, he may only eat that much that will sustain his life and he should not be sinful by eating more than is required. This is described in Surah Baqarah *(verse 173)* and Surah Nahl *(verse 115)* as, *"neither rebelliously, nor transgressing the limits."*

".... . then indeed Allāh is Most Forgiving, Most Merciful." Allāh will forgive him for the little that he eats to sustain his life. Further details with regard to this can be referred to in the discussion of verse 173 of Surah Baqarah.



(4)They ask you what is permissible for them. Say, "Permitted for you are the pure things; and the hunting animals that you tamed and trained, teaching them what Allāh had taught you. Eat of what they hunt for you and take the name of Allāh thereupon. Fear Allāh.' Verily Allāh is swift in taking reckoning."

PURE THINGS AND THE PERMISSIBILITY OF PREY HUNTED BY TRAINED ANIMALS

The author of "Rūhul Ma'āni" writes that pure things are those things that a person with a sound disposition does not consider to be filthy and does not detest. It must be understood that only that person whose disposition is pure will be inclined towards pure things and will dislike impure things.

People in certain parts of the world eat everything. Let alone pigs, they even eat monkeys, dogs, snakes, lizards, chameleons and all types of insects. This is due to the fact that their dispositions are not sound and pure. They have been deprived of the teachings of the Holy Prophets عليهم السلام and are drowned in disbelief *(kufr)* and darkness.

The general purport of *"pure things"* declares all impurities and filth to be Unlawful *(Harām)*.

LAWFUL *(HAIĀL)* AND UNLAWFUL *(HARĀM)*

The Lawful *(Halāl)* animals are cattle, buffaloes, goats, sheep, buck, antelopes, rabbits, doves pigeons, fowls, ducks, geese, turkeys, partridge, sparrows, parrots, mynas, etc. All animals and birds that eat meat are Unlawful *(Harām)*.

The character of a person will be affected by his diet. Eating carnivorous animals will tend to make a person also bestial, and has therefore been forbidden.

Sayyidina Ibn Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم prohibited them from eating animals that eat by tearing their prey apart with their fangs, and from all those birds that have talons (birds of prey). [Muslim]

Sayyidina Khuzaimah رضى الله عنه narrates that he asked the Holy Prophet صلى الله عليه وسلم regarding the eating of badgers. The Holy Prophet صلى الله عليه وسلم replied, "Does anyone eat them?"

He then enquired with regard to wolves. The Holy Prophet صلى الله عليه وسلم said, "Only that person will eat wolves who has no good in him." [*Tirmidhi*]

The same narration appears in Ibn Majah with the variation that he asked with regard to foxes instead of badgers.

A narration appears in Abu Dawūd wherein the Companion *(Sahāba)* رضى الله عنهم were sitting with the Holy Prophet صلى الله عليه وسلم when mention was made of porcupines. The Holy Prophet صلى الله عليه وسلم said, "It is an impurity amongst impurities."

During the battle of Khaybar, The Holy Prophet صلى الله عليه وسلم prohibited the eating of tamed donkeys [*Bukhari and Muslim*]. Since a mule is a cross between a donkey and a horse, it is also forbidden.

Allāma Damīri رحمة الله عليه writes in his book "Kitābul Hayawān" (*v. 2 p.246*) that as far as his knowledge reaches, the Scholars *(Ulemā)* of the Muslims are unanimous that the flesh of a monkey cannot be consumed. The same applies to dogs, elephants and other animals that have sharp teeth. He adds that it was not necessary that a separate prohibition be revealed with regard to these since they are naturally detested. He then narrates a hadith from Sayyidina Sha'bi رحمة الله عليه that the Holy Prophet صلى الله عليه وسلم forbade the eating of monkeys.

THE LAW REGARDING HUNTING ANIMALS

Normally dogs are used for hunting. However, if other animals are trained according to the required principles, they may also be used. Such animals will be considered to be trained when they are able to attack the prey and either kill or injure it without eating anything therefrom. Once the animal abstains from eating on at least three successive occasions, it will be considered to be trained. Thereafter the master, reciting Bismillah, should release them to track down the prey. When they attack the prey, the master may then slaughter it if it is alive. If the prey dies because of the wound, it will still be considered to be Lawful *(Halāl)*.

An animal killed by an untrained animal will not be Lawful *(Halāl*'. If, however, the animal is still alive after the attack, a person may slaughter it, thereby rendering it Lawful *(Halāl)*.

If the trained hunting animal killed the prey by choking it and no other wound was inflicted, the animal will be Unlawful *(Harām)*. This law is derived from the words *"Eat of what they hunt for you..."* The condition of reciting Bismillah is derived from that part of the verse where Allāh says, *"and take the name of Allāh thereupon."*

Sayyidina Adī bin Hātim رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told him, "When you release your dog, then take the name of Allāh. If it catches some prey, then slaughter it if it is still alive. If you find that your dog has killed it and has not eaten therefrom, then you may eat it. If your dog had eaten from it, then it had hunted for itself (meaning that it was not trained). If you find another dog with your own and the prey is dead, then do not eat therefrom because you do not know which of the dogs had killed the prey." [*Muslim v. 2 p.146*]

TRAINING A BIRD TO HUNT

A bird will be considered to be trained when it returns to the owner when he calls it back after releasing it. When this is achieved at least three times, then the bird will be fit to be used for hunting. The other conditions will be the same as applied to the hunting animal. The only condition that does not apply to the bird is that the prey will be Lawful *(Halāl)* if the bird ate thereof.

LAWS PERTAINING TO HUNTING

Ruling: The animal that does not die after being struck by an arrow will have to be slaughtered for it to be Lawful *(Halāl)* (on condition that Bismillah was recited when the arrow was shot). However, if the animal is killed by the arrow,

it will still be considered Lawful *(Halāl)*.

Ruling: If a bird is shot after reciting Bismillah, but it fell into water or on a high place and then fell down, then this bird will be Unlawful *(Harām)*. This is due to the possibility of it being killed by drowning or by the fall.

Ruling: The above rulings stipulate that Bismillah be recited whenever the hunting animal or bird is released, as well as when an arrow is fired. However, if a person forgot to recite Bismillah, then too the animal will be Lawful *(Halāl)* if the other conditions are fulfilled.

Ruling: The above laws that apply to a Muslim will also apply to a Jew or a Christian.

Ruling: The animal hunted by any person besides a Jew, Christian or a Muslim will be Unlawful *(Harām)* even though he recites Bismillah.

Ruling: It is permissible to hunt those wild animals that are Unlawful *(Harām)*, and their skins may be used after tanning.

"Fear Allāh! Verily Allāh is swift in taking reckoning." Like the previous verse where laws were mentioned, this verse also reminds people to fear Allāh and be concerned about the Ākhirah *(Hereafter)*. Those animals that are forbidden should not be consumed and the hunter should not be so engrossed in his hunting that he forgets the rights that he owes to others, especially to Allāh (like Salāh, etc).

Abu Dawūd records a hadith reported by Sayyidina Ibn Abbās رضي الله عنه in which the Holy Prophet صلى الله عليه وسلم said, "The person who lives in rural areas becomes hard-hearted. The one who frequents the presence of kings will be cast into strife and the person who engages in hunting becomes negligent."

ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ
وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ
حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٥﴾

(5) Today the pure things have been permitted for you. The food of those who have been given the Book is lawful for you and your food is lawful for them. So too are the chaste believing women and the chaste women of those who have been given the Book before you, when you give them their dowries; on the condition that you are chaste, neither lecherous, nor fostering secretive relations. Whosoever rejects Belief (Imān) has indeed destroyed his actions and, in the Ākhirah (Hereafter), he will be among the losers.

THE FOOD OF THE PEOPLE OF BOOK *(AHLUL KITĀB)* IS LAWFUL

This verse reiterates the permissibility of pure things by saying, *"Today the pure things have been permitted for you."* The addition of the word *"Today"* merely

means that what was previously considered pure has not been withdrawn and still applies.

"The food of those who have been given the Book is lawful for you... " The verse refers to the slaughtered animals of the Jews and the Christians. It is permissible for a Muslim to eat from the meat of an animal that was slaughtered by a member of the People of book *(Ahlul kitāb)* on condition that he recites Bismillah when slaughtering.

The verse refers only to slaughtered animals since other items of food like rice, grains, etc are all Lawful *(Halāl)* irrespective of from whom they are taken (even from a Polythe). The reason for the permissibility of the animals slaughtered by the People of book *(Ahlul kitāb)* is that they also do not permit the eating of animals that are not slaughtered.

If a person of the People of book *(Ahlul kitāb)* purposely omits the recitation of Bismillah when slaughtering, the animal will be Unlawful *(Harām)*. Allāh says in Surah An'ām, *"Do not eat of that whereupon Allāh 's name was not taken. Indeed this is sinful"* [*Surah 6, verse 121*]. This verse bans the eating of any animal that was slaughtered without the name of Allāh, whether the one who slaughters is Muslim or from the People of book *(Ahlul kitāb)*. However, if the Muslim or person from the People of book *(Ahlul kitāb)* forgetfully omitted to recite Bismillah, then the animal will be Lawful *(Halāl)*.

The Musannaf of Abdur Razzaq" (*v.4 p.481*) reports a hadith wherein Sayyidina Ibn Abbās رضى الله عنه said, "Verily within the Muslim is the name of Allāh. If he slaughters and forgets to take the name of Allāh, then eat thereof. If a fire worshipper slaughters taking the name of Allāh, then do not eat thereof."

It must be borne in mind that the people of the People of book *(Ahlul kitāb)* will be considered as reliable for slaughtering only when they adhere to the same Religion *(D'īn)* that was adhered to at the time when the Qur'ān was revealed. The animals slaughtered by those who are merely Jews or Christians by name will not be Lawful *(Halāl)*. Such people do not follow any Religion *(D'īn)* , do not believe in Allāh and do not accept the Torah nor the Injīl. Animals slaughtered by them can never be Lawful *(Halāl)* even if they recite Bismillah.

Sayyidina Ali رضى الله عنه is reported to have said, "Do not eat the animals slaughtered by the Christians of the Bani Taghlib tribe, for they have retained nothing from Christianity except the drinking of wine."

Ruling: The animal slaughtered by a *murtad* (one who left the fold of Islām) will be Unlawful *(Harām)* even though he may have become a Jew or a Christian.

Ruling: That animal will also be Unlawful *(Harām)* that has been slaughtered by a person who believes that another messenger came after the Holy Prophet صلى الله عليه وسلم.

Ruling: Those people are disbelievers *(Kuffār)* who, despite claiming to be Muslims, reject the fundamentals of religion *(D'īn)*, mock aspects of the religion *(D'īn)*, alter any verse of the Qur'ān or claim that the Qur'ān was adulterated. It will not be permissible to eat animals slaughtered by them.

Ruling: It will not be permissible to consume an animal when the

slaughterer intentionally omitted to recite Bismillah, even though the slaughterer is from the People of book *(Ahlul kitāb)* or a Muslim.

THE DEVIATION OF THE "NEW JURISTS"

Those people are indeed in great error who deduce from the above verse that every food eaten by People of book *(Ahlul kitāb)* is Lawful *(Halāl)*. They say this irrespective of whether the animal was slaughtered, killed and even if Bismillah was not recited at the time of slaughtering. Many Muslims in Europe, America and Australia consider all the meat available in those countries to be Lawful *(Halāl)* even though they are certain that these were slaughtered without Bismillah. They say that these animals are Lawful *(Halāl)* for the People of book *(Ahlul kitāb)*, and must therefore be Lawful *(Halāl)* for Muslims as well. This is totally incorrect and a gross misinterpretation of the Qur'ān.

In their ignorance they think that when an animal dies or becomes Unlawful *(Harām)* in any other way (by falling, drowning, etc), then it will be Unlawful *(Harām)* only if the animal belongs to a Muslim. However, if any of these things occur when the animals are with a Jew or a Christian, then the very same animal will be Lawful *(Halāl)*. May Allāh save the Ummah from such ignorant people! Āmīn. If every food of theirs was Lawful *(Halāl)* without any conditions, then surely pork and wine will also be such (Allāh forbid!).

"..... and your food is lawful for them." Every type of food that is permissible for a Muslim is permissible for the people of People of book *(Ahlul kitāb)*.

PERMISSIBILITY OF MARRIAGE TO CHASTE WOMEN FROM THE MUSLIMS AND THE PEOPLE OF BOOK *(AHLUL KITĀB)*

"So too are the chaste believing women and the chaste women of those who have been given the Book before you..." Muslim men have been permitted to marry chaste Jewish and Christian women.

THE PROHIBITION OF SAYYIDINA UMAR رضى الله عنه AGAINST MARRYING WOMEN OF THE PEOPLE OF BOOK *(AHLUL KITĀB)*

Imām Muhammad رحمة الله عليه reports in his book "kitābul Āthār" that during the Caliphate *(khilafah)* of Sayyidina Umar رضى الله عنه, Sayyidina Hudhaifa رضى الله عنه married a Jewish woman in Madā'in. When Sayyidina Umar رضى الله عنه heard of this, he wrote a letter to Sayyidina Hudhaifa رضى الله عنه, instructing him to divorce her. When Sayyidina Hudhaifa received the letter, he wrote back saying, "Oh Leader of the Believers *(Amīrul Mu'minīn)*, is it Unlawful *(Harām)* to marry Jewish women?" Sayyidina Umar رضى الله عنه replied by writing, "I am issuing an extremely vehement command that you put this letter down only after you have divorced her, because I fear that other Muslims will follow your example. They will then prefer the Dhimmi (*A non-Muslim who lives in a Muslim country and pays tax to eject.*) women to Muslim women in marriage because of their beauty. Muslim women will then be ignored and this will be very detrimental for them."

After reporting this narration, Imām Muhammad رحمة الله عليه writes, "We also adhere to the ruling of Sayyidina Umar رضى الله عنه. We do not consider it Unlawful *(Harām)*, but maintain that Muslim women be given preference. This is the

opinion of Imām Abu Hanifah رحمة الله عليه. This prediction of Sayyidina Umar رضى الله عنه can be witnessed today in places like Europe, America and Australia.

An Imām living in Canada once mentioned to me that 90% of the Muslim men whom he met are married to Christian women. Another great danger to Muslims is that the Christians have devised a scheme whereby they introduce Christian women to Muslim men wherever they have erected a public amenity like a hospital, college, school, etc. They employ this method to spread their culture and Religion *(D'īn)*. These women then set out on their sinister task of converting the man and all their children to Christianity.

None can question the action of Sayyidina Umar رضى الله عنه since he did not make something Unlawful *(Harām)* that was Lawful *(Halāl)*, but he merely prohibited such marriages in the greater interests and advantage of the Ummah. He was from the righteous khalifas whom the Holy Prophet صلى الله عليه وسلم himself instructed that they be obeyed.

"......when you give them their dowries..." This portion of the verse stipulates that even the women of the People of book *(Ahlul kitāb)* should be given their dowries. This is worthy of mention because it may occur that dhimmi women are deprived of their dowries, and because they are under the rule of Muslims, they may be hesitant to claim this right of theirs.

"......on the condition that you are chaste, neither lecherous, nor fostering secretive relations." This instructs Muslim men that they should not satisfy their carnal passions in any way that is contradictory to the Shari'ah. Neither should they engage in adultery, nor should they court mistresses. Allāh is Aware of every action. It is common in countries like Europe, America and Australia for people to have extra marital relations. These last for many years and numerous illegitimate children are born of these relationships. Allāh has warned of this centuries ago and instructed marriage to chaste women, while the men should also preserve their chastity.

"Whosoever rejects Belief (Imān) has indeed destroyed his actions and, in the Ākhirah (Hereafter), he will be among the losers." This part of the verse refers to disbelievers *(Kuffār)* and those who are murtad. They will not be saved in the Ākhirah *(Hereafter)* and will have to suffer eternal punishment. The laws concerning the murtad has already been discussed under verse 217 of Surah Baqarah.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى
ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا
فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ
ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم
مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ

نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾ وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
وَمِيثَاقَهُ الَّذِي وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٧﴾

(6) O you who believe, when you stand up to perform Salāh, wash your faces, your arms up to the elbows, pass wet hands over your heads and wash your feet up to your ankles. If you are impure, then purify yourselves well. If you are ill, on journey, returning from the toilet or from touching your women, and you do not find any water, then use clean soil to wipe your faces and arms therewith. Allāh does not want to place any difficulty upon you, but wants to purify you and complete His bounty upon you so that you may be grateful (7) Call to mind the bounty of Allāh upon you and His covenant that he took from you with solemnity when you said, 'We hear and we obey!' Fear Allāh! Verily Allāh knows the secrets of the heart.

THE LAWS PERTAINING TO ABLUTION *(WUDHU)* AND THE PERMISSIBILITY OF DRY ABLUTION *(TAYAMMUM)*

This verse explains the method of ablution *(Wudhu)*. Allāh says, *"O you who believe, when you stand up to perform Salāh..."* Allāh addresses the Muslims in this manner because usually people are either seated or engaged in their occupations without being in the state of ablution *(Wudhu)*. This verse instructs them make ablution *(Wudhu)*. It should be noted that this verse does not mean that a person has to make ablution *(Wudhu)* when he is already in the state of ablution *(Wudhu)*.

On the occasion when Makkah was conquered, the Holy Prophet صلى الله عليه وسلم performed four Salāhs with a single ablution *(Wudhu)*. Sayyidina Zaid bin Aslam رحمة الله عليه says that the verse refers to the time when a person wakes up from sleeping. At that instance, he cannot have ablution *(Wudhu)*, and will have to make ablution *(Wudhu)* in order to perform Salāh.

Other commentators state that it is best that ablution *(Wudhu)* be made every time a person performs Salāh, even if he had already made ablution *(Wudhu)* earlier. Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who makes ablution *(Wudhu)* upon ablution *(Wudhu)* will earn ten rewards for it."

THE METHOD OF ABLUTION *(WUDHU)*

"..... wash your faces..." The entire length and breadth of the face must be washed, from the top of the forehead till below the chin and from the lobe of one ear until the lobe of the other. If the beard is thin, then it will be necessary that the water reach the skin of the chin. If the beard is so thick that the chin is not visible, it will be sufficient that only the hairs of the beard be washed. Many people are negligent of the fact that the area between the ear and cheek also has to be washed.

When a person is not in the state of ablution *(Wudhu)*, he is said to be in the state of minor impurity *(Hadath Asghar)*. When he is in need of a bath, he will be termed to be in the state of major impurity *(Hadath Akbar)*. It is forbidden to perform Salāh while in either if these states. According to consensus of the Ummah, Salāh performed while in any of these states will have to be repeated. It is therefore imperative that attention is given to the perfect performance of ablution *(Wudhu)* so that no part is left unwashed.

"...your arms up to the elbows..." It is Obligatory *(Fardh)* that the arms have to be washed from the fingertips up to and including the elbows.

"..... pass wet hands over your heads... "This refers to making *masāh*. It is Sunnah that masah be made of the entire head since the Holy Prophet صلى الله عليه وسلم used to do so most of the time [*Bukhari v. 1, p.31*]. However, there were times when the Holy Prophet صلى الله عليه وسلم made masah of only the front portion of his head, as narrated in Muslim from a hadith of Sayyidina Mughiera bin Shu'bah رضى الله عنه. It is for this reason the Imām Abu Hanifah رحمة الله عليه has mentioned that masah of the entire head is Sunnah and *masah* of quarter of the head is Obligatory *(Fardh)*.

"...wash your feet up to your ankles." It is also Obligatory *(Fardh)* that the feet are washed up to and including the ankles. If any portion of the above areas is left dry, then the ablution *(Wudhu)* will not be valid.

The four factors mentioned in the Qur'ān are classified as the obligations *(Farāidh)* of ablution *(Wudhu)*. Of these, it is Sunnah that the masah of the entire head be made once and the face, arms and feet be washed thrice each. It is Obligatory *(Fardh)* that each be washed at least once. Washing means that every portion be made wet.

WHEN MAKING ABLUTION *(WUDHU)*, THE FOLLOWING ACTS ARE SUNNAH:

⇒ *reciting Bismillah before commencing*

⇒ *gargling the mouth thrice*

⇒ *brushing the teeth 'with a twig (Miswāk).*

⇒ *rinsing the nostrils thrice (ensuring that the watar reaches then soft part of the nostrils)*

⇒ *washing the right limbs first*

⇒ *passing wet fingers through the beard (called khilāl)*

⇒ *making masah of the ears (inner and outer).*

Lesson: Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"When any of you awakens from his sleep, he should not put his hands in water till he has washed them thrice, for he does not know where his hands had spent the night."* [*Bukhari and Muslim*]

Lesson: With the rinsing of the nostrils, one should pay particular attention

to blowing the nose, especially upon awakening. Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When any of you wakes up from his sleep he should blow, his nose because Devil *(Shaytān)* spends the night in his nostrils." [*Bukhari and Muslim*]

Lesson: Sayyidina Abdullāh bin Umar رضى الله عنه reports that when they were returning with the Holy Prophet صلى الله عليه وسلم from Makkah, they came across some water at the time of Asr. Some people hastily performed their ablution *(Wudhu)* there. When the Holy Prophet صلى الله عليه وسلم reached the place, he saw that in their haste, they had not washed their ankles. He said, "The ankles will be destroyed in the fire! Wash them properly!" [*Muslim p.125, and Bukhari v. 1, p.28*]

While water must reach every place, it should not be wasted. Sayyidina Abdullāh bin Amr bin Al Ās رضى الله عنه reports that once the Holy Prophet صلى الله عليه وسلم passed by Sayyidina Sa'd رضى الله عنه while he was performing ablution *(Wudhu)*. The Holy Prophet صلى الله عليه وسلم commented, "What is this wastage?" Sayyidina Sa'd رضى الله عنه asked, "Can there be wastage in ablution *(Wudhu)*?" The Holy Prophet صلى الله عليه وسلم said, "Yes, there is wastage in ablution *(Wudhu)* even though you may be on the bank of a river!" [*Mishkāt p. 47*]

ABLUTION *(WUDHU)* IS A SPECIAL BLESSING TO THE UMMAH OF SAYYIDINA MUHAMAD صلى الله عليه وسلم

Although all the other nations of the past were instructed with some type of purification, the speciality of the Ummah of the Holy Prophet صلى الله عليه وسلم is that their ablution *(Wudhu)* will be a discerning symbol for them on the Day of Judgment. Sayyidina Abu Darda رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"I will be the first person on the Day of Judgment to be permitted to prostrate and I will be the first to be allowed to rise from prostration. Upon raising my head, I will look forward and recognise each one of my Ummah. Then I will look back and recognise those of my Ummah. When I will look to my right, I will recognise them in the same way, and when I look to the left as well."*

One of the Companion *(Sahāba)* رضى الله عنهم asked, "O the Holy Prophet صلى الله عليه وسلم, how will you be able to recognise your Ummah when all the Ummahs from Sayyidina Nūh عليه السلام will be present?" the Holy Prophet صلى الله عليه وسلم replied, "The faces, hands and feet of my Ummah will be shining on account of their ablution *(Wudhu)*. No other Ummah will have this distinction." [*Mishkāt p. 40*]

THE COMMAND TO TAKE A BATH

"If you are impure, then purify yourselves well." This refers to the person who is in need of a bath, either due to cohabitation, an orgasm, menstruation, etc. The emphasis in the verse indicates that a proper bath be taken.

According to Imām Abu Hanifah رحمة الله عليه, it is Obligatory *(Fardh)* that a person rinses his mouth thoroughly when taking a bath (ghusl). The entire mouth up to the throat must be washed at least once. It is also Obligatory *(Fardh)* to rinse the nostrils thoroughly till the soft portion of the nose. Whilst making taking bath (ghusl), the private parts should be thoroughly washed so that no trace of impurity remains. All other impurities should also be removed from the

body.

Thereafter, ablution *(Wudhu)* should be made as normal, where after the entire body must be washed. It is Obligatory *(Fardh)* in taking bath (ghusl) that water reaches every part of the body. To do so thrice is Sunnah. Special attention should be given to those areas that are normally neglected, such as the navel and armpits.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Impurity is under every hair, so wash under each hair and those areas that have no hair should be cleaned." [*Tirmidhi and Abu Dawūd*]

Sayyidina Ali رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who omits even the extent of a single hair while taking bath (ghusl) will be punished in the fire of Hell." Sayyidina Ali رضى الله عنه therefore never kept hair on his head for fear of omitting any while bathing. After reporting this hadith, he thrice said, "It is for this reason that I have enmity for my hair." [*Mishkāt p. 48*]

Ruling: If the top end of the male sexual organ enters that of a female, bathing (ghusl) will be obligatory on both, even though no ejaculation takes place.

Ruling: Bathing (ghusl) will also be obligatory upon the expiry of menstruation or after-birth bleeding. The method is the same as described above.

DRY ABLUTION *(TAYAMMUM)*

"If you are ill, on journey, returning from the toilet or from touching your women, and you do not find any water, then use clean soil to wipe your faces and arms therewith." The topic of dry ablution *(Tayammum)* has already been discussed in verse 43 of Surah Nisā.

"Allāh does not want to place any difficulty upon you, but wants to purify you and complete His bounty upon you so that you may be grateful." This refers to the laws of ablution *(Wudhu)*, taking bath (ghusl) and dry ablution *(Tayammum)* that have been stated above. They have been ordained so that the Muslim may be purified both physically as well as spiritually when his sins are forgiven by these acts.

ABLUTION *(WUDHU)* AND DRY ABLUTION *(TAYAMMUM)* PURIFY EQUALLY

Just as impurities are removed by ablution *(Wudhu)* and bathing (ghusl), so too are they cleansed by Dry ablution *(Tayammum)*. A person who has performed the Dry ablution *(Tayammum)* can do just what the person performing ablution *(Wudhu)* can do (Salāh, recitation of Qur'ān, etc). The concession to perform Dry ablution *(Tayammum)* at times when water cannot be found or used is a great favour of Allāh.

Sayyidina Uthmān رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a person makes ablution *(Wudhu)* properly, his sins fall off his body; even to the extent that the sins fall away from beneath his fingernails." [*Muslim v. 1, p. 125*]

Ablution *(Wudhu)*, taking bath (ghusl) and Dry ablution *(Tayammum)* are all from the bounties of Allāh since they offer both physical as well as spiritual benefit. We therefore need to be grateful Allāh.

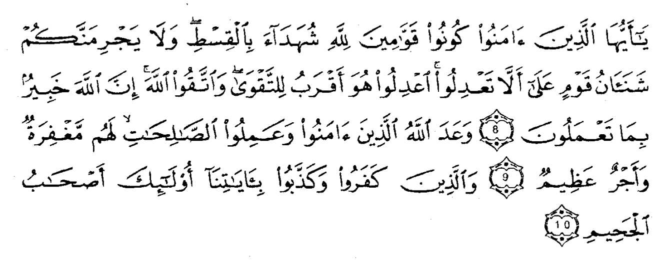
REMEMBERING THE BOUNTIES OF ALLĀH

"Call to mind the bounty of Allāh (be they physical, spiritual, apparent or hidden) upon you and His covenant that he took from you with solemnity when you said, 'We hear and we obey!" The author of "Rūhul Ma'āni" (*v. 6 p.8*) writes that this verse refers to the pledge that the Companion *(Sahāba)* رضی الله عنهم took with the Holy Prophet صلى الله عليه وسلم on the night of Aqaba in the 13th year after proclamation of his Holy Prophethood. Sayyidina Ubāda bin Sāmit رضی الله عنه reports that they pledged to the Holy Prophet صلى الله عليه وسلم that they will listen to and obey his instructions in all conditions, favourable or adverse. [*Muslim v. 2 p.125*]

He also writes that the verse could refer to the pledge of Ridwān since this pledge was taken with Allāh even though at the hands of the Holy Prophet صلى الله عليه وسلم. Allāh says in Surah Fatah, *'indeed those who take the pledge with you, they actually take the pledge with Allāh."* [*Surah 48, verse 10*]

By accepting Islām, every Muslim actually pledges that he will be obedient to the injunctions of Allāh. Therefore, the covenant in this verse is addressed to every Muslim. It will, therefore, not be necessary to relate this verse only to the isolated pledges of Aqaba and Ridwān.

"Fear Allāh!" by not forgetting His bounties and not breaching His covenant. *"Verily Allāh knows the secrets of the heart."* He shall require every person to account for every action, whether carried out in public or in private.



(8) O you who believe, be upright for Allāh, bearing testimony with justice. Let not enmity for a nation provoke you to be unjust. Be just! It is closer to piety *(taqwa)*, and fear Allāh! Indeed Allāh is Informed of what you do. (9) Allāh has promised those who believe and do righteous deeds that there shall be forgiveness and a great reward for them. (10) Those who disbelieve and falsify Our verses, they are the dwellers of the Blaze.

THE COMMAND TO BE STEADFAST IN JUSTICE

An earlier verse has passed in Surah Nisā (*Surah 4, verse 135*) where Allāh mentioned, *"O you who believe, be firm in establishing justice and be witness for Allāh*

even if it be against yourselves, your parents and relatives." The verse under discussion is very similar to this.

Allāh says, *"O you who believe, be upright for Allāh, bearing testimony with justice. Let not enmity for a nation provoke you to be unjust."* Both verses emphasise that justice be established and that witnesses be upright irrespective of those against whom one testifies. Neither should a friend be favoured, nor an enemy oppressed. A Muslim adheres to truth and justice under all circumstances and is not affected by them. Details of this subject were given in an earlier verse of Surah Mā'idah where Allāh said, *"Never let enmity for a nation who prevented you from the Masjidul Harām provoke you to transgress."*[*verse* 2]

"Be just! It is closer to piety (taqwa)..." The person with the quality of justice will also bear the quality of Piety *(taqwa)*. Each of the two qualities draws the person to the other.

"....and fear Allāh! Indeed Allāh is Informed of what you do." When a person is mindful of Allāh and that he will have to account for every deed on the inevitable Day of Judgement, he will abstain from every type of sin, be it major or minor.

Allāh ends the discussion by mentioning the rewards and the pitiable plight of the wrongdoers. He says, *"Allāh has promised those who believe and do righteous deeds that there shall be forgiveness and a great reward for them. Those who disbelieve and falsify Our verses, they are the dwellers of the Blaze."*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟
إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ
ٱلْمُؤْمِنُونَ ﴿١١﴾

(11) O you who believe, call to mind the bounty of Allāh upon you when a nation resolved to stretch their hands against you and He withheld their hands from you. Fear Allāh! Only in Allāh should the believers trust.

AN INCIDENT CONCERNING THE PROTECTION OF THE HOLY PROPHET صلى الله عليه وسلم AND A REMINDER TO RECALL THE BOUNTY OF ALLĀH

"Asbābun Nuzūl" (*p.186*) reports an incident narrated by Sayyidina Jābir رضى الله عنه wherein a person by the name of Ghawrith addressed his tribe, the Bani Ghatfān and the Bani Muhārib saying, "Should I not kill Muhammad صلى الله عليه وسلم!' When they asked him how he would do it, he said that he would do it in a manner that the Holy Prophet صلى الله عليه وسلم would never expect.

Consequently, he arrived before the Holy Prophet صلى الله عليه وسلم while Prophet's sword was on his lap. He asked if he could have a look at the sword, whereupon the Holy Prophet صلى الله عليه وسلم gladly permitted him. Drawing the sword out of the sheath, he began to swing it about with the intent of attacking,

but Allāh decided against it. While doing so he asked the Holy Prophet صلى الله عليه وسلم whether he feared him. The Holy Prophet صلى الله عليه وسلم replied that he had no fear for him at all.

Surprised, he reiterated, "You do not fear me while a sword is in my hands?" "Allāh shall protect me!" was the reply. Hearing this, he placed the sword back into its sheath and handed it back to the Holy Prophet صلى الله عليه وسلم. On this occasion, Allāh revealed the above verse. In the verse Allāh reminds the Ummah of His bounty in protecting their Holy Prophet صلى الله عليه وسلم.

"Fear Allāh! Only in Allāh should the believers trust." Every task of a believer *(Mu'min)* can be accomplished with the two great qualities of piety *(taqwa)* and tawakkul *(trust in Allāh)*. With these, a believer *(Mu'min)* will never fear anyone but Allāh.

Piety *(taqwa)* entails abstinence from all forms of sin. Allāh declares in Surah Talāq, *"For the one who possesses piety (taqwa), Allāh shall provide for him an escape and grant him sustenance from whence he least expects. Allāh is sufficient for those who trust in him."* [*Surah 65, verses 2 and 3*]

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَوٰةَ وَآتَيْتُمُ الزَّكَوٰةَ وَآمَنتُم
بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنكُمْ سَيِّئَاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ
مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾ فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا
قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا
بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

(12) Most certainly Allāh had taken a pledge from the Bani Isrā'īl and We had sent among them twelve chieftains. Allāh said, "Indeed I am with you! Surely if you establish Salāh, give Zakāh, believe in My apostles, assist them and lend to Allāh a good loan, I will certainly remit from you your sins and undoubtedly enter you into gardens beneath which rivers flow. Whoever of you disbelieves thereafter, he has indeed strayed from the straight path." (13) Because of their breach of the covenant, We Cursed them and made their hearts hard. They changed words from their places and forgot a great deal of the advice given to them. You shall continuously discover some sort of treachery from them, save a few of them. Forgive them and overlook. Verily Allāh loves those who are righteous.

THE BANI ISRĀ'ĪL BREACH THE COVENANT THAT ALLĀH TOOK FROM THEM

Whereas the Muslims were previously reminded of their covenant with Allāh, here the Bani Isrā'īl are reminded of the pledge that they took with Allāh. Then, as a warning to the Muslims as well, Allāh mentions the punishment that befalls those who fail to fulfil their pledges.

Allāh begins by saying, *"Most certainly Allāh had taken pledge from the Bani Isrā'īl* [through Sayyidina Mūsa عليه السلام] *and We had sent among them twelve chieftains."* Each of these chieftains belonged to one of the 12 tribes of the Bani Isrā'īl and their task was to remind the Bani Isrā'īl of their pledge and to ensure that they abide by it. If they adhered, Allāh promised them, *"Indeed I am with you!"*

Thereafter, Allāh mentions the conditions of the pledge saying, *"Surely if you establish Salāh, give Zakāh, believe in My apostles, assist them and lend to Allāh a good loan, I will certainly remit from you your sins and undoubtedly enter you into gardens beneath which rivers flow."* From this it is learned that the previous Ummahs were also instructed to perform Salāh and to pay Zakāh. They were told to assist the Holy Prophets عليهم السلام because many were sent among the Bani Isrā'īl.

They were thus instructed to believe in and assist all the Holy Prophets عليهم السلام, but they rejected even Sayyidina Isā عليه السلام and Sayyidina Muhammad صلى الله عليه وسلم.

"..... lend to Allāh a good loan..." This refers to all forms of charity besides Zakāh. It is termed a *"loan"* because the repayment is made in the Ākhirah *(Hereafter)* and the word *"good"* is used because the rewards for it shall be such.

Allāh says in Surah Hadīd (*Surah 57, verse 18*) *"Who shall grant Allāh a good loan so that Allāh may multiply it and for him shall be an honourable reward."* It is indeed the grace of Allāh that the wealth is from Him and we humans are the recipients, but still Allāh considers it a loan to Him and shall recompense the person many times over.

"Whoever of you disbelieves thereafter, he has indeed strayed from the straight path." This was told to them when they made the pledge, but they broke it.

THE CONSEQUENCES OF BREAKING THEIR PLEDGE

"Due to their breach of the covenant We Cursed them and made their hearts hard." This rendered them incapable of accepting the truth and heeding to it. It was this curse and the hardening of the heart that they falsified the Holy Prophets عليهم السلام and even stooped to assassinate them.

Allāh says in Surah Baqarah, *"Allāh cursed them due to their disbelief so only a few of them believe."* [*Surah 2, verse 88*]

Addressing the Jews in verse 84 of Surah Baqarah, Allāh says, *"Thereafter your hearts hardened, becoming like rocks, or even harder."*

When a person sins incessantly, rebellion takes hold of his heart until it becomes rock hard. Then he never resorts to repentance *(Tauba)* and begins to

detest good advice. Allāh advises the believers *(Mu'minīn)*, *"Has the time not come for the believers that their hearts submit to the advice of Allāh and the truth that has been revealed. And they do not become like those who have been given the Book from before, till a lengthy period passed by wherein their hearts became hard. Most of them are sinners."* [*Surah Hadīd* (57), *verse 16*]

THE JEWS ALTERED THE TORAH

"They changed words from their places and forgot a great deal of the advice given to them." Their hearts were so hardened that they altered even the Speech of Allāh. Their scholars would change what they deemed fit and then tell the people that it was from Allāh. To please the masses and fill their coffers, they led them into ignorance instead of knowledge and led them astray instead of guiding them.

They never seemed to realise the consequences of their actions. As a result of this they eventually began to forget large sections of the Torah, as it is only natural that one will forget the original when additional things are added.

THE TREACHERY OF THE JEWS

"You shall continuously discover some sort of treachery from them, save a few of them." As their predecessors were treacherous, the Qur'ān warns that it has now become second nature to them. If the Book of Allāh was not safe from their treachery, mere mortals need to be even more cautious. Yes, there are those from them who can be trusted, and they are the ones whom Islām has made trustworthy, like Sayyidina Abdullāh bin Salām رضى الله عنه.

"Forgive them and overlook. Verily Allāh loves those who are righteous." The author of "Rūhul Ma'āni" (*v. 6 p.90*) writes that this will apply if they repent (by accepting Islām) or accept to pay the atonement *(jizya)*, thereby undertaking to abide by the rules of the Islāmic state. Scholar *(Allāma)* Tabari رحمة الله عليه says that the instruction to forgive them was before the command for Jihād.

With regard to the interpretation of this verse, the author of Bayānul Qur'ān writes that as long as there is no religious *(Shar'i)* need, their treachery and evil should not be exposed. This is more aptly suited to the phrase, *"Verily Allāh loves those who are righteous."*

وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظّٗا مِّمَّا
ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَاوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ وَسَوۡفَ
يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُواْ يَصۡنَعُونَ ﴿14﴾ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ
جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا كُنتُمۡ تُخۡفُونَ مِنَ
ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۚ قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ
مُّبِينٞ ﴿15﴾ يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ

وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿16﴾ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ
قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ
وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا
بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿17﴾

(14) We have taken a covenant from those who say, "We are Christians!" but they forgot a great portion of the advice given to them. So, until the Day of Judgment, We have stirred up enmity and hatred between them. Soon Allāh shall inform them of what they used to do. (15) O People of the Book, undoubtedly Our messenger has come to you exposing to you much of what you used to conceal from the Book, and he pardons much. Without doubt there has come to you from Allāh a light and a clear Book... (16) whereby Allāh guides to the paths of peace those who seek His pleasure, and removes them from darknesses into light by His order; and guides them to the straight path. (17) Most certainly those have disbelieved who say, "Surely Allāh is Masīh, the son of Maryam!" Say, "If Allāh wishes to destroy Masīh, the son of Maryam, his mother and all upon the earth, who will be able to offer them any protection from Allāh?" To Allāh belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills and Allāh has power over all things.

THE PLEDGE TAKEN FROM THE CHRISTIANS AND THEIR DISREGARD FOR IT

Allāh begins by focussing attention on the Christians. He says, *"We have taken a covenant from those who say, 'We are Christians!' but they forgot a great portion of the advice given to them."* Because of their breach of the covenant and because they forgot much of what was taught to them, as a punishment, Allāh says, *"So, until the Day of Judgement, We have stirred up enmity and hatred between them."* The Christians are split into numerous denominations and, to this day, some claim that Sayyidina Isā عليه السلام is Allāh while others believe in the trinity.

They also seemed to forget that Sayyidina Isā عليه السلام had informed them of the advent of the Holy Prophet صلى الله عليه وسلم, as Allāh says in Surah A'rāf with regard to his coming. *"the unlettered messenger and Holy Prophet that they find written with them in the Torah and Injīl."* [*Surah 7, verse 157*]

However, the Day of Judgement is imminent and *"Soon Allāh shall inform them of what they used to do."*

Thereafter Allāh addresses both, the Jews and the Christians. He says, *"O People of the Book, undoubtedly Our messenger [Sayyidina Muhammad صلى الله عليه وسلم] has come to you exposing to you much of what you used to conceal from the Book, and he pardons much. Without doubt there has come to you from Allāh a light and a clear Book..."* The *"light"* refers to the Holy Prophet صلى الله عليه وسلم and the *"clear Book"*

refers to the Qur'ān.

Both, the Qur'ān and the Holy Prophet صلى الله عليه وسلم are such that by them *"Allāh guides to the paths of peace those who seek His pleasure, and removes them from darknesses into light by His order; and guides them to the straight path."* Since the paths of disbelief *(kufr)* and polytheism *(shirk)* are numerous, the plural is used for the word "darkness", and because the guidance of Allāh is one, the singular form of the word "light" is used.

THE DISBELIEF *(KUFR)* OF THOSE WHO CLAIM THAT SAYYIDINA ISĀ عليه السلام IS ALLĀH

"Most certainly those have disbelieved who say, 'Surely Allāh is Masīh, the son of Maryam!" Allāh refutes their statement by asserting, *"Say, 'If Allāh wishes to destroy Masīh, the son of Maryam, his mother and all upon the earth, who will be able to offer them any protection from Allāh?"* The people of the People of book *(Ahlul kitāb)* know that only Allāh can give life and death. Therefore, by this question they will understand that only He is the Supreme deity.

"To Allāh belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills and Allāh has power over all things." How can the creation be worshipped? How can anyone share in His dominion when they all belong to Him? Even though Sayyidina Isā عليه السلام was born miraculously, he is still the creation of Allāh, as is his mother and every other being in the heavens and earth.

THE HOLY PROPHET صلى الله عليه وسلم WAS A LIGHT AS WELL AS HUMAN

"Without doubt there has come to you from Allāh a light and a clear Book..." As pointed out earlier, the *"light"* referred to in this verse is the Holy Prophet صلى الله عليه وسلم. He is termed a light because before his advent the entire world was filled with the darkness of disbelief *(kufr)* and polytheism *(shirk)*, with only a very limited number of people scattered about the earth who believed in Allāh. When he came and invited the masses to Oneness of Allāh *(Tauhīd)* and Islām, after a great struggle the darkness began to disperse and Allāh Illuminated the hearts of men with the brilliance of Belief *(Imān)* and Trust *(Yaqīn)*.

Many people believe that the Holy Prophet صلى الله عليه وسلم was created of light and was not a human. This belief betrays their ignorance. The Qur'ān says, *"Say [O Muhammad صلى الله عليه وسلم], pure is my Lord. I am nothing but a human messenger.*

Lesson: *"...whereby Allāh guides to the paths of peace those who seek His pleasure..."* This makes it evident that Allāh will surely guide those who seek Allāh's pleasure. May Allāh guide those who claim to be Muslims yet do not take heed and continue to be stubborn in their ways.

Lesson: The beliefs and actions that lead to Heaven *(Jannah)* are referred to as *"the paths of peace"* and Heaven *(Jannah)* itself is called *"Dārus Salām" ("The place of Peace")*. The religion *(D'īn)* of Allāh is called Islām (Peace) and one of the names of Allāh is "Salām" (Peace). When Muslims meet they greet with Salām

and at the end of their Salāh, they also say Salām. After Salāh Muslims are taught to recite, *"Allāhumma antas Salām wa Minkas Salām Tabārakta Ya Dhal Jallāli wal Ikrām"* {**TRANSLATION:** O Allāh! You are Peace and peace is only from You. You are Most Blessed, O Possessor of might and honour. In reality peace in both worlds is found only in the religion *(D'īn)* of Allāh.

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ
أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿18﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ
عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿19﴾

(18) The Jews and the Christians say, "We are the children of Allāh and His loved ones!" Say, "Then why will He punish you for your sins? You are only humans of those that He created. He forgives whom He wills and punishes whom He wills. To Allāh belongs the sovereignty of the heavens and the earth and what is between them, and unto Him is the return." (19) Oh People of the Book, indeed Our messenger has come to you, expounding to you at a time when the succession of messengers had been paused, so that you do not say, "There has not come to us a bearer of glad tidings, nor any warner!" Undoubtedly there has come to you a bearer of glad tidings and a warner! Allāh has power over all things.

THE DIGRESSION OF THOSE JEWS AND CHRISTIANS WHO CLAIMED TO BE THE CHILDREN AND CHOSEN ONES OF ALLĀH

The above verse cites another fabrication of the People of the Book. They unabashedly claimed, *"We are the children of Allāh and His loved ones!"* This was another of the deceptions of Devil *(Shaytān)* to prevent them from accepting the Holy Prophet صلى الله عليه وسلم and doing righteous deeds. Devil *(Shaytān)* influenced them to think that they are the very children and loved ones of Allāh, so it mattered not what they did. Allāh would always forgive them.

The Tafsīr of Allama Qurtubi رحمة الله عليه *(v. 6 p.20)* narrates that once the Holy Prophet صلى الله عليه وسلم invited the Jews to believe in Allāh and be fearful of His punishment. They retorted, "Oh Muhammad صلى الله عليه وسلم! Why should we fear when we are the children of Allāh and His loved ones!" The Christians had said this and the Jews imitated them. On this occasion the above verse was revealed.

Allāh replies to their claim by saying, *"Say, 'Then why will He punish you for your sins?"* They had already admitted that they would be punished when they used to say, *"The fire shall only touch us for a few days.* "No person will cast his child or his loved one into the fire of this world for even a single minute, yet they claim that they will be tossed into the much more intense fire of Hell for a few days!

Sayyidina Isā عليه السلام had informed the Christians, *"Indeed Allāh has forbidden Heaven (Jannah) for whoever ascribes partners to Him, and their abode shall be the fire."* They ascribed children to Allāh and also partners, yet they wishfully thought that they were Allāh's children and chosen ones, never having to fear punishment. This amounted to falsifying the statement of Sayyidina Isā عليه السلام, leading them to disbelief *(kufr)* and Hell.

Imām Qurtubi رحمة الله عليه has written (*v. 6 p.121*) that the verse refers to punishment already metered to the people of book *(Ahlul kitāb)*. Therefore, they are reminded that if they are truly the children and loved ones of Allāh, why did Allāh punish them in the past, even transfiguring them into monkeys and pigs at times?

"You are only humans of those that He created." Here Allāh reminds them that He has no family relation with the human race. Allāh shall only love those who possess Belief *(Imān)* and do righteous deeds. He has no love for those who become disbelievers *(Kuffār)* by falsifying thier Holy Prophets عليهم السلام.

"He forgives whom He wills and punishes whom He wills." None can force Him to forgive another. *"To Allāh belongs the sovereignty of the heavens and the earth and what is between them, and unto Him is the return."* Allāh's principle is not to forgive the Polytheists and disbelievers *(Kuffār)*. When all shall return to Him, those who fabricated lies and claims will be exposed and punished.

THE HOLY PROPHET صلى الله عليه وسلم WAS SENT AT A TIME OF CESSATION IN THE CHAIN OF HOLY PROPHETS

"O People of the Book, indeed Our messenger has come to you, expounding to you at a time when the succession of messengers had been paused..." Until the time of Sayyidina Isā عليه السلام, Holy Prophets used to be sent in succession. No sooner did a Holy Prophet leave this world, then Allāh sent another in his place. However, after Allāh raised Sayyidina Isā عليه السلام, no Prophet was sent immediately.

Allāh mentions in verse 6 of Surah Saff (61st Surah of the Qur'ān) that Sayyidina Isā عليه السلام informed the people that after him a Holy Prophet will come by the name of Ahmad i.e. Sayyidina Muhammad صلى الله عليه وسلم. It is deduced from this that there was no Holy Prophet between Sayyidina Isā عليه السلام and the Holy Prophet صلى الله عليه وسلم.

Bukhari (*v. 2 p.489*) records a hadith wherein the Holy Prophet صلى الله عليه وسلم said with regard to Sayyidina Isā عليه السلام, "There was no Holy Prophet between us." It is evident from this that the statement of certain Scholars *(Ulemā)* is inexact who say that Holy Prophets were sent just before the Holy Prophet صلى الله عليه وسلم, quoting the name of Khalid bin Sanān as one of them. If these were ever Holy Prophets, they must have been sent before Sayyidina Isā عليه السلام.

HOW LONG WAS THE CESSATION IN THE CHAIN OF HOLY PROPHETS?

Imām Bukhari رحمة الله عليه quotes from Sayyidina Salman Farsi رضى الله عنه that the period between Sayyidina Isā عليه السلام and the Holy Prophet صلى الله عليه وسلم

was 600 years [*Bukhari v. 2 p.562*]. Others have placed the figure at 500 years. The two estimations can be coincided by assuming that Sayyidina Salman Farsi رضى الله عنه counted the entire period from the time that Sayyidina Isā عليه السلام was raised till the time when the Holy Prophet صلى الله عليه وسلم declared Holy Prophethood. Those who estimate 500 years will have counted only up to the birth of the Holy Prophet صلى الله عليه وسلم. Allāh knows best.

Allāma Ibn Kathīr رحمة الله عليه writes (*v. 2 p.35*) that the period consisted of 620 years. He writes further that there is no discrepancy between this and the estimation of 600 years because those claiming 600 years estimate by the solar calendar and those claiming 620 years say so using the lunar calendar. A hundred solar years exceed a hundred lunar years by approximately three years.

Allāma Ibn Kathīr رحمة الله عليه writes [Ibid] that Allāh sent the Holy Prophet صلى الله عليه وسلم at a time when the chain of Holy Prophets was paused, the paths leading to guidance were effaced, religions *(D'īns)* were adulterated and the worship of idols, fire and the cross was widespread. The advent of the Holy Prophet صلى الله عليه وسلم was thus an extremely benevolent bounty at a time when all needed it most. Strife and anarchy were rampant in every town and rebellion and ignorance gripped hold of every person with the exception of a paltry few who were clinging on to the remnants of the Religions *(D'īns)* brought by previous Holy Prophets عليهم السلام. Engaged in the worship of Allāh were only a few Rabbis, Christians and Sabians.

Sayyidina Iyādh bin Himār Mujashi'ī رضى الله عنه narrates that once the Holy Prophet صلى الله عليه وسلم addressed them in a sermon saying, "Indeed my Lord has commanded me to tell you of those things that he has taught to me today and whereof you have no knowledge. Allāh has said that the wealth He gives to anyone is Lawful *(Halāl)* (nothing will become Unlawful *(Harām)* by the declaration of any person, as the Polytheists used to do). Allāh has also said that He had created man upon the true religion *(D'īn)* and the devils *(Shayātīn)* [plural of Devil *(Shaytān)*] have averted them from it. These devils *(Shayātīn)* have made things Unlawful *(Harām)* for them that I have declared Lawful *(Halāl)*. They have also instructed them to ascribe partners to Me, whilst I have sent no warrant for it."

Thereafter the Holy Prophet صلى الله عليه وسلم continued, *"Without doubt, Allāh gazed at the people of the world. He declared the Arabs and the non-Arabs as despicable slave for those who remained from the People of book (Ahlul kitāb)."* Allāh told me, 'I am sending you as a messenger to test you and to test others through you. I have revealed to you a book that cannot be washed away by water (because it is preserved within the hearts). You will recite it while asleep as well as when awake.' Allāh then commanded me to engage the Quraish in battle, upon which I remarked that they will destroy me and flatten me like dough. Allāh said, 'Take them out (in battle) as they have done to you and fight them. We shall assist you. Spend and We shall spend on you. Dispatch your army and We will dispatch an army five times larger. [*Muslim v. 1, p.3 85*]

It is learnt from this narration that during the period of "Fatrah" *(cessation of Holy Prophets)*, there remained only a few people who believe in Oneness of Allāh *(Tauhīd)*. Then Allāh, through His grace sent the Holy Prophet صلى الله عليه

وسلم. Because of his sacrifices and suffering, and that of the Companion *(Sahāba)* رضى الله عنهم, disbelief *(kufr)* receded and Oneness of Allāh *(Tauhīd)* replaced polytheism *(shirk)*. Truth became manifest and the waves of Belief *(Imān)* swept through the hearts of men in every part of the globe.

In this way, Allāh's argument was established over man, so that they may not say, *"There has not come to us a bearer of glad tidings, nor any warner!"*

Allāh declares, *"Undoubtedly there has come to you a bearer of glad tidings and a warner!"* There remained now no excuse for anyone. Those who rejected shall be subjected to the torments of Hell,, for *"Allāh has power over all things."*

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ
وَجَعَلَكُم مُّلُوكًا وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ (20) يَٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ
ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَارِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ (21) قَالُوا۟
يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا فَإِن يَخْرُجُوا۟ مِنْهَا
فَإِنَّا دَٰخِلُونَ (22) قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟
عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم
مُّؤْمِنِينَ (23) قَالُوا۟ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ أَنتَ
وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ (24) قَالَ رَبِّ إِنِّى لَآ أَمْلِكُ إِلَّا نَفْسِى وَأَخِى ۖ
فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ (25) قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ
يَتِيهُونَ فِى ٱلْأَرْضِ ۚ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْفَٰسِقِينَ (26)

(20) When Mūsa عليه السلام told his nation, "O my people, remember Allāh's bounty on you when He raised messengers among you and made you kings. He gave you what He never gave anyone in the entire universe. (21) "O my people, enter the sanctified land that Allāh has decreed for you and do not turn on your heels, for then you will become losers." (22) They said, "O Mūsa, honestly a tyrannical nation live there. We shall certainly never enter there until they leave. If they leave the land, then only shall we enter." (23) Two fearful men, whom Allāh had favoured, said, "Enter on them by the door. When you enter therefrom then verily you shall be victorious! Trust only in Allāh if you are believers!" (24) They said, "O Mūsa, we shall never ever enter there as long as they are present there. So you and your Lord both go and fight. We shall remain sitting here." (25)He (Mūsa) submitted, "O my Lord! Indeed I have control only of myself and my brother, so decide between us and the sinful people." (26)(Allāh declared) "Undoubtedly this land is forbidden to them for forty years. They will wander bewildered in the earth, so do not grieve over the disobedient nation."

THE BANI ISRĀ'ĪL REFUSE ALLĀH'S COMMAND TO ENTER A TOWN

The incident mentioned in the verse proves the apostleship of the Holy Prophet صلى الله عليه وسلم since he could not have known of it except by divine revelation. These narratives were known only to the Jews of Madinah, but most of them still refused to believe in the Holy Prophet صلى الله عليه وسلم.

The incident is of the time after pharaoh *(Fir'aun)* and his army were drowned in the sea. The Bani Isrā'īl crossed the sea, entered the region of Shām and headed towards Palestine. They had left the region for hundreds of years and the Amāliqa nation, who were the descendants of the Ād [the nation of Sayyidina Hūd عليه السلام], had assumed control of the region. Like their predecessors, they were people of exceptional strength and might. Allāh had decreed that the Bani Isrā'īl were to take the very same tract of land back for themselves.

Sayyidina Mūsa عليه السلام first reminded them of Allāh's bounties upon them saying, *"O my people, remember Allāh 's bounty on you when He raised messengers among you and made you kings. He gave you what He never gave anyone in the entire universe."* During those times, the Holy Prophet عليه السلام used to propagate the religion *(D'īn)* freely and the kings of the Bani Isrā'īl could easily enforce the various injunctions.

Then they were enslaved by the Copts of Egypt and subjected to much hardships and difficulties. Now that they returned to their homeland, they had the opportunity to revive their former glory. Sayyidina Mūsa عليه السلام told them, *"O my people, enter the sanctified land that Allāh has decreed for you and do not turn on your heels, for then you will become losers."* In this way he encouraged them to wage Jihād.

When some chieftains of the Bani Isrā'īl were sent as emissaries to the Amāliqa, they observed their extraordinary stature and power. They reported this back to Sayyidina Mūsa عليه السلام, but he instructed them not to inform the rest of the army of this since it would discourage them from engaging in battle. They disobeyed the instruction and tipped off their relatives.

As a result of this *"They said, 'Oh Mūsa, honestly a tyrannical nation live there. We shall certainly never enter there until they leave. If they leave the land, then only shall we enter."*

Of these chieftains, Sayyidina Yusha bin Nūn and Sayyidina Bin Yuqinna abided by the command of Sayyidina Mūsa عليه السلام and also motivated the Bani Isrā'īl. Referring to this Allāh says, *"Two fearful men, whom Allāh had favoured, said, 'Enter on them by the door. When you enter there then (the help of Allāh shall be with you. and) verily you shall be victorious!"* With the assistance of Allāh they will all flee the town. They advised further saying, *"Trust only in Allāh if you are believers!"*

Believers *(Mu'minīn)* ought to trust only in Allāh especially when they are informed that Allāh has already decreed that the town be theirs. The Bani Isrā'īl then began to wish that they had never left Egypt, making preposterous statements that they were better off there. (When the psyche of slavery enters a

person and he grows accustomed to disgrace and humiliation, he will prefer to return to it on account of a little hardship instead of bearing it to regain his honour.)

Eventually they told Sayyidina Mūsa عليه السلام, *"O Mūsa, we shall never ever enter there as long as they are present there. So you and your Lord both go and fight. We shall remain sitting here."*

When Sayyidina Mūsa عليه السلام observed their obstinacy and their insolent reply *"He submitted, 'Oh my Lord! Indeed I have control only of myself and my brother, so decide between us and the sinful people."* Allāh then made the declaration that *"Undoubtedly this land is forbidden to them for forty years. They will wander bewildered in the earth, so do not grieve over the disobedient nation."*

This was the punishment for their disobedience. Consequently, for the period of 40 years they wandered around and around a piece of ground measuring only 18 square miles. Each evening, after a tiring day's walk, they would return to the same spot from where they departed in the morning. They numbered six hundred thousand at that time and it was during this very period of 40 years that Sayyidina Mūsa and his brother, Sayyidina Harūn عليه السلام passed away.

All those present at the time when they were condemned to wandering in the earth died within the 40 years except for Sayyidina Yusha عليه السلام and Sayyidina Kālib عليه السلام. They led the new generation of the Bani Isrā'īl to war and conquered the land for themselves. [*Ibn Kathīr and Ma'ālimut Tanzīl*]

MISCELLANEOUS LESSONS FROM THE INCIDENT

Lesson 1: *"He gave you what He never gave anyone in the entire universe."* This verse seems to indicate that the Bani Isrā'īl were even preferred above the follower *(Ummah)* of the Holy Prophet صلى الله عليه وسلم. This is, of course, incorrect because the follower *(Ummah)* of the Holy Prophet صلى الله عليه وسلم have been declared as the best of all followers *(Ummahs)*. The reply to the apparent contradiction is that the Bani Isrā'īl were the most favoured from all the nations in their time. The entire universe stretching to all times is not implied here.

Sayyidina Mujāhid رحمة الله عليه is reported to have said that the verse refers to the manna, salwa, the rock (from where the springs gushed forth) and the shading of clouds since these were only given to the Bani Isrā'īl.

Lesson 2: Since the Bani Isrā'īl did not want to enter the land that Allāh decreed for them, the question arises that where did they intend to go in their 40 years of futile travels? Commentators mention that they intended to return to Egypt since they had grown accustomed to it.

Others, are of the opinion that as a punishment they were just left to wander aimlessly since they were not prepared to enter the town.

Lesson 3: Sayyidina Mūsa عليه السلام made the Supplication *(du'ā)* *"Oh my Lord! decide between us and the sinful people."* The meaning of this is that he wanted Allāh to give the sinful ones of the Bani Isrā'īl the punishment that was due to them and that the faithful ones were to be accorded the rewards that was due to

them. [*"Ruhul Ma'āni"*]

Lesson 4: Sayyidina Miqdād bin Aswad رضى الله عنه very beautifully mentioned to the Holy Prophet صلى الله عليه وسلم on the day of the Battle of Badr, "O the Holy Prophet صلى الله عليه وسلم, we shall not say as the nation of Sayyidina Mūsa عليه السلام said, *'So you and your Lord both go and fight. We shall remain sitting here.' Proceed, we shall be to your right, left, in front and behind you!"* The blessed face of the Holy Prophet صلى الله عليه وسلم lit up at this remark and he became very happy. [*Bukhari v. 2 p.564 and p.663*]

۞ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ
مِنَ ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ (27) لَئِنۢ بَسَطتَ إِلَيَّ
يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ (28)
إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ
(29) فَطَوَّعَتۡ لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ فَقَتَلَهُۥ فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ (30) فَبَعَثَ ٱللَّهُ
غُرَابٗا يَبۡحَثُ فِي ٱلۡأَرۡضِ لِيُرِيَهُۥ كَيۡفَ يُوَٰرِي سَوۡءَةَ أَخِيهِۚ قَالَ يَٰوَيۡلَتَىٰٓ أَعَجَزۡتُ
أَنۡ أَكُونَ مِثۡلَ هَٰذَا ٱلۡغُرَابِ فَأُوَٰرِيَ سَوۡءَةَ أَخِيۖ فَأَصۡبَحَ مِنَ ٱلنَّٰدِمِينَ (31)

(27) Recite to them the true incident of the two sons of Adam عليه السلام. When both of them presented a sacrifice and it was accepted from only one of them, while that of the other was not accepted. He said "I will surely murder you!" He replied, "Allāh accepts only from those of piety (taqwa)." (28) "The fact of the matter is that if you stretch out your hand to kill me, I will not stretch out mine to kill you. Verily I fear Allāh, the Lord of the universe. (29) "I would rather that you take on yourself my sins and your sins and you become one of the dwellers of the fire. Such is the punishment of oppressors. (30) So his soul seduced him to murder his brother and he murdered him, becoming among the losers. (31) Then Allāh sent a crow, digging the earth to show him how to conceal the corpse of his brother. He cried out, "Woe unto me that I could not be like this crow and conceal the body of my brother!" So he became one of the remorseful ones.

THE TWO SONS OF SAYYIDINA ĀDAM عليه السلام AND THE REGRET OF THE ONE WHO MURDERED HIS BROTHER

Although some people have mentioned that the two persons spoken about in the incident were from the Bani Isrā'īl, this interpretation is unnecessary even though every person can be termed to be the child of Sayyidina Ādam عليه السلام. The words of the Qur'ān indicate that they were the real biological sons of Sayyidina Ādam عليه السلام, and there is no reason to treat this fact as metaphorical. Only narrations obtained from the people of the Bani Isrā'īl (called "Isrā'īliyāt") shed light on the actual factors leading to the incident. The Qur'ān mentions the incident very briefly. Even if the entire incident is not known, Allāh has

mentioned, the moral at the end, where He says, *"Due to this We decreed for the Bani Isrā'īl......"*

Allāma Ibn Kathīr رحمة الله عليه narrates from Sayyidina Suddi رحمة الله عليه a narration of Sayyidina Ibn Abbās رضى الله عنه and Sayyidina Abdullāh bin Mas'ūd رضى الله عنه, where they say that Sayyidina Ādam عليه السلام used to father twins, a boy and a girl each time. Since there was the need to increase the human population, there was no alternative except that the offspring from every pair marry the opposite gender of another pair. The only restriction was that an individual of a twin could not marry the other twin from the same birth. They had to marry a partner from another birth.

It occurred that a son by the name of Qābīl was born, who was a farmer. Younger than him was another son by the name of Hābīl, who tended milk-producing animals. The daughter born with Qābīl was more beautiful than the one born with Hābīl. Therefore, according to the principle, Qābīl was to marry the one who was less beautiful and he was displeased that his twin sister was to be married to Hābīl. He told Hābīl that he had a greater right to marry the more beautiful sister since she was his twin.

When Sayyidina Ādam عليه السلام decided that the prettier sister be married to Hābīl, Qābīl refused to accept it. It was resolved that the matter be determined by either of them presenting a sacrifice to Allāh. The sacrifice that was consumed by a fire from the heavens was considered to be accepted, and the one who had offered it would marry the more beautiful of the sisters. Eventually Hābīl's sacrifice was accepted. Qābīl was now infuriated to the extent that he threatened to murder Hābīl, saying, *"I will surely murder you!"*

Hābīl replied, *"Allāh accepts only from those of piety (taqwa)."* In this way he neither praised himself, nor did he tell his brother that he was insincere in his sacrifice. To prolong the conversation, Hābīl added, *"The fact of the matter is that of you stretch out your hand to kill, me I will not stretch out mine to kill you. Verily I fear Allāh, the Lord of the universe."*

Commentators mention that Hābīl was stronger than Qābīl, but chose not to defend himself (although it was permissible) because he felt that it was better to die as an oppressed person that to kill another. The Shari'ah of all the Holy Prophets عليهم السلام varied in many regards, therefore it will not be necessary that certain aspects of the incident conform to our Shari'ah.

THE ADVICE OF THE HOLY PROPHET صلى الله عليه وسلم AT THE TIME OF CORRUPTION

Sayyidina Abu Mūsa رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, "Before the Day of Judgement, anarchy and strife shall reign like the portions of an extremely dark night. Because of this, a person shall awaken in the morning as a believer *(Mu'min)*, but be a disbeliever *(kāfir)* by the evening. A person shall be a believer *(Mu'min)* in the evening and a disbeliever *(kāfir)* by the morning. The seated person will be better that the one standing and the person walking will be superior to the one that is running. At that time, you should break your bows, cut their cords, smash your swords beneath the rocks and remain in your homes. Then if someone enters to kill you, then be like the better

of the two sons of Sayyidina Ādam عليه السلام." [*Mishkāt p. 464*]

Sayyidina Ayyūb Sakhtiyāni رحمة الله عليه mentioned that the first of this Ummah to carry out the practice of *"if you stretch out your hand to kill me I will not stretch out mine to kill you,"* was Sayyidina Uthman رضى الله عنه. Despite possessing the powers of a Khalifa and being able to defend himself, he preferred to be killed instead of killing others.

Continuing with the story, Hābīl added, *"I would rather that you take on yourself my sins and your sins and you become of the dwellers of the fire. Such is the punishment of oppressors."*

A REPLY TO AN OBJECTION

At this juncture, an objection is raised against Hābīl. The objection is that he desired that his brother be burdened with both of their sins and be cast into the fire of Hell, whereas no person should desire such a plight for his brother. The reply is that Hābīl adópted this stance only after taking much pains to explain to his brother the error of his ways. Finally, when he refused to hearken, Hābīl had to remind him of the grievous consequences of his actions.

Finally, after some doubt concerning his course of action, Qābīl's *"soul seduced him to murder his brother and he murdered him, becoming among the losers."* He now lost a brother as well as the love and respect of his parents and Allāh.

SATAN *(IBLĪS)* SHOWED THE WAY TO MURDER

Qābīl did not know how to kill his brother since there had been no murders before. He began to twist his brother's head, but to no effect. The accursed Devil *Satan* (Iblīs) then appeared before him and, placing the head of an animal upon a rock, struck it with another rock. Seeing this, Qābīl killed his brother in the same manner. Other commentators have described the manner in varying ways but, since no law of our Shari'ah depends on specifying the manner, it will suffice to know that he murdered him, as mentioned in the Qur'ān.

QĀBĪL'S ANXIETY ABOUT WHAT TO DO WITH THE CORPSE

Since none had died prior to Hābīl, Qābīl did not know what to do with his brother's body. Allāh then sent two crows to the scene. They began to fight and the one killed the other and buried it. Allāh refers to this when He says, *"Then Allāh sent a crow, digging the earth to show him how to conceal the corpse of his brother."*

Following the example of the crow, Qābīl then buried his brother and *"He cried out, 'Woe unto me that I could not be like this crow and conceal the body of my brother!' So he became of the remorseful ones."* He expressed remorse that he had killed his brother and that he lacked the intelligence to do as a crow had done.

MISCELLANEOUS LESSONS FROM THE INCIDENT

Lesson 1: The fact that the children of Sayyidina Ādam عليه السلام understood who they were supposed to marry and the fact that they submitted to have their differences decided by Allāh shows that Sayyidina Ādam عليه السلام educated them

with regard to Oneness of Allāh *(Tauhīd)* and their Shari'ah. Therefore, from man's inception he was taught Oneness of Allāh *(Tauhīd)* and adherence to the Shari'ah of the messengers. A hadith reported in Mishkāt (*p.51 1/2*) makes it clear that Sayyidina Ādam عليه السلام was a Holy Prophet of Allāh.

Lesson 2: Hābīl presented a sheep as his sacrifice and Qābīl presented some barley. When the fire consumed the sheep, Qābīl grew very angry, but his brother advised him, *"Allāh accepts only from those of piety (taqwa)."* Piety *(taqwa)* entails carrying out the orders of Allāh and abstaining from those things that He has forbidden. Qābīl had been opposed to the injunction of Allāh with regard to marriage and later stooped to murder. This clearly displays his lack of piety *(taqwa)*, because of which his sacrifice was rejected.

Piety *(taqwa)* also includes abstinence from disbelief *(kufr)* and polytheism *(shirk)*. The actions of a person practising disbelief *(kufr)* and polytheism *(shirk)* shall never be accepted from Allāh, despite the quantity. Sayyidina Abu Darda رضى الله عنه is reported to have said, "If I were sure that Allāh accepted a single Salāh of mine, it would be more beloved to me than the entire world and all its contents. Allāh says, *'Allāh accepts only from those of piety (taqwa).*" [*Ibn Kathīr*]

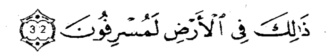
In a single sentence Hābīl advised his brother to adopt piety *(taqwa)*, thereby abstaining from jealousy as well. A jealous person burns from within because he desires the bounty that another person possesses, whereas the other person cannot help if Allāh had blessed him with it. Jealousy amounts to displeasure with Allāh for blessing another with something and not giving him the same. The incident teaches that the jealous person should not destroy himself by desiring the loss of another's bounty, but he must adopt piety *(taqwa)*.

The Holy Prophet صلى الله عليه وسلم said, "I advise you to adopt piety *(taqwa)*, for it beautifies all your actions." [*Mishkāt p. 415*]

Lesson 3: After murdering his brother, Qābīl walked about carrying the corpse by the waist. The weight of the corpse was difficult for him to bear and predatory animals began to gather around in eager anticipation of devouring the body should he discard it. In this distressed state, he wandered till the crow showed him how to dispose of the body.

Although a body may be disposed of in numerous other ways (such as cremating or throwing in the sea), Allāh desired the most natural and befitting manner. Man has been created from sand and should be returned to sand. Since then it has been the practice of people to bury their dead, except for the Polytheists of India who cremate and the Parsees, who feed their dead to vultures. Burial is the most befitting way to lay the dead to rest as it conforms to the honour and respect accorded to man.

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ
فِي ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا
ٱلنَّاسَ جَمِيعًاۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ



(32) Due to this We decreed for the Bani Isrā'īl that whoever kills another for a reason other than (the murder of) a soul or anarchy on the earth, then it is as if he had killed the entire mankind. Whoever preserves a life it is as if he has preserved the lives of the entire mankind. Undoubtedly Our messengers have come to them with clear signs. Thereafter many of them transgressed on earth.

THE PERSON WHO KILLS SOMEONE HAS KILLED THE ENTIRE MANKIND

Because Qābīl murdered his brother, Allāh decreed as part of the Shari'ah of the Bani Isrā'īl that *"whoever kills another for a reason other than (the murder of) a soul or anarchy on the earth, then it is as if he had killed the entire mankind."* i.e. When the killing is not a penalty for murder or anarchy.

Qurtubi (*v. 6 p. 146*) reports many interpretations for this verse. Sayyidina Mujāhid رحمة الله عليه states that whoever murders another will suffer the punishment that Allāh shall be angry with him, will curse him and subject him to the great torment of Hell. This has been discussed in verse 93 of Surah Nisā. Since the person who kills the entire mankind will also suffer the same combination of punishments, killing one will be like killing all mankind.

According to others, the sin for killing one person is the same as killing all people. This is closest to the words of the verse. In a hadith the Holy Prophet صلى الله عليه وسلم has said, "Whenever a murder is committed, the sin will be shared by the first son of Sayyidina Ādam عليه السلام because he was the first to begin the practice of murder." [*Bukhari and Muslim*]

Allāma Qurtubi رحمة الله عليه writes that this decree was exclusive to the Bani Isrā'īl since punishments were especially harsh for them. Certain commentators are of the opinion that although murder was always forbidden, the Torah was the first divine scripture to contain its prohibition. However, the Bani Isrā'īl were so stubborn that they did not refrain from even murdering the Prophets عليهم السلام.

Allāh then speaks of the virtue of saving lives. He says, *"Whoever preserves a life, it is as if he has preserved the lives of the entire mankind. Undoubtedly Our messengers have come to them with clear signs. Thereafter many of them transgressed on the earth."*

Lesson: The above hadith teaches us that the person who initiated any evil deed shall receive the sin of people doing the same without their sins being decreased. In the same way, the person who initiates a good deed will receive the reward of all those emulating him or acing upon his preaching without any of their rewards being diminished in the least. [*Mishkāt p. 33*]

Every believer *(Mu'min)* should preach the good and demonstrate it to others. The Holy Prophet صلى الله عليه وسلم said, "Glad tidings be for the person whom Allāh has made a key to good and a lock to evil. Destruction be for that person whom Allāh has made a key for evil and a lock for good." [*Mishkāt p. 444*] Those who propagate innovation *(bid'ah)* should ponder over this!

إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوْ
يُصَلَّبُوٓاْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْاْ مِنَ ٱلْأَرْضِ
ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا ٱلَّذِينَ
تَابُواْ مِن قَبْلِ أَن تَقْدِرُواْ عَلَيْهِمْ فَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

(33) The only retribution for those who make war with Allāh and strive to spread corruption upon the earth is that they be killed or crucified, or their hands and feet cut off from alternate sides, or that they be exiled from the land. Such shall be their degradation in this world and, in the Ākhirah (Hereafter), theirs shall be a torturous chastisement... (34) except those who repent before you overpower them. Know that Allāh is Most Forgiving, Most Merciful.

THE PENALTY FOR ROBBERS IN THIS WORLD AND IN THE HEREAFTER

The above verse describes four penalties to be imposed upon robbers. The first is that they be killed. The second is crucifixion. The third is that their alternate hands and feet be severed i.e. right hands and left feet. The fourth is that they be expelled from the country. Robbery has been referred to as war against Allāh because the perpetrators of this crime are combating the laws of the Shari'ah. They contribute to strife and corruption on earth by their crime.

THE CIRCUMSTANCES SURROUNDING THE REVELATION OF THIS VERSE

It has been recorded in "Asbābun Nuzūl" from Sayyidina Qatādah رضى الله عنه that eight persons of the Bani Ukal and Bani Uraynah tribes came to the Holy Prophet صلى الله عليه وسلم They pretended to be Muslims and even took the pledge of allegiance at the hand of the Holy Prophet صلى الله عليه وسلم

The climate of Madinah did not agree with them and they became ill. When they described their condition to the Holy Prophet صلى الله عليه وسلم, he told them that if they wished they could live with those who tended to the camels that were given as Zakāh. They accepted the proposal and complied. However, when they were cured, they murdered the herders of the camels and stole the camels.

When the Holy Prophet صلى الله عليه وسلم received news about this, he dispatched some Companion *(Sahāba)* رضى الله عنهم to capture them. When they were brought back in custody, the Holy Prophet صلى الله عليه وسلم ordered that their hands and feet be severed, hot needles be pierced into their eyes and that they be placed in the sun to die (as they had done to the herders). Imām Muslim has reported this incident with various chains of narrations in *v. 2 p.57*. Imān Bukhari رحمة الله عليه has recorded it on p.602. In the narration of "Asbābun-Nuzūl", Sayyidina Qatādah Tabi'ī رحمة الله عليه says that we were told that it was with regard to this episode that Allāh revealed the verse, *"The only retribution for those who make war with Allāh..."*

THE FOUR PENALTIES FOR ROBBERS

Sayyidina Ibn Abbās رضى الله عنه has stated that the four penalties mentioned in the verse are with regard to four types of crimes. If the robbers had murdered and stolen, they will be executed and crucified. If they only murdered others without stealing anything, they will be executed. If they only stole without killing anyone, their hands and feet will be severed from opposite ends. The fourth penalty of expelling them from the land will apply when they were caught with intent to rob, without committing the action.

Exiling them from the land means that they be expelled and banished from their country according to Imām Shafi'ī رحمة الله عليه. The view of Imām Abu Hanifah رحمة الله عليه is that they be imprisoned until they repent. Sayyidina Mumammed Ibn Jarīr Tabari رحمة الله عليه has combined the above two interpretations by saying that such robbers should be imprisoned in a distant place till they repent.

Sayyidina Makhūl Tabi'ī رحمة الله عليه says that Sayyidina Umar رضى الله عنه was the first to enforce the penalty of imprisonment saying that he would imprison them until he was convinced of their repentance. He said that he would not exile them because they would then harm the people of the other place.

Some scholars are of the opinion that the leader of the believers *Amīrul Mu'minīn)* has the choice of imposing any of the four penalties to any robber as he pleases. However, Imām Shafi'ī رحمة الله عليه and Imām Abu Hanifah رحمة الله عليه have accepted the interpretation of Sayyidina Ibn Abbās رضى الله عنه i.e. the four penalties are to be imposed for four different crimes.

Imām Shafi'ī رحمة الله عليه is of the opinion that the bandit should first be executed and then crucified. Certain other Scholars *(Ulemā)* maintain that he be placed alive on the cross and then killed by repeatedly piercing his stomach with a spear. Others say that he should be placed on the cross for three days and then taken down to be executed. [*"Ma'ālimut Tanzīl"v. 2 p.33*]

Lesson: The above penalties of amputation and execution are prescribed by the Shari'ah and even the heirs of the murdered persons cannot waive the penalty by forgiving the criminals. The penalty for robbery is double that of merely stealing since it contributes to the disruption of public safety. The right hand of the person caught stealing the first time will be severed and if he is ever caught the second time his left foot will be amputated. In the case of robbery, both, the right hand and the left foot will be severed at once.

When a gang of robbers kill someone during the robbery, all of them will be executed even though one of them was directly responsible and only one person was killed. This is because the execution will not be in respect of retaliation *(Qisās)*, but because they jeopardise public safety and wage war against Allāh and His Holy Prophet صلى الله عليه وسلم.

After specifying the penal law in this world, Allāh speaks of their plight in the Ākhirah *(Hereafter)*. He says, *"Such shall be their degradation in this world and, in the Ākhirah (Hereafter), theirs shall be a torturous chastisement....*

A fifth situation mentioned by the author of "Hidāya" is where the robbers

only injure someone. In this case, he says that if the injury is of such a nature that retaliation *(Qisās)* may be taken, it will be taken and if Blood money *(Diyah)* is due, Blood money *(Diyah)* will be binding.

"..... except those who repent before you overpower them. Know that Allāh is Most Forgiving, Most Merciful." Commentators mention that in the above case the penalty of the Shari'ah shall be waived, but not the right of people. If any person was killed, his heirs shall still possess the right to take his life and the wealth taken will have to be repaid. They will reserve the right to pardon if they wish.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ﴿35﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿36﴾ يُرِيدُونَ أَن يَخْرُجُوا۟ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿37﴾

(35) O you who believe, fear Allāh, seek a way of approach unto Him and strive in His way so that you may be successful. (36) Indeed those who disbelieve, if they possessed all within the earth and the like thereof in addition to ransom themselves from the punishment of the Day of Judgement, it will not be accepted from them. Theirs shall be a painful punishment. (37) They will try to escape from the fire, but they will not be able to escape and theirs will be a permanent chastisement.

THE INSTRUCTION TO GAIN PROXIMITY TO ALLĀH AND TO STRIVE IN ALLĀH'S WAY

Every form of obedience is a means of gaining closeness to Allāh, be it by way of the obligations *(Farāidh)*, Compulsories *(Wājibāt)*, Sunan or mandatory *(Nawāfil)*. The Holy Prophet صلى الله عليه وسلم said, "Verily Allāh says, 'I will issue the declaration of war on whoever harms a friend of Mine. The most beloved means whereby My slave may attain proximity to Me is with the things that I have made incumbent on him *(Farāidh)*. By means of the Nawāfil *(optional deeds)* he continues to draw close to Me until I love him." [*Bukhari p.963*]

THE DISBELIEVERS *(KUFFĀR)* WILL WANT TO OFFER EVERYTHING THEY HAVE TO BE SAVED FROM THE PUNISHMENT OF THE DAY OF JUDGMENT *(QIYĀMAH)*

Allāh mentions that on the Day of Judgement, the disbelievers *(Kuffār)* will wish that they had twice the contents of the entire world to offer as ransom for their souls. Even if they had this, it would not help as it will be rejected. Allāh says in verse 91 of Surah Āl Imrān, *'indeed those who disbelieve and die as disbelievers, the entire earth full of gold shall never be accepted from them if they wish to offer it as ransom. Theirs shall be an agonising punishment and they shall have no*

helpers."

Allāh says in Surah Ra'd (*Surah 13, verse 18*), *"Those who refuse to respond to him will definitely offer as ransom the contents of the entire earth and the like thereof in addition if they possessed it. The reckoning of these people shall be evil indeed and their abode shall be Hell. What an evil abode it is!"*

Allāh says in Surah Zumar (*Surah 39, verse 47*), *"If the oppressors owned whatever is on earth and the like thereof in addition, they would certainly want to offer it as ransom to escape the evil of the punishment of the Day of Judgment (Qiyāmah)."*

With even greater emphasis Allāh says in Surah Ma'ārij (*Surah 70, verses 11 to 15*), *"The evildoer shall wish to ransom in lieu of the punishment of that day his children, his wife, his brother, his family that used to offer him protection and all the people on earth, so that they may save him. Never!"*

THE DISBELIEVER *(KĀFIR)* SHALL NEVER BE ABLE TO ESCAPE FROM HELL

"They will try to escape from the fire, but they will not be able to escape..." In a similar way Allāh says in Surah Sajdah, *"Each time they try to escape therefrom, they will be returned to it"* (*Surah 32, verse 20*).

"......and theirs will be a permanent chastisement." The previous verse described the plight of robbers and the ensuing verses outline the details regarding those who steal. The intermediate verses that have been cited above speak of fearing Allāh and seeking nearness to Him, which includes abstinence from robbery and stealing, as well as from all other sins. It also includes practising all the injunctions of religion *(D'īn)*.

In these verses, Allāh also makes mention of religions war *(Jihād)*, which is waged with the intention of stemming corruption on earth. Although people are killed in Jihād, these are only the disbelievers *(Kuffār)*, Polytheists and criminals. Islām is opposed to corruption and the objective of Jihād is to gain proximity to Allāh. On the other hand, the purpose of robbers and thieves is the accumulation of wealth. The verses remind criminals that a day shall come when they will be prepared to sacrifice all that they have illegally acquired to appease their families and children. In fact, they will also be prepared to sacrifice these very dear ones to save themselves from Hell. On this day, they will want to ransom all of this, and twice as much for their safety. However, all this will be to no avail and they will be forced to suffer the consequences of their villainy.

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقۡطَعُوٓاْ أَيۡدِيَهُمَا جَزَآءَۢ بِمَا كَسَبَا نَكَٰلٗا مِّنَ ٱللَّهِۗ وَٱللَّهُ عَزِيزٌ
حَكِيمٞ (38) فَمَن تَابَ مِنۢ بَعۡدِ ظُلۡمِهِۦ وَأَصۡلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ
رَّحِيمٌ (39) أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ يُعَذِّبُ مَن يَشَآءُ وَيَغۡفِرُ
لِمَن يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ (40)

(38) As for the male and female thief, cut off their hands in lieu of what they earn, as a punishment from Allāh. Allāh is Mighty, the Wise. (39) Whoever will repent after his oppression and rectify, then surely Allāh shall accept his repentance. Verily Allāh is Most Forgiving, Most Merciful. (40) Do you not know that to Allāh belongs the sovereignty of the heavens and the earth? He punishes whom He wills and pardons whom He wills. Allāh has power over all things.

THE PENALTY FOR THEFT

The penalty for theft mentioned in the above verse serves as a lesson and deterrent to others. The details of this penalty have been recorded in the Ahadīth. One of these is that the right hand will be cut from the wrist.

The Scholars *(Ulemā)* differ with regard to the minimum amount to be stolen before the hand is amputated. Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه, Sayyidina Uthmān رضى الله عنه, Sayyidina Umar bin Abdul Aziz رحمة الله عليه, Sayyidina Awzā'ī رحمة الله عليه and Imām Shafi'ī رحمة الله عليه are all of the opinion that the hand will be cut when the equivalent of a minimum of a quarter Dinār (gold coin) is stolen. Imām Mālik رحمة الله عليه stipulates the amount of three Dirhams. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه, Imām Abu Hanifah رحمة الله عليه and Sayyidina Sufyān Thauri رحمة الله عليه are of the opinion that a minimum of ten Dirhams or the equivalent thereof will necessitate the amputation of the hand. If an amount less than this is stolen, the hand will not be cut, but some other punishment may be imposed.

INTERCESSION IS NOT PERMITTED WITH REGARD TO THE ENFORCEMENT OF PENALTIES

A woman from the noble Quraish tribe of Bani Makhzūm, named tatima once stole something. The Holy Prophet صلى الله عليه وسلم passed the judgement that her hand be amputated, but her tribe was reluctant that this be administered. They decided to send Sayyidina Usāma bin Zaid رضى الله عنه to intercede on her behalf since he was very dear to the Holy Prophet صلى الله عليه وسلم

When he spoke to the Holy Prophet صلى الله عليه وسلم the Holy Prophet صلى الله عليه وسلم told him, "You wish to intercede with regard to a penalty from Allāh's penalties?" the Holy Prophet صلى الله عليه وسلم then stood up to address the people saying, "The people before you were destroyed because when a noble person from them stole they ignored it, but when someone of inferior social standing stole, they enforced the penalty. By Allāh, if Fātima رضى الله عنها, the daughter of Muhammad stole, I would have her hand cut!"

All the Scholars *(Ulemā)* are unanimous that when a person steals the first time, his right hand is severed from the wrist and if he is caught a second time, his left foot will be cut from the ankle. If he repeats the action for a third time, Sayyidina Ali رضى الله عنه maintains that he will now be imprisoned until he repents. The same view is held by Imām Abu Hanifah رحمة الله عليه, Imām Ahmad bin Hambal رحمة الله عليه and Imām Awzā'ī رحمة الله عليه. According to Imām Shafi'ī رحمة الله عليه and Imām Mālik رحمة الله عليه, his left hand will be cut upon the third theft and the right foot upon the fourth theft. Thereafter, he will be punished in some other manner as determined by the Leader of the believers *(Amīrul Mu'minīn)*. This

punishment has been reported from Sayyidina Abu Bakr رضى الله عنه.

AMPUTATION OF THE HAND IS BASED ON WISDOM AND WHOEVER CONTESTS IT IS IRRELIGIOUS

The verse states that the penalty of severing the hand is a punishment from Allāh. The Arabic word used (nakālan) means such a punishment that serves as a lesson and example to others. Allāh, in His infinite wisdom, knew that there would be people who would shed their Belief *(Imān)* by objecting to this law. For this reason He stated, *"in lieu of what they earn, as a punishment from Allāh. Allāh is Mighty, the Wise."* As the Wisest of the wise and the Creator and Master, Allāh reserves the right to enforce injunctions as He deems appropriate. None may contest these since He is the Most Mighty and every injunction is based on His supreme wisdom.

Allāh knows the psychology of men and knows what injunctions will serve to stem theft and robbery, thereby ensuring the safety and peace of the wealth and lives of the masses. Allāh declares in Surah Mulk, *"Do they not know who created and is the Knower of intricacies..."* (*Surah 67, verse 14*)

The Jews, Christians and Orientalists are foremost in claiming that the laws of Islām are barbaric and oppressive. This is not surprising since they have denied the truth and are disbelievers *(Kuffār)*. They are adamant to remain in their false religion *(D'īn)* , to attribute children to Allāh and are pleased with the murder of noble Prophets عليهم السلام.

However, most surprising are those who claim to be Muslims and yet say that the injunctions of the Qur'ān are barbaric. Such people merely live with the Muslims and claim to be of the Muslims so that they may accrue the benefits of being a Muslim. In reality they are not Muslims since a Muslim can never object to the decrees of Allāh.

An analysis of the European penal code will reveal that the system of jailing criminals has been fruitless. Criminals keep returning to prison since they consider it to be easy, even telling their accomplices to look after their illegal "trades" while they serve their brief sentences in prison since they will be making a swift return. If this system were effective, crime would have been stifled a long time ago, but it is evident that it is ever on the increase. Criminals are roaming about freely, sometimes killing to acquire something, and sometimes holding. a gun to someone's head to get the same. Armed robberies, hijackings and burglaries are all too common.

The criminals are never arrested and if they are ever apprehended, they are let off by offering bribes or by threatening their captors. If they are ever brought to stand trial and fail to bribe the magistrate, they are sentenced to short terms that they serve with ease or even escape from prison. They then return to their criminal ways.

It will be quickly noticed that by enforcing the Islāmic laws as detailed above, no person will have the courage to commit a crime and, if he does, the severity of the law will discourage him from ever repeating the act. In this way people will be able to sleep in peace, living in safety and security.

THOSE WHO OPPOSE THE LAWS OF THE SHARI'AH ARE ACCOMPLICES OF CRIMINALS

In reality those who object to the laws of the Shari'ah express remorse that the hands and lives of criminals are lost. They seem to show mercy for these criminals, but show no mercy for the general public who suffer at the hands of the same people. The penalty enforced upon thieves is due to their own misdeeds as pointed out by the verse "... *in lieu of what they earn, as a punishment from Allāh.*"

Those countries where the law of the Shari'ah is enforced enjoy the sight that shopkeepers merely throw a sheet over their wares when proceeding for Salāh and the goods lie unguarded the entire night. No theft takes place despite the light security measures.

"Whoever will repent after his oppression and rectify, then surely Allāh shall accept his repentance. Verily Allāh is Most Forgiving, Most Merciful." This is the general law of Allāh that any person shall be forgiven when he sincerely repents for his sin. In this context, the words *"and rectify"* mean that the thief will be required to return the stolen goods to the owner, or that the owner forgives him. Then only will Allāh forgive him for the sin and absolve him of the punishment in the Ākhirah *(Hereafter)*. If the thief repents before the judge or before being apprehended, his hand will still be cut (because although Allāh will then absolve him of punishment in the Ākhirah *(Hereafter)*, the worldly penalty will still be enforced).

"Do you not know that to Allāh belongs the sovereignty of the heavens and the earth? He punishes whom He wills and pardons whom He wills. Allāh has power over all things." None can object to His actions since everything belongs to Him.

In the previous verse many attributes of Allāh have been mentioned, indicating that He alone can do as He pleases. He has been described as *"Mighty, the Wise," "Most Forgiving, Most Merciful"* and finally as a culmination, *"Allāh has power over all things."* In the previous verses, punishment was mentioned first because the discussion concerned crimes. Thereafter, mention was made of forgiveness. It is for this reason that the concluding verse also maintains this order by stating, *"He punishes whom He wills and pardons whom He wills."*

Note: The details governing the criminal procedure for proving theft and the resultant punishment may be referred to in the books of jurisprudence. The actual method of amputation and the various exceptions to the law can also be learned from the same source.

۞ يَـٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَـٰرِعُونَ فِى ٱلْكُفْرِ مِنَ ٱلَّذِينَ قَالُوٓا۟
ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ ٱلَّذِينَ هَادُوا۟ ۛ سَمَّـٰعُونَ
لِلْكَذِبِ سَمَّـٰعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ بَعْدِ
مَوَاضِعِهِۦ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَـٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُوا۟ ۚ وَمَن يُرِدِ

ٱللَّهُ فِتۡنَتَهُۥ فَلَن تَمۡلِكَ لَهُۥ مِنَ ٱللَّهِ شَيۡـًٔاۚ أُوْلَـٰٓئِكَ ٱلَّذِينَ لَمۡ يُرِدِ ٱللَّهُ أَن
يُطَهِّرَ قُلُوبَهُمۡۚ لَهُمۡ فِي ٱلدُّنۡيَا خِزۡيٞۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٞ (41)
سَمَّـٰعُونَ لِلۡكَذِبِ أَكَّـٰلُونَ لِلسُّحۡتِۚ فَإِن جَآءُوكَ فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ عَنۡهُمۡۖ
وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن يَضُرُّوكَ شَيۡـٔٗاۖ وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم بِٱلۡقِسۡطِۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ (42) وَكَيۡفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوۡرَىٰةُ فِيهَا حُكۡمُ ٱللَّهِ ثُمَّ
يَتَوَلَّوۡنَ مِنۢ بَعۡدِ ذَٰلِكَۚ وَمَآ أُوْلَـٰٓئِكَ بِٱلۡمُؤۡمِنِينَ (43)

(41) O messenger صلى الله عليه وسلم, let not those people depress you who hasten in disbelief, of such who say with their mouths, "We believe!" but their hearts do not believe. And of such who are from the Jews, eagerly hearkening to lies and eagerly listening for another nation that have not come to you (to pass news to them). They change words from their places and say, "If you receive this order then accept it and if you do not receive it, then avoid it." Whomsoever Allāh desires to cast into strife, you shall never be able to assist him against Allāh. These are the ones whose hearts Allāh does not intend to purify. For them shall be humiliation in this world and an ȃwful punishment in the Ākhirah (Hereafter). (42) Eager listeners to lies, ardent devourers of the unlawful! If they come to you [0 Muhammad صلى الله عليه وسلم] then judge between them or ignore them. If you ignore them, they cannot harm you in the least. If you judge, then judge between them with equity. Verily Allāh loves the just ones. (43) How can they seek judgement from you when they have with them the Torah, wherein is Allāh 's order and thereafter they turn away? These people are not believers.

THE MISCHIEF OF THE JEWS AND THEIR ALTERATION OF THE SCRIPTURES

Mention has already been made of the fact that Jews were living in Madinah for a long time prior to the advent of the Holy Prophet صلى الله عليه وسلم. When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, they refused to accept him despite knowing that he was the true messenger of Allāh as described in their scriptures. Besides a few of them, they ceaselessly plotted against him and opposed him on every front. With them were the Hypocrite *(Munāfiqīn)* who posed as Muslims but were disbelievers *(Kuffār)* by heart.

THE PENALTY FOR ADULTERY IN THE TORAH IS STONING TO DEATH

Like the Shari'ah of Islām, the Torah also contained the injunction that a married adulterer be stoned to death (called "Rajm"). The Jews, however, concealed this law. During the time of the Holy Prophet صلى الله عليه وسلم, a married Jewish lady committed adultery. The Jews decided to approach the Holy Prophet صلى الله عليه وسلم to issue a verdict with regard to her since they felt that he would pass a lighter penalty because his Shari'ah was more lenient than theirs. They also thought that in this way they would be able to offer an excuse to Allāh that

they had acted on the verdict of His messenger. [*Abu Dawūd v. 2 p.255*]

According to a narration in "Ma'ālimut Tanzīl'(*v. 2 p.36*) a leading personality amongst the Jews of Khaybar committed adultery with a certain woman. Both were married and were to be stoned to death according to the Torah. The Jews were reluctant to enforce this law since he was one of their leaders, so they decided to refer the matter to the Holy Prophet صلى الله عليه وسلم since his book (the Qur'ān) did not contain the law of rajm.

Consequently, they sent a message to the Jewish tribe of Bani Quraizah in Madinah telling them to seek a verdict from the Holy Prophet صلى الله عليه وسلم with regard to the adultery of a married man and woman. They also made it clear to them to accept the verdict of lashing, but to reject one of rajm (*Stoned to death*). The Jews of the Bani Quraizah told them that the Holy Prophet صلى الله عليه وسلم would pass the verdict that they most feared.

The leader of the Jews then approached the Holy Prophet صلى الله عليه وسلم and requested him to pass judgement.

The Holy Prophet صلى الله عليه وسلم first asked them whether they were prepared to accept his verdict. When they agreed to do so, the Holy Prophet صلى الله عليه وسلم ruled that rajm be enforced. They refused to accept the verdict.

Jibr'īl عليه السلام appeared before the Holy Prophet صلى الله عليه وسلم and instructed him to allow a Jew by the name of Ibn Suriya to mediate. Ibn Suriya was a one-eyed scholar of the Jews. The Holy Prophet صلى الله عليه وسلم summoned Ibn Suriya and asked the Jews whether they recognised him. They replied by saying that none on earth was more learned of the injunctions of the Torah than he. They also agreed when the Holy Prophet صلى الله عليه وسلم told them that Ibn Suriya would issue the verdict about the matter on hand.

The Holy Prophet صلى الله عليه وسلم then turned to Ibn Suriya and said, "I want you to swear on oath by that Allāh besides whom there is no other deity. By Him Who revealed the Torah to Sayyidina Mūsa عليه السلام, Who rescued you from Egypt and split the ocean for you. By Him Who shaded you with the clouds and provided Manna and Salwa to you. Do you find in the Torah the injunction that a married adulterer is to be stoned to death?"

Ibn Suriya admitted, "Yes! I swear by the Being by Whom you have asked me to swear that the injunction of rajm is present in the Torah. If I had not the fear of lying and of burning due to changing the laws of the Torah, I would never have admitted to it." The Holy Prophet صلى الله عليه وسلم asked them since when had they adopted this practice of circumnavigating the law of Allāh. Ibn Suriya replied that whenever a noble person committed adultery, the Jews would ignore it and not enforce the penalty. However, when another person did so, he would be punished. "In this way," he said, "adultery was rife among the noble people." He continued, "It once occurred that the son of our king's uncle committed adultery and was not stoned. Later a common person also committed this vile act and, when we wanted to stone him, his family protested saying that they will not hand him over for execution until the king's cousin was stoned. It was then decided that a standard form of punishment be meted to one and all. We then resolved that the married adulterer be lashed forty lashes with a rope covered in

tar. His face was then blackened and he was paraded throughout the streets riding on a donkey while sitting with his face towards the back of the animal."

The Jews disliked that this had now surfaced and Ibn Suriya said, "I would have never said this if I did not have the fear that the Torah would be defiled."

Thereafter the Holy Prophet صلى الله عليه وسلم had the guilty couple stoned near the Masjid and submitted to Allāh saying, "O Allāh I am the first to revive Your injunction that was stifled by the Jews." On this occasion Allāh revealed the above verses.

Allāh says, *"O messenger صلى الله عليه وسلم, let not those people depress you who hasten in disbelief of such who say with their mouths, 'We believe!' but their hearts do not believe. And of such who are from the Jews, eagerly hearkening to lies..."* i.e. Listening to the words of the Holy Prophet صلى الله عليه وسلم so that they may attribute such things to him that he never said.

".....and eagerly listening for another nation that have not come to you (to pass news to them)." i.e. They spy for others, referring to the Bani Quraizah spying for the Jews of Khaibar.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Jews once came to the Holy Prophet صلى الله عليه وسلم mentioning that a Jewish man and woman had committed adultery. The Holy Prophet صلى الله عليه وسلم asked them what was written in the Torah with regard to stoning *(rajm)*. They said that the Torah stated that these people should be disgraced and lashed. Sayyidina Abdullāh bin Salām رضى الله عنه (who was a learned Jewish scholar before accepting Islām) interrupted by saying, "You are lying! Most certainly the verse of rajm is written in the Torah. Bring the Torah!" When they brought the Torah and opened it, the person reciting there from placed his hand over the verse containing mention of stoning *(rajm)* and read only what was before and after it.

Sayyidina Abdullāh Bin Salām رضى الله عنه told him to lift his hand, whereupon the verse of rajm was made evident. The person then admitted that the verse was present and the adulterers were stoned to death.

THE JEWS ALTERED THE BOOK OF ALLĀH

"They change words from their places..." They altered the law of rajm *(stoning)* and replaced it with an easier law. Even when they came to the Holy Prophet صلى الله عليه وسلم they were reluctant to practise Allāh's law and sought some leniency from him.

"....and say, 'If you receive this order then accept it and if you do not receive it, then avoid it." They wanted a concession in the law and were not prepared to accept a verdict that was not appealing to them. When a person resolves to remain upon disbelief *(kufr)* and hastens to it, Allāh will not guide him.

Regarding these people Allāh continues, *"Whomsoever Allāh desires to cast into strife, you shall never be able to assist him against Allāh. These are the ones whose hearts Allāh does not intend to purify. For them shall be humiliation in this world and an awful punishment in the Ākhirah (Hereafter)."*

THE JEWS CONSUMPTION OF UNLAWFUL *(HARĀM)*

"Eager listeners to lies, ardent devourers of the unlawful!"

Commentators mention that this verse refers to the Jewish authorities, who accepted bribes from people and eagerly listened only to one side of the story, passing judgement in favour of those who bribed them. They paid no heed to the person who had not bribed them irrespective of how oppressed he may be.

The Arabic word used for the "unlawful" in this verse is "suht", which actually means to uproot something totally. It is also used for bribery because justice and equity are completely uprooted from the judicial system when bribery is rife. The Holy Prophet صلى الله عليه وسلم said, "Allāh has cursed the one who gives a bribe, the one who, accepts it and the one who acts as a medium between the two." [*Mishkāt p. 326*]

Although bribery is Unlawful *(Harām)* for all, it is especially forbidden for judges and magistrates since it will cause them to pass oppressive verdicts, resulting in grievous consequences in both worlds.

CERTAIN FACTORS WHICH INVITE PUNISHMENT IN THIS WORLD

Sayyidina Amr bin Al Ās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The nation among whom fornication is rife shall be afflicted by droughts. The nation among whom bribery is rife shall be afflicted with fear." [*Mishkāt p. 313*]

Sayyidina Ibn Abbās رضى الله عنه is reported to have stated, "The nation among whom corruption is rife will be inflicted with fear and the people among whom fornication is rampant shall have excessive deaths. Sustenance shall be straitened of those who cheat in weight and measurement and murder shall become the order of the day for those people who judge unjustly. Their enemy shall overpower people who breach trusts."

Muslims should ponder deeply about these words. Much of this has afflicted people of the past and can be witnessed even today.

SOME TYPES OF BRIBES

Bribery is not confined to paying a judge to issue a verdict in one's favour. Bribery entails accepting payment for something that is one's binding responsibility or for which one is being paid. An example is a person employed in a court (not an oppressive one since working there is not permissible). He cannot accept remuneration for doing anything that is already part of his job, since he is being paid.

A magistrate is bound to judge with equity and therefore cannot accept payment from any of the opposing parties. If he accepts a bribe and passes judgement in favour of the bribing party, he will be guilty of oppression and even his normal salary will be Unlawful *(Harām)* for him since he had not discharged the responsibility for which he is being paid.

People hasten to give gifts to those who are appointed to positions of

authority. These are not gifts, but bribes because a reciprocal favour is desired thereby. It is for this reason that the jurists have mentioned that a magistrate may accept gifts only from those people from whom he had been receiving gifts prior to his appointment as magistrate. What others give is regarded as bribes.

Sayyidina Umar bin Abdul Aziz رحمة الله عليه was presented with a gift from one of his close associates during his reign as caliph *(Khalifa)*. He told the courier slave to return the gift. When the slave altercated that even the Holy Prophet صلى الله عليه وسلم accepted gifts, the caliph *(Khalifa)* replied, "Those were gifts to the Holy Prophet صلى الله عليه وسلم, but are bribes for us today." [*Tārikhul Khulafa*]

Lesson: The wealth that is given (besides the dowry) when a proposal for marriage is presented is a considered to be a bribe. It will also be a bribe to pay someone to intercede for something. It is also considered a bribe to pay an officer who works in a court.

"If they come to you [O Muhammad صلى الله عليه وسلم] then judge between them or ignore them. If you ignore them they cannot harm you in the least."

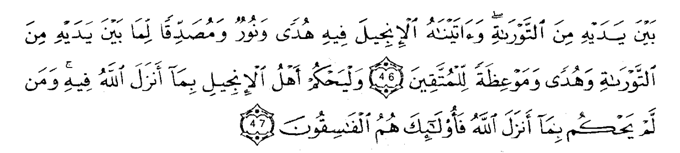
The Holy Prophet صلى الله عليه وسلم had the option initially when the Jews were not considered to be "Dhimmis" but merely agreed with the Muslims that they would assist the Muslims in war. It will be Compulsory *(Wājib)* to judge between Dhimmis who request judgement. This will be discussed later under the verse, *"Judge between them by what Allāh has revealed to you and do not follow their whims"* (*verse* 48 *of this Surah*).

THE ORDER TO JUDGE WITH EQUITY

"If you judge, then judge between them with equity. Verily Allāh loves the just ones." This instruction is clear and has passed on numerous occasions.

"How can they seek judgement from you when they have with them the Torah, wherein is Allāh 's order and thereafter they turn away? These people are not believers." Their only objective in coming to the Holy Prophet صلى الله عليه وسلم was that they receive a lighter verdict and they were never prepared to accept anything else.

إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ
هَادُوا۟ وَٱلرَّبَّـٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَـٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ
شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَـٰتِى ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ
يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ ﴿44﴾ وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ
بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ
وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ ۚ وَمَن لَّمْ يَحْكُم بِمَآ
أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ﴿45﴾ وَقَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا



(44) Certainly We have revealed the Torah wherein there is guidance and light. The Holy Prophet عليه السلام, who were subservient to Allāh, judged the Jews therewith; and those of Allāh and the scholars (also judged therewith) because they were instructed to preserve Allāh's Book and they were witnesses thereto. So do not fear the people but fear Me and sell not My verses for a measly gain. Whoever does not instruct by what Allāh has revealed, then they are surely disbelievers. (45) We ordained for them in the Torah a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth and retaliation for wounds. Whoever will forgive, it shall be an expiation for him. Whoever does not instruct by what Allāh has revealed, then they are surely oppressors. (46) In their footsteps We sent Isã, the son of Maryam, confirming that which was before them i.e. the Torah. We gave him the Injīl wherein there is guidance and light, confirming what was before them i.e. the Torah, and it was a guidance and advice to those who adopted piety (taqwa). (47) The people of the Injīl should instruct in accordance to what Allāh has revealed therein. Whoever does not instruct by what Allāh has revealed, then they are surely sinners.

THE TORAH CONTAINED GUIDANCE AND LIGHT

These verses commence with a description of the Torah revealed to Sayyidina Mūsa عليه السلام. Allāh says, *"Certainly We have revealed the Torah wherein there is guidance and light."* i.e. A light that allowed people to discern between truth and falsehood.

"The Holy Prophets عليهم السلام, who were subservient to Allāh, judged the Jews therewith; and those of Allāh and the scholars (also judged therewith)..." The Holy Prophets عليهم السلام who came after Sayyidina Mūsa عليه السلام adhered to the Shari'ah of Sayyidina Mūsa عليه السلام and ensured that the Bani Isrā'īl also practised it. They were also charged with the responsibility of propagating the teachings of the Torah.

The Arabic word used for *"those of Allāh"* ("Rabbaniyyun") denotes a person who is attached to his Lord. They were people especially devoted to Allāh's worship. The other group mentioned was the "ahbār." They were the learned scholars of the Jews, but lacked in practice. Since their knowledge was of no benefit to them, it did not benefit others either. It is commonly noticed that people are disinclined towards those learned ones who do not practise what they know.

Those who are only worshippers without any knowledge are just as hazardous since they are prone to succumb to acts of ignorance. It is of paramount importance that every person possess some knowledge, especially those who are engrossed in Allāh's devotion. As was acknowledged amongst the Bani Isrā'īl, the same applied today; that those devoted to knowledge are

referred to as Scholars *(Ulemā)* and those devoted to worship are termed saints. There is also the most blessed group who possess both qualities of knowledge and worship to an equally high degree.

To practise the injunctions of the Torah was binding until the advent of Sayyidina Isā عليه السلام. He was granted the Injīl wherein certain Mosaic laws were preserved and others were cancelled.

THE NOBLE PROPHETS عليهم السلام AND THEIR ASSISTANTS WERE INSTRUCTED TO PROTECT THE TORAH

"......because they were instructed to preserve Allāh 's Book and they were witnesses thereto (i.e. to this instruction)." Eventually they grew negligent of this instruction and even altered the Torah themselves. Before the advent of the final Holy Prophet صلى الله عليه وسلم, the Jews engaged in modifying the Torah according to the whims of those who paid them. They even did this during the time of the Holy Prophet صلى الله عليه وسلم. They lied to the masses, telling them that the Holy Prophet صلى الله عليه وسلم did not fit the description of the final Holy Prophet as narrated in the Torah. Therefore Allāh advises them. *"So do not fear the people but fear Me and sell not My verses for a measly gain.*

"Whoever does not instruct by what Allāh has revealed, then they are surely disbelievers." Until the time of صلى الله عليه وسلم and before him the Jews were adamant not to practice the law of rajm *(stoning)*. Even when the Holy Prophet صلى الله عليه وسلم instructed them according to the injunction of the Torah, they refused to accept. Eventually, when Ibn Suriya revealed their misdeeds, they were extremely upset. They disbelieved in the injunction of the Torah despite the Torah being before their very eyes.

THE LAWS OF RETALIATION *(QISĀS)*

The verses then proceed to explain the laws of retaliation *(Qisās)* with regard to lives and wounds as instructed in the Torah. In Madinah, the two major Jewish tribes of Bani Nadhīr and Bani Quraizah were always at loggerheads. The Bani Nadhīr considered themselves to be superior to the Bani Quraizah. Whenever a person from the Bani Nadhīr killed someone from the Bani Quraizah, he would not be executed in retaliation *(Qisās)*, but merely had to pay a diyah *(blood money)* of 70 wasaqs (type of weight) of dates. On the other hand, when a person from the Bani Quraizah killed someone from the Bani Nadhīr, his life was taken as retaliation *(Qisās)*and he had to pay the diyah of 140 wasaqs of dates.

When a woman of the Bani Quraizah killed someone from the Bani Nadhīr, the life of a man was taken in retaliation, and when a slave of the Bani Nadhīr was killed by someone of the Bani Quraizah, the life of a free person was taken as retaliation *(Qisās)*. The same prejudice existed with regard to wounds that were inflicted between them. The Blood money *(Diyah)* that the Bani Quraizah had to pay was twice the amount that had to be paid by the Bani Nadhīr. [*"Ma'ālimut Tanzīl"v. l, p.38 and Abu Dawūd*]

Allāh revealed the above verse to the Holy Prophet صلى الله عليه وسلم wherein it is evident that every individual was equal with regard to the laws of retaliation

(Qisās). There was no distinction with regard to lineage and gender. Their practice was, therefore, in contradiction to the law of the Torah. It is for this reason that Allāh states at the end,

"Whoever does not instruct by what Allāh has revealed, then they are surely oppressors."

The same laws apply to the Ummah of the Holy Prophet صلى الله عليه وسلم where the laws of retaliation *(Qisās)* are equally applicable to all echelons of society. The only party that reserve the right to forgive the murderer are the heirs of the murdered person. Allāh says in verse 178 of Surah Baqarah, *"Whoever forgives his brother somewhat, should demand gracefully and payment should be with kindness."* This is only allowed in the Shari'ah of the Holy Prophet صلى الله عليه وسلم. The Jews only had the option of Qisās. Allāh says in this same verse of Surah Baqarah, *"This (option to forgive the murderer) is a concession from your Lord and a mercy."*

If someone injures another in such a manner that the eyesight is lost, the victim is entitled to inflict the same injury to the aggressor so that his eyesight is also lost. Retaliation is also prescribed when a tooth is broken or uprooted. In a similar manner, if someone's ear or nose is severed, the ear or nose of the assailant will also be severed in a like manner.

The Qur'ān does not mention more that these few limbs, but the books of jurisprudence shed light on further details. If the arm of a person is severed, the corresponding arm of the criminal will be cut even though his arm may be longer. Retaliation *(Qisās)* will apply to fingers and feet as well. There are numerous details with regard to this and they can be referred to in the books of jurisprudence.

"....retaliation for wounds." The jurists have classified wounds into ten categories. Retaliation *(Qisās)* may be taken only for those wounds that can be inflicted equally, otherwise not. One may refer to the canonical book "Hidāya" for the details.

"Whoever will forgive, it shall be an expiation for him." It has been reported from Sayyidina Abdullāh bin Amr bin Al Ās رضى الله عنه and Sayyidina Hasan رحمة الله عليه, Sayyidina Sha'bi رحمة الله عليه and Sayyidina Qatādah رحمة الله عليه that *"him"* refers to the heir of the injured or murdered person. If they forgive the aggressor, it shall serve to atone for their sins. This is also the opinion of the majority of the Companion *(Sahāba)* رضى الله عنهم and Tabi'īn رحمة الله عليه.

Others maintain that *"him"* refers to the aggressor himself. This means that if the injured person or the heirs forgive him, his sin will be atoned for and he will not suffer any punishment in the Ākhirah *(Hereafter)*. The reward for forgiveness will also accrue to the forgiving person himself, as Allāh says, *"Whoever forgives and rectifies, then his reward is with Allāh."* This is the interpretation of Sayyidina Ibn Abbās رضى الله عنه, Sayyidina Ibrahīm Nakh'ī رحمة الله عليه, Sayyidina Mujāhid رحمة الله عليه and Sayyidina Zaid bin Aslam رحمة الله عليه. [*"Ma'ālimut Tanzīl" v. 2 p.4 1/3*]

THE CONSEQUENCES OF NOT ENFORCING THE LAWS OF SHARI'AH

The law of retaliation *(Qisās)* has been mentioned in Surah Baqarah (*verses 178/9*) and here in Surah Mā'idah as well. The disbelievers *(Kuffār)* have created their own laws. In their constitutions, murder is seldom ever proven. Lawyers and barristers tend to side with the criminal and make very effort to acquit him. If the prosecution manages to persuade the judge and jury to imprison the murderer then even a sentence of twenty years eventually amounts to ten because days and nights are counted as separate days each. The system of imprisonment does not deter anyone since criminals grow accustomed to the prisons. The victim and his heirs receive nothing from the situation, neither retaliation *(Qisās)*, nor Blood money *(Diyah)*.

A surprising factor is that heads of state are allowed to grant amnesty to criminals, thereby granting them freedom, whereas they have no right to do so. It is indeed regrettable that even the so-called Muslim countries adopt these laws, totally ignoring the Qur'ānic injunctions of retaliation *(Qisās)* and diyah. What is even worse is that certain "Muslims" claim that these laws are barbaric. By doing so they rather prefer to become disbelievers *(Kuffār)* instead of establishing peace and security on earth. They are foolish enough to take pity on the criminals instead of pitying the innocent victims!

THE INJĪL ALSO CONTAINED GUIDANCE AND LIGHT

"In their footsteps We sent Isā, the son of Maryam, confirming that which was before them i.e. the Torah. We gave him the Injīl wherein there is guidance and light, confirming what was before them i.e. the Torah, and it was a guidance and advice to those who adopted piety (taqwa)." Both Sayyidina Isā عليه السلام and the Injīl confirmed what was before, as did every one of the Holy Prophets عليهم السلام. People differed only after them, dividing themselves into sects and denominations. Despite this fact, the Bani Isrā'īl not only rejected Sayyidina Isā عليه السلام, but also attempted to assassinate him.

The Jews and Christians have always been opposed to each other, the Christians accusing the Jews of crucifying Sayyidina Isā عليه السلام. It was only until a few years ago that they retracted this accusation because of political motives. The Jews require the Christians to achieve certain (political and territorial) ends against the Muslims, so they have appeared to come to a compromise between themelves.

ALL THE HOLY PROPHETS عليهم السلام AND BOOKS OF ALLĀH CONFIRM EACH OTHER

Despite the mutual disagreements between the various sects of the world, there were no differences between the Holy Prophets عليهم السلام and no Book of Allāh falsified another. The Torah and the Injīl confirm the advent of the Holy Prophet صلى الله عليه وسلم, which the Jews and the Christians have altered.

The verse declares that the Injīl contained guidance and advice for those who adopt piety *(taqwa)*. The beginning of Surah Baqarah has mentioned the same with regard to the Qur'ān viz. That it is *"guidance for those who adopt piety*

(taqwa)." Another verse states with regard to the Qur'ān, *"This is a discourse for mankind, a guidance and a lesson for those who adopt piety (taqwa)"* (*Surah 3, verse 138*). People of piety *(taqwa)* are those who are inclined to accept guidance and advice. They refrain from disbelief *(kufr)* and polytheism *(shirk)*.

"The people of the Injīl should instruct in accordance to what Allāh has revealed therein. Whoever does not instruct by what Allāh has revealed, then they are surely sinners." The Christians deflected from the teachings of the Injīl, changed its verses and concocted the belief that Sayyidina Isā عليه السلام was the son of Allāh and even Allāh Himself. They deviated far from the clear teachings of the Injīl and did not believe in the Holy Prophet صلى الله عليه وسلم even though the Injīl described him to them and they knew that he was the true messenger of Allāh.

وَأَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلۡكِتَٰبِ وَمُهَيۡمِنًا عَلَيۡهِۖ
فَٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ عَمَّا جَآءَكَ مِنَ ٱلۡحَقِّۚ لِكُلّٖ
جَعَلۡنَا مِنكُمۡ شِرۡعَةٗ وَمِنۡهَاجٗاۚ وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن لِّيَبۡلُوَكُمۡ فِي
مَآ ءَاتَىٰكُمۡۖ فَٱسۡتَبِقُواْ ٱلۡخَيۡرَٰتِۚ إِلَى ٱللَّهِ مَرۡجِعُكُمۡ جَمِيعٗا فَيُنَبِّئُكُم بِمَا كُنتُمۡ فِيهِ
تَخۡتَلِفُونَ (48) وَأَنِ ٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ وَٱحۡذَرۡهُمۡ أَن
يَفۡتِنُوكَ عَنۢ بَعۡضِ مَآ أَنزَلَ ٱللَّهُ إِلَيۡكَۖ فَإِن تَوَلَّوۡاْ فَٱعۡلَمۡ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعۡضِ
ذُنُوبِهِمۡۗ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ (49) أَفَحُكۡمَ ٱلۡجَٰهِلِيَّةِ يَبۡغُونَۚ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ
حُكۡمٗا لِّقَوۡمٖ يُوقِنُونَ (50)

(48) We have revealed the Book to you with the truth, confirming the Books before it and as a protector to them. So judge between them by that which Allāh has revealed and do not follow their whims, leaving aside the truth that has come to you. For each of you We have stipulated a Shari'ah and a fixed way. If Allāh willed He would have made you a single nation but (He has not done so) so that He may test you with regard to that which He has given you, so hasten to good works! Unto Allāh shall you all return and then He will inform you of that about which you used to differ... (49) And that you should judge between them by that which Allāh has revealed to you and do not follow their whims, but beware of them lest they should divert you from some part of what Allāh has revealed to you. If they turn away, then know that Allāh merely wishes to punish them on account of some of their sins. Indeed there are many people who are sinners. (50) Is it the law of ignorance that they seek? Who can be a better judge than Allāh to those who have conviction?

THE QUR'ĀN IS A PROTECTOR OF THE CONTENTS OF THE PREVIOUS SCRIPTURES

The previous verses contain mention of the Torah and the Injīl. Now Allāh

makes mention of the Qur'ān. He says, *"We have revealed the Book to you with the truth, confirming the Books before it..."* (thereby not allowing the Jews and Christians to have any objection) *"..... and as a protector to them."* The Qur'ān serves to safeguard the contents of the previous Books *(kitābs)*, while Allāh Himself has undertaken to safeguard the Qur'ān.

The Qur'ān refutes all the false beliefs that the Jews and Christians introduced into their scriptures. The Qur'ān also expounds the commands that these people required, as was seen in the preceding verses concerning retaliation *(Qisās)* and rajm. The Qur'ān also makes it clear that Sayyidina Isā عليه السلام and Sayyidina Mūsa عليه السلام propagated Oneness of Allāh *(Tauhīd)*.

THE INSTRUCTION TO JUDGE BY THE QUR'ĀN

"So judge between them by that which Allāh has revealed and do not follow their whims, leaving aside the truth that has come to you." Although this injunction is addressed to the Holy Prophet صلى الله عليه وسلم, it applies to all judges and arbitrators.

One of the reasons for the address being specific to the Holy Prophet صلى الله عليه وسلم was an evil scheme of the Jews that was construed by Ka'b bin Asad, Abdullāh bin Suriyan and Shās bin Qais. These three Jewish scholars decided to sway the Holy Prophet صلى الله عليه وسلم from Islām. They approached the Holy Prophet صلى الله عليه وسلم telling him that they were the scholars and leaders of the Jews. They told him that if they were to accept Islām, all the Jews would follow them. The condition they attached to accepting Islām was that the Holy Prophet صلى الله عليه وسلم should decide a dispute in their favour. The Holy Prophet صلى الله عليه وسلم refused, whereupon Allāh revealed the verse, *". . .And that you should judge between them by that which Allāh has revealed to you and do not follow their whims, but beware of them lest they should divert you from some part of what Allāh has revealed to you."* [*"Durrul Manthūr" v. 2 p.290*]

THE TRUTH CANNOT BE SACRIFICED IN THE HOPE THAT PEOPLE WILL ENTER INTO ISLĀM

The Holy Prophet صلى الله عليه وسلم was not prepared to comply with their desire, thereby forsaking the truth. Those who desire that the truth be forsaken for their entry into Islām will surely not submit to the truth once they have accepted Islām either. It is contrary to the practice of Islām that false Muslims be entered into Islām merely to inflate the ranks of the Muslims. This fact makes evident the error of those who maintain that certain laws of Islām be modified by mutual consultation to please the disbelievers *(Kuffār)* and so that the Muslims seem stronger.

This policy also makes it clear that it is incorrect to tolerate the blasphemous beliefs of certain sects merely to keep them within the fold of Islām. They should be exposed for what they are and no laxity must be displayed, thereby allowing them to gain courage.

ALLĀH HAS STIPULATED A SHARI'AH FOR EVERY NATION

"For each of you We have stipulated a Shari 'ah and a fixed way. Every Holy

Prophet of Allāh propagated the same basic beliefs and many of their commandments and prohibitions were also the same. There did exist differences with regard to certain injunctions and, since all of these were from Allāh, each nation was considered to be obedient by conforming to what was revealed to their respective Holy Prophets عليهم السلام, even though these conflicted with the Shari'ah of previous Holy Prophets عليهم السلام.

The Shari'ah of Sayyidina Isā عليه السلام changed some of the injunctions of the Mosaic law and the Shari'ah of Sayyidina Muhammad صلى الله عليه وسلم annulled certain injunctions present in the code of law of Sayyidina Isā عليه السلام. The object of practising the various Shari'ahs is to obtain the pleasure of Allāh and it makes no difference which Shari'ah is followed as long as it is brought by the Holy Prophet of the time. Since the Shari'ah of Sayyidina Muhammad صلى الله عليه وسلم has abrogated all the previous religion *(D'īn)*, it is not permissible to follow any of the other religion *(D'īn)*. Only adherence to the Islām brought by the Holy Prophet صلى الله عليه وسلم will guarantee success in both the worlds.

ALLĀH COULD HAVE MADE EVERYONE INTO A SINGLE NATION

"If Allāh willed He would have made you a single nation but (He has not done so) so that He may test you with regard to that which He has given you..." Allāh tests us by seeing whether we will practice upon the religion *(D'īn)* given to us. Those who practised a previous religion *(D'īn)* were tested by the advent of another religion *(D'īn)* from Allāh so that it would be seen whether they remain adamant upon the religion *(D'īn)* of their forebears, or whether they would accept the truth. Those who pursued the pleasure of Allāh would not find any difficulty in discarding the previous religionn *(D'īn)* once Allāh instructs that they follow the new Holy Prophet عليه السلام.

Another wisdom behind the replacement of religion *(D'īn)* and Shari'ah is that every era is prone to changes. By the changing of the various Shari'ahs, people were afforded the opportunity to practise laws that were applicable to their particular circumstances. The Shari' ah of the Holy Prophet صلى الله عليه وسلم applies to the whole of humanity until the Day of Judgement and cannot be changed.

"..... so hasten to good works! Unto Allāh shall you all return and then He will inform you of that about which you used to differ..." Then it shall be clear who was right and who was not and retribution will take place accordingly.

Thereafter Allāh repeats a previous instruction by saying, *"..... And that you should judge between them by that which Allāh has revealed to you and do not follow their whims, but beware of them lest they should divert you from some part of what Allāh has revealed to you."*

TURNING AWAY FROM THE LAWS OF ALLĀH CAUSES CALAMITIES

"If they turn away, then know that Allāh merely wishes to punish them on account of some of their sins." Although their sins are plenty, the punishment of Allāh (in the form of natural disasters) for just some of these sins is sufficient to destroy

them.

"Indeed there are many people who are sinners." Their sinful attitude, rebellion and persistence in disbelief *(kufr)* shall earn them the punishment of Allāh.

Allāh concludes by saying, *'is it the law of ignorance that they seek? Who can be a better judge than Allāh to those who have conviction?"* While these people ignore the injunctions of Allāh and the Holy Prophet صلى الله عليه وسلم, the above question is posed to censure them because the only recourse for them thereafter is to follow the law of ignorance. Their actions seem to indicate that they prefer the law of ignorance to that of Allāh. This is indeed foolish for none can be a better judge than Allāh.

MANY SO-CALLED MUSLIMS OF TODAY ALSO CHOOSE TO FOLLOW THE LAW OF IGNORANCE

The above verses reprimand the Jews for replacing Allāh's laws of retaliation *(Qisās)* and stoning *(rajm)* with their own construed laws. They also resolved not to obey the verdict of the Holy Prophet صلى الله عليه وسلم if it did not conform to their liking.

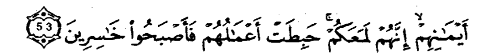
This is exactly the situation with many so-called Muslims who devise the judicial system of countries. Even many members of the general public refuse to accept the laws of the Qur'ān and the Holy Prophet صلى الله عليه وسلم. Many of these people perform their Salāh and claim to love the Holy Prophet صلى الله عليه وسلم, but when the question is raised with regard to the penal code of Islām, they refuse to yield.

The Qur'ān very aptly describes Western laws when it declares them as *"the law of ignorance."* Court cases continue for years and each representing lawyer profits handsomely from them. To attain a minor commodity, thousands are spent in legal wrangling and even more thousands of precious hours are wasted. People are happy with this system, but cannot accept the Islāmic code where the entire case can be wrapped up after presentation of evidence or an oath.

The oppressive system of the West offers little or no protection for the weak. Mothers and daughters are being deprived of their rightful inheritance and the rights of people are usurped. However, there shall be no escape for these felons in the supreme court of Allāh on the Day of Judgement.

The plight of these Muslims is indeed most pitiable. They claim to follow Islām but have no love for Islām. Adding insult to injury, they endeavour to please those who totally reject the Qur'ān.

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ
فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿51﴾ فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ
فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُواْ عَلَىٰ
مَآ أَسَرُّواْ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ ﴿52﴾ وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓاْ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُواْ بِٱللَّهِ جَهْدَ



(51) O you who believe, do not take the Jews and Christians as friends. They are but the friends of each other. Whoever of you befriends them, then he is surely of them. Verily Allāh does not guide an oppressive nation. (52) You will see that those in whose hearts is a disease race to be with them saying, "We fear that a change of fortune overtake us!" Perhaps Allāh shall grant a victory or something else from His side whereafter they become remorseful about the thoughts that they concealed within their hearts. (53) Then the believers shall say, "Are these the ones who took solemn oaths by Allāh that they were with you?" Their actions are destroyed and they have become losers.

THE PROHIBITION AGAINST BEFRIENDING JEWS AND CHRISTIANS

It is reported in "Ma'ālimut Tanzīl" (*v. 2 p.44*) and "Ibn Kathīr" (*v. 2 p.68*) that Sayyidina Ubādah bin Sāmit رضى الله عنه of the Khazraj tribe told the Holy Prophet صلى الله عليه وسلم, "O the Holy Prophet صلى الله عليه وسلم, I have many friends. I wish to relinquish their friendship for the friendship of Allāh and His Holy Prophet صلى الله عليه وسلم." Hearing this Abdullāh bin Ubay bin Salūl [the leader of the Hypocrites *(Munāfiqīn)*] said, "I fear the change of fortunes and I will not relinquish my friendship with my friends viz. the Jews." On this occasion, Allāh revealed the above verse stating,

"Of you who believe, do not take the Jews and Christians as friends... within their hearts."

THE IMPORTANCE AND NECESSITY OF SEVERING TIES WITH NON-MUSLIMS

It is necessary to interact with all of mankind on a cordial basis. People should be met, fed and assisted in all possible ways, but never should a Muslim draw close enough to a disbeliever *(kāfir)* to become his bosom friend. The rights of a friend have to be fulfilled and in doing so the Muslim may have to disclose certain information to his disbeliever *(kāfir)* friend that is detrimental to the Muslims at large and may lead to weakening them.

A true Muslim will never be inclined towards befriending disbelievers *(Kuffār)* and it is only those who have no true Belief *(Imān)* that will relish their friendship. Their reluctance to dissolve their friendship betrays the disbelief *(kufr)* lurking within their own hearts. They are afraid to lose the benefits of this friendship in the event that the disbelievers *(Kuffār)* gain supremacy over the Muslims. They expect to receive the assistance of the disbelievers *(Kuffār)* when calamities strike. In this vain hope, they deprive themselves of true Belief *(Imān)* and remain in hypocrisy.

People like Abdullāh bin Ubay Salūl are present even today. They associate with the Muslims as well as the disbelievers *(Kuffār)* and are often spies for the disbelievers *(Kuffār)*, disclosing the military and political strength of the Muslims to their enemies. Since they have concern only for their worldly welfare, they care not for the Ākhirah *(Hereafter)*, nor for the Muslims.

Allāh says, *"O you who believe, do not take the Jews and Christians as friends. They are but the friends of each other. Whoever of you befriends them, then he is surely of them."* There are various levels of friendship, some of which entail that one surrenders his Belief *(Imān)* to preserve them. This will result in disbelief *(kufr)*, making the person exactly as the disbelievers *(Kuffār)* are. Even if the Muslim does not maintain such a type of friendship as this, he will gradually enter into the ranks of the disbelievers *(Kuffār)* and people will eventually consider him to be one of the disbelievers *(Kuffār)*.

"Verily Allāh does not guide an oppressive nation." Befriending the disbelievers *(Kuffār)* is oppressive to one's self as well as to other Muslims. As this person wanders further from the road of guidance by pursuing the dictates of his disbelievers *(Kuffār)* friends, he will stray even further and not desire to ever obtain guidance. Then Allāh will not even give it to him.

The Hypocrites *(Munāfiqīn)* expressed the intent not to divorce from their disbelievers *(Kuffār)* friends, anticipating their assistance in times of need. They feared that the disbelievers *(Kuffār)* may overpower the Muslims, thereby being of assistance to them. Allāh consoles the Muslims by telling them, *"Perhaps Allāh shall grant a victory..."* Some commentators mention that this refers to the conquest of Makkah, while others say that it refers to the expulsion of the Jews to Khaybar.

".....or something else from His side..." According to some, this refers to the supremacy of the Muslims. Other commentators state that it pertains to the exiling of the Jewish tribe of Bani Nadhīr in the 4th year after Migration *(Hijrah)*.

Allāh fulfilled this promise. Makkah was conquered as well as the Jewish territories of Khaybar and Fidak. As a result, the hopes of the Hypocrites *(Munāfiqīn)* were dashed and *"they become remorseful about the thoughts that they concealed within their hearts."*

At that juncture when the hypocrisy of the Munāfiqīn was exposed, *"Then the believers shall say, 'Are these the ones who took solemn oaths by Allāh that they were with you?"* Their deception was now brought to the fore. It was always the practice of the Hypocrites *(Munāfiqīn)* that they would swear on oath concerning the most trivial matters. A truthful person never has to take oaths because his character displays his veracity and is never contested.

As for the Hypocrites *(Munāfiqīn)* *"Their actions are destroyed and they have become losers."*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى
ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ
ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ (54) إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ
يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ (55) وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ
حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ (56)

(54) O you who believe, whoever turns from his religion (D'īn), then Allāh will soon create another nation whom He will love and who will love Him. (They will be) kind to the believers and stern towards the disbelievers; striving in Allāh's way and not fearing the reproach of he who reproaches. That is the grace of Allāh that He accords to whomsoever He desires. Allāh is All Embracing, All Knowing. (55) Your Protecting Friend is only Allāh, His messenger and the believers who establish Salāh, pay Zakāh and who bow in ruku. (56) Whosoever befriends Allāh, His messenger and the believers, then indeed only the party of Allāh shall be victorious.

IF MUSLIMS IGNORE THEIR RELIGION (D'ĪN), ALLĀH WILL RAISE ANOTHER NATION AS MUSLIMS

Allāh addresses the Muslims that if they were ever to turn apostate and desert Islām, the religion (D'īn)shall never suffer, for He shall replace them with another nation of Muslims. These will be such people who will fulfil the responsibilities of Islām and love Allāh. Allāh shall love them in return.

Further describing their qualities, Allāh says, *"(They will be) kind to the believers and stern towards the disbelievers; striving in Allāh 's way and not fearing the reproach of he who reproaches."* Their actions shall be only for the pleasure of Allāh, regardless of what others have to say.

Thereafter Allāh says with regard to these traits, *"That is the grace of Allāh that He accords to whomsoever He desires."* This serves as a reminder to Muslims of all times that whatever good they may do and whatever sacrifices they make in Allāh's way are from the bounties of Allāh.

"Allāh is All Embracing, All Knowing." He will accord these to whomsoever He wills and as much as He wills. The recipient must show gratitude to Him. He is Aware of this gratitude and shall reward them accordingly.

A SPECIAL TRAIT OF THE BELIEVERS IS THAT THEY LOVE ALLĀH

Allāh says in Surah Baqarah (*Surah 2, verse 165*), *"Those who believe possess a stronger love for Allāh."* Says He in verse 31 of Surah Āl Imrān, *"Say [O Muhammad* صلى الله عليه وسلم *'If you love Allāh then follow me. Allāh will love you and forgive your sins."*

If a person loves Allāh, he will love the Holy Prophet صلى الله عليه وسلم, the Qur'ān and all fellow Believers *(Mu'minīn)*. This love can be judged by his obedience to Allāh and His Holy Prophet صلى الله عليه وسلم.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person possessing three qualities shall taste the sweetness of Belief *(Imān)*. The first is that he loves Allāh and His Holy Prophet صلى الله عليه وسلم more than anything else. The second is that he loves others solely for the pleasure of Allāh. The third is that once Allāh has rescued him from disbelief *(kufr)*, he detests returning to it as much as he detests being cast into a fire." [*Bukhari v. 1, p.7*]

ANOTHER QUALITY OF THE BELIEVERS *(MU'MINĪN)* IS THAT THEY ARE KIND TO THEIR FELLOW BELIEVERS *(MU'MINĪN)* AND ARE TERSE WITH THE DISBELIEVERS *(KUFFĀR)*

"(They will be) kind to the believers and stern towards the disbelievers..." In a similar strain Allāh says in Surah Fatah, *"Muhammad* صلى الله عليه وسلم *is the messenger of Allāh and those with him are stern with the disbelievers and merciful to each other"* [*Surah 49, verse 29*].

Without this trait Muslim unity is not possible. Being stern with the disbelievers *(Kuffār)* does not mean that they should be oppressed. It merely means that they must be made to understand that the Muslims are powerful and that they cannot fight them.

Allāh says in Surah Tauba, *"O you who believe, fight the disbelievers (Kuffār) near you and let them sense the austerity within you"* [*Surah 9, verse 123*]

Since enmity and Jihād will prevail against the disbelievers *(Kuffār)*, it is necessary that Muslims declare their disassociation from the disbelievers *(Kuffār)*. Says Allāh in Surah Mumtahinah (*Surah 60, verse 4*), *"Indeed there is a perfect example for you in Ibrahīm and those with him when they told their people, 'Verily we are unattached to you and from that which you worship besides Allāh. We disassociate from you. Enmity and hatred has surfaced between us and you forever till you believe in Allāh Alone."*

The desire to befriend the disbelievers *(Kuffār)* will never be terminated until the Muslims declare their animosity and disassociate from them. The relationship between Muslims and the disbelievers *(Kuffār)* should be limited to financial dealings and only those matters necessary for administration of social affairs.

The behaviour of Muslim leaders today is that they are gentle and humble towards the disbelievers *(Kuffār)* and display austerity towards the Muslims.. Muslims are kind towards the disbelievers *(Kuffār)*, assisting them wherever possible, while neglecting their fellow Muslim brethren. They act in direct contravention of the laws of the Qur'ān merely to satisfy their worldly desires.

THE THIRD TRAIT OF THE BELIEVERS *(MU'MINĪN)* IS THAT THEY STRIVE IN ALLĀH'S WAY

The Arabic word 'Jihād' refers to applying one's self and making efforts to exalt and propagate the religion *(D'īn)* of Allāh. It includes all the sacrifices made to achieve this end. Fighting the disbelievers *(Kuffār)* in battle is also a form of Jihād and is considered to be the best because one sacrifices one's wealth and one's life in it. The object of Jihād is to eradicate disbelief *(kufr)* and polytheism *(shirk)*.

The greatest rebellion is not to accept Allāh as one's deity when He has created and nurtured every soul. It is evident that such behaviour should be put to an end, thus necessitating Jihād. There should be no objection when the slaves of Allāh engage in battle to subdue those who rebel against Him and are antagonistic.

The disbelievers *(Kuffār)* have been attacking the Muslims for ages, destroying their territories and usurping their land. While they have waged the age-old Crusades against the Muslims, people object when the Muslims retaliate! (Refer to verse 216 of Surah Baqarah for the detailed discussion on Jihād).

Allāh declares in Surah Tahrīm (*Surah 66, verse 9*), "O Holy Prophet صلى الله عليه وسلم *fight the disbelievers (Kuffār) and the Hypocrites (Munāfiqīn) and be stern with them.*"

The Shari'ah totally forbids the behaviour of many Muslims today. They associate freely with the disbelievers *(Kuffār)*, join them in sin, participate in their ceremonies and even assist them in constructing their religious sites. This mode of conduct is extremely dangerous and may even rob them and their progeny of Belief *(Imān)*. (May Allāh save us all. Āmīn)

THE FOURTH QUALITY OF THE BELIEVERS *(MU'MINĪN)* IS THAT THEY DO NOT FEAR THE REPROACH OF ANYONE

When a person believes in Allāh and loves Him, the rest of creation fades into insignificance. He accords priority to the law of Allāh and is heedless of the remarks that others make when he fulfils Allāh's orders.

A Muslim should never be concerned about the adverse reactions expressed by the disbelievers *(Kuffār)* when they perform their Salāh, give the Adhān, grow the beard and dress according to the Shari'ah. Their gaping stares should not deter him in the least.

A Muslim is the slave of Allāh and will abide by His injunctions whether it pleases others or not and caring not about what they have to say.

ALLĀH AND HIS MESSENGER صلى الله عليه وسلم ARE THE PROTECTING FRIENDS OF THE BELIEVERS *(MU'MINĪN)*

"Your protecting Friend is only Allāh, His messenger and the believers who establish salāh, pay Zakāh and who bow in ruku."

The believer *(Mu'min)* has no friend save those mentioned in this verse. Befriending any other will result in being deceived and suffering immense destruction in both worlds.

"..... who bow in ruku." With regard to this phrase, certain commentators state that it refers to those who are humble and submissive to the laws of Allāh. Others are of the opinion that it refers to giving zakāh while in the position of ruku (one of the postures of salāh). This refers specifically to the incident recorded in "Ma'ālimut Tanzīl" *(v. 2 p.47)* in which Sayyidina Ali رضى الله عنه was in this posture of ruku when a beggar approached him. Remaining in the very same posture, he extended his hand and allowed the beggar to remove his ring as charity. Allāh praised this action for it was so prompt that he did not even wait to complete the salāh.

Allāma Jassās رحمة الله عليه writes in "Ahkāmul Qur'ān" that this verse denotes that salāh is not nullified by minor movements and that optional charity may also be referred to as zakāh. This is similar to the verse of Surah Rūm *(Surah 30, verse 39)* where Allāh says, *"Whatever zakāh you give seeking Allāh's pleasure, then*

these are those who multiply (rewards)."

"Whosever befriends Allaah, His messenger and the believers, then indeed only the party of Allāh shall be victorious." This verse serves to admonish those who live with doubt about whether it will be the disbelievers *(kuffār)* or the Muslims who shall be victors. Their fear as mentioned by Abdullāh bin Ubay is: *"We fear that a change of fortune overtake us!" Only the believers (Mu'minīn) shall be victorious even if they die for the cause of Islām.*

Allāh's assistance has been guaranteed for the believers *(Mu'minīn)*. Allāh says in Surah Mujādalah (*Surah 58, verse 21*), *"Allāh has written, 'Undoubtedly Me and My messengers shall be victorious. Verily Allāh is Powerful, the Mighty."*

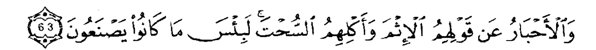
Says Allāh in Surah Sāfāt, *"Indeed the word has passed for My appointed slaves that indeed only they shall be assisted and verily only Our army shall be victorious."* [*Surah 37, verse 17 1/2/3*]

THE CAUSE OF THE DEFEAT OF THE MUSLIMS

The Muslims will surely be victorious if they are steadfast in their Belief *(Imān)*, abstain from sin, trust in Allāh, live according to His injunctions and fight the disbelievers *(Kuffār)* with sincerity. The verse does not mean that no Muslim shall ever suffer at the hands of the disbelievers *(Kuffār)*. This may well take place because of some sin or some other cause. The meaning of this verse is that the end result will reveal that the Muslims were the victors.

History bears testimony that as long as the Muslims were steadfast in their belief *(Imān)* and fought with, sincerity, the superpowers of Rome and Persia were no match for them and the disbelievers *(Kuffār)* reeled before them. No sooner did they neglect the laws of Shari'ah, hanker after the world and seek the friendship of the disbelievers *(Kuffār)*, then they lost all they possessed when the disbelievers *(Kuffār)* amassed their strength against them. However, the Muslims can still regain their former glory by turning back to being the *"party of Allāh."*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن
قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿57﴾ وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا
وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿58﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا
بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ ﴿59﴾ قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ
مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ ۚ
أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ﴿60﴾ وَإِذَا جَآءُوكُمْ قَالُوٓا۟ ءَامَنَّا وَقَد دَّخَلُوا۟
بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۚ وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكْتُمُونَ ﴿61﴾ وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَٰرِعُونَ فِى
ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ ﴿62﴾ لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ



(57) O you who believe, do not take as, friends those who have received the Book before you and the disbelievers who make a mockery and sport of your religion (D'īn). Fear Allāh if you are believers. (58) When you call to Salāh, they make a mockery and sport thereof That is because they are a nation who do not understand. (59) Say, "O people of the Book, you hate us only because we believe in Allāh, what has been revealed to us and what has been revealed to you, and because most of you are sinners." (60) Say, "Shall I inform you of something worse than this by Allāh in terms of punishment? The one whom Allāh has cursed, is angry with, has transformed into monkeys and pigs and who worship the Devil (Shaytān). These people are in the worst of positions and have deviated most from the right path." (61) When they come to you they say, "We believe," whereas they have already entered with disbelief and exited therewith. Allāh knows best what they conceal. (62) You will see most of them hasten into sin, transgression and their consumption of the unlawful. Evil indeed is what they perpetrate. (63) Why do the Rabbis and scholars not prohibit them from their sinful speech and consumption of the unlawful? Evil indeed is what they carry out.

DO NOT BEFRIEND THE PEOPLE OF THE BOOK AND OTHER DISBELIEVERS *(KUFFĀR)* WHO MOCK AT YOUR RELIGION *(D'ĪN)*

Similar to the previous verses, the above verse also prohibits friendship with the People of the Book as well as other disbelievers *(Kuffār)*. These include the Polytheists, atheists, Hypocrites *(Munāfiqīn)*, apostates and all others.

The reason for not associating with them is their disbelief *(kufr)*, coupled with another evil viz. They *"make a mockery and sport of your religion (D'īn)."* This practice is especially apparent at the time of Salāh. Allāh says, *"When you call to Salāh, they make a mockery and sport thereof"* How can a Muslim associate with them when *"they are a nation who do not understand"*?

WHY DO THE PEOPLE OF BOOK *(AHLUL KITĀB)* HATE THE MUSLIMS?

"Say, 'O people of the Book, you hate us only because we believe in Allāh, what has been revealed to us and what has been revealed to you..." These are not factors that should encourage enmity, but are commendable. It is foolish to hate someone on these grounds. The real reason is *"because most of you are sinners."* The Arabic word for sinner used in this context is "fāsiqūn." This actually refers to all such people who do not remain within the confines of the Shari'ah.

THE MISFORTUNE AND DESTRUCTION OF THE PEOPLE OF BOOK *(AHLUL KITĀB)*

"Say, 'Shall I inform you of something worse than this by Allāh in terms of punishment?" The People of book *(Ahlul kitāb)* considered it a misfortune and a vice that people believe in Allāh and follow the scriptures. This verse informs them exactly what misfortune is.

The real misfortune and path of destruction is that path of *"The one whom Allāh has cursed, is angry with, has transformed into monkeys and pigs and who worship the Devil (Shaytān). These people are in the worst of positions and have deviated most from the right path."* On the other hand, the path of the believers *(Mu'minīn)* is one of Oneness of Allāh *(Tauhīd)* and confirmation of the veracity of the Holy Prophets عليهم السلام. It is the best of paths. The road that the People of the Book follow will lead them to Allāh's punishment (as occurred to their predecessors when they were transfigured into pigs and monkeys, as they also admit).

The verse warns them that they should abstain from mocking the religion *(D'īn)* of Islām since their beliefs are deserving of the same. They worshipped the calf, claimed that Sayyidina Isā عليه السلام was Allāh's son and violated the Sabbath. According to certain commentators, the youth became monkeys and the elders became pigs.

THE PLIGHT OF THE HYPOCRITES *(MUNĀFIQĪN)*

"When they come to you they say, 'We believe,' whereas they have already entered with disbelief and exited therewith." These people were never believers *(Mu'minīn)* from the beginning and did not remain as such thereafter either.

They were the same after their apparent entry into Islām as they were before. They hide disbelief *(kufr)* within their hearts, but *"Allāh knows best what they conceal."*

THE ILLEGAL PRACTICES OF THE JEWS

The Jews were foremost in Unlawful *(Harām)* practices. They were the leaders in usury and bribery. Allāh says, *"You will see most of them hasten into sin, transgression and their consumption of the unlawful. Evil indeed is what they perpetrate."*

Some Jews were learned and there were even those who were saintly (Rabbis). However, they were desirous of the wealth of the masses and never prevented them from their evil practices. Allāh says, *"Why do the Rabbis and scholars not prohibit them from their sinful speech and consumption of the unlawful? Evil indeed is what they carry out."*

THE EVIL PLIGHT OF FALSE SAINTS

There are those false saints in the Ummah of the Holy Prophet صلى الله عليه وسلم who desire only the world and associate only with the affluent and officials. They wish only to extract services from these people and care not for their spiritual reformation.

Such "saints" (some of whom are even Scholars *(Ulemā)*) do not prohibit these followers of theirs from evil and Unlawful *(Harām)*. They themselves care little for their Salāh, shave their beards and do not distinguish between Lawful *(Halāl)* and Unlawful *(Harām)*. If their own condition is such, how can they prevent others from evil?

Let alone preventing others, they personally supervise practices of innovation *(bid'ah)* and polytheism *(shirk)*, not once telling people of the danger

behind these vices. They invest their knowledge in lending support to these evils. May Allāh not make us from among them. Āmīn.

THE ADVICE OF SAYYIDINA ALI AND IBN ABBĀS رضى الله عنهما

Referring to the above verse, Sayyidina Ibn Abbās رضى الله عنه mentioned that no verse in the Qur'ān admonishes the saints and scholars more severely.

Sayyidina Ali رضى الله عنه was once delivering a sermon when, after sending salutations upon the Holy Prophet صلى الله عليه وسلم and praising Allāh, he said, "Those before you were destroyed because the scholars and saints never prevented them from sinning. Eventually, when they advanced in sin, Allāh punished them. So you should enjoin good and forbid evil *(Amr bil Ma'rūf wan Nahy anil Munkar)* before the same punishment afflicts you as it did afflict them. Know well that by practising *Amr bil Ma'rūf wan Nahy anil Munkar* neither will your sustenance be terminated, nor will your death come before its appointed hour." (*Ibn Kathīr v. 2 p.74*)

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ
وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ وَيَسْعَوْنَ فِى ٱلْأَرْضِ
فَسَادًا وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ (64) وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟
لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ (65) وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ
وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم مِّنْهُمْ أُمَّةٌ
مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ (66)

(64) The Jews say, "Allāh's hand is fettered!" It is their hands that are fettered and they have been cursed because of what they say. Indeed Allāh 's hands are spread out wide, He spends as He pleases. Verily that which has been revealed to you from your Lord shall be a cause for increasing the defiance disbelief of many of them. We have cast between them enmity and hatred till the Day of Judgement. Whenever they stoke the flames of war Allāh extinguishes it and they spread corruption in the world. Allāh does not like those who spread corruption. (65) If only the People of book (Ahlul kitāb) would believe and adopt piety (taqwa), We shall remit their sins from them and enter them into gardens of bliss. (66) If only they would establish the Torah, the Injīl and whatever has been revealed to them from their Lord, they would eat from above and from beneath their feet. From them are those upon the straight path, while many of them perpetrate evil deeds.

THE INSOLENCE AND REBELLION OF THE JEWS

"Ma'ālimut Tanzīl" (*v. 2 p.50*) narrates from Sayyidina Ibn Abbās رضى الله عنه

that Allāh had given the Jews abundant wealth. However, when they disobeyed Allāh and the Holy Prophet صلى الله عليه وسلم, Allāh halted a great amount of their produce and wealth. On that occasion, a Jew by the name of Finhān remarked that Allāh's hand is fettered. Since all the Jews condoned his words, Allāh addressed all of them in the verse when He says, *"The Jews say, 'Allāh 's hand is fettered!"*

Allāh then refutes their statement by saying, *"It is their hands that are fettered and they have been cursed because of what they say. Indeed Allāh 's hands are spread out wide, He spends as He pleases."* When Belief *(Imān)* is removed from a nation, they become like the Jews who resolved to continue making foolish and blasphemous remarks. Although they claimed to accept Allāh, they objected to His actions.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, *"Allāh's hands are spread out wide and He does not diminish His expenditure. He spends day and night. You tell me how much has Allāh spent since He created the heavens and the earth? Nothing has been reduced from what He holds and His throne is upon water."* [*Bukhari and Muslim*]

Only those who possess limited funds have to budget when spending. Allāh, the Creator and Master possesses limitless treasures. Allāh says in a Hadith Qudsi, *"My giving is a word and My punishment is a word. When I intend something, I merely have to say, 'Be!' and it comes into existence."* [Mishkāt p. 205]

How true are the words of the Holy Prophet صلى الله عليه وسلم in the above hadith! Allāh has spent on every being since the inception of creation and will continue to spend upon the people of Heaven *(Jannah)* until eternity, yet there will be no deficiency in His treasures.

The Jews even said that Allāh is destitute as in the verse of Surah Āl Imrān viz. *"Undoubtedly Allāh has heard the statement of those who say, "Allāh is poor and we are wealthy."* [*Surah 3, 181*]

Lesson: Unlike man, Allāh is not in need of a body and limbs. Reference to *"Allāh's hand"* is something that we believe in. We believe that it is as Allāh desires it to be and as is befitting of His grandeur. We cannot fathom the actual purport of these descriptions.

"Verily that which has been revealed to you from your Lord shall be a cause for increasing the defiance and disbelief of many of them." Allāh has revealed guidance, but only a limited few of the Jews were guided by it. The vast majority of them chose rebellion and disbelief *(kufr)* instead.

Sayyidina Qatādah Tabi'ī رحمة الله عليه has mentioned that although the Jews recognised the Holy Prophet صلى الله عليه وسلم to be the final messenger, they opted to reject him due to the jealousy they bore for him and for the Arabs. [*"Durrul Manthūr" v. 2 p.297*]

"We have cast between them enmity and hatred until the Day of Judgement." They are divided into numerous denominations, each the enemy of the other. This will prevail until the Day of Judgement.

THE JEWS KEEP STOKING THE FLAMES OF WAR

"Whenever they stoke the flames of war, Allāh extinguishes it..." The Jews make

every effort to instigate wars against the Muslims, but Allāh foils their attempts each time, either by instilling terror in their hearts or by their defeat in these battles. The Jews of the Bani Nadhīr were executed and those of the Bani Quraizah were expelled to Khaibar, whereafter they were also defeated in battle.

"..... and they spread corruption in the world. Allāh does not like those who spread corruption." They are, therefore, not the beloved ones of Allāh. This verse serves to remind the whole of mankind until the Day of Judgement about the evil of spreading corruption.

"If only the People of book (Ahlul kitāb) would believe and adopt piety (taqwa), We shall remit their sins from them and enter them into gardens of bliss." This verse encourages the People of book *(Ahlul kitāb)* to accept the teachings of the Holy Prophet صلى الله عليه وسلم.

PRACTISING THE BOOK OF ALLĀH LEADS TO A LIFE OF EASE AND ABUNDANCE

"If only they would establish the Torah, the Injīl and whatever has been revealed to them from their Lord (the Qur'ān), they would eat from above and from beneath their feet." This verse, coupled with the preceding verse, indicates that by practising the revelation of Allāh will guarantee a person the bounties of this world as well as those of the Ākhirah *(Hereafter)*.

Sayyidina Ibn Abbās رضى الله عنه says that the verse means that they will have abundant rains that will cause the earth to flourish with plenteous crops. "Ma'ālimut Tanzīl" (*v.* 2 *p.51*) quotes Farra رحمة الله عليه as saying that the verse means that they will be blessed with an abundance of sustenance.

This verse denotes that carrying out good deeds and abstaining from sins will accrue profuse bounties from Allāh. The same has been expressed in a verse of Surah A'rāf viz. *"If only the people of the cities believe and adopt piety (taqwa), we shall open unto them the blessings of the heavens and the earth."* [*Surah 7, verse 96*]

"From them are those upon the straight path..." This verse praises the few Jews who accepted Islām like Sayyidina Abdullāh bin Salām رضى الله عنه. On the other hand *"many of them perpetrate evil deeds."*

Sayyidina Ibn Abbās رضى الله عنه mentions that these people committed sins in addition to their rejection of the Holy Prophet صلى الله عليه وسلم.

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ
يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾

(67) O messenger صلى الله عليه وسلم, propagate what has been revealed to you from your Lord. If you do not do so, then you have not conveyed Allāh 's message. Allāh shall protect you from the people. Surely Allāh does not guide the disbelieving nation.

ALLĀH INSTRUCTS THE HOLY PROPHET صلى الله عليه وسلم TO PROPAGATE WHAT HAS BEEN REVEALED TO HIM AND ALLĀH WILL PROTECT HIM

Sayyidina Hasan رحمة الله عليه has mentioned that this verse was revealed when the Holy Prophet صلى الله عليه وسلم expressed fear when Allāh charged him with Holy Prophethood. He feared that the people would not believe him.

"Ma'ālimut Tanzīl"(*v. 2 p.5 1*) and Lubābun Nuqūl (*p.94*) report from Sayyidina Mujāhid رحمة الله عليه that after Allāh revealed the verse *"O messenger صلى الله عليه وسلم, propagate what has been revealed to you from your Lord,"* The Holy Prophet صلى الله عليه وسلم asked Allāh how would he convey the message alone when the people were opposed to him. Thereafter Allāh revealed the rest of the verse viz. *"If you do not do so, then you have not conveyed Allāh 's message. Allāh shall protect you from the people."*

Sayyidah Aysha رضى الله عنها reports that when this verse was revealed, the Holy Prophet صلى الله عليه وسلم told those Companion *(Sahāba)* رضى الله عنهم who used to guard him, "You can now leave, since Allāh has promised me His protection. One of his guards was his uncle Sayyidina Abbās رضى الله عنه. Consequently they stopped guarding the Holy Prophet صلى الله عليه وسلم." [*Lubābun Nuqūl p.94*]

"Surely Allāh does not guide the disbelieving nation."i.e. Allāh shall not guide them to assassinate the Holy Prophet صلى الله عليه وسلم. [*"Ruhul Ma'āni" v. 6 p. 197*]

Sayyidah Aysha رضى الله عنها has mentioned, "Whoever informs you that the Holy Prophet صلى الله عليه وسلم had concealed anything from that which was revealed to him, then he is a liar." [*"Ma'ālimut Tanzīl"v. 2 p.51*]

THE QUESTION POSED BY THE HOLY PROPHET صلى الله عليه وسلم TO THE PEOPLE AT MINA AND ARAFAH

Among the many things that the Holy Prophet صلى الله عليه وسلم told the people gathered at Arafah was a question he posed to them. He asked, "You will be questioned with regard to me. What will you say?" The people present exclaimed, "We will testify that you truly conveyed the message, fulfilled your trust and advised the Ummah."

At this reply the Holy Prophet صلى الله عليه وسلم looked towards the sky and then back to the people. He thrice exclaimed, "O Allāh! You bear witness!" [*Muslim v. 1, p.397*]

Thereafter, on the tenth of Dhul Hijjah, the Holy Prophet صلى الله عليه وسلم repeated this question at Mina saying, "Lo! Have I conveyed?" The Companion *(Sahāba)* رضى الله عنهم replied, "Yes!" The Holy Prophet صلى الله عليه وسلم supplicated to Allāh, "O Allāh! You bear witness!" Thereafter he added, "Those present should convey the message to those who are absent." [*Bukhari v. 1, p.235*]

Allāh commands in Surah Hijr (*Surah* 15, *verse 94*), *"Clearly announce what you have been instructed."* This the Holy Prophet صلى الله عليه وسلم fulfilled perfectly and all testified thereto.

THE RAWĀFIDH SLANDER THE HOLY PROPHET صلى الله عليه وسلم

In contradiction to what the Qur'ān and the Ahadīth have stated, certain ignorant people make the preposterous claim that Allāh had instructed the Holy Prophet صلى الله عليه وسلم to declare that Sayyidina Ali رضى الله عنه was to be his successor, but (Allāh forbid!) the Holy Prophet صلى الله عليه وسلم was afraid of Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه, and therefore did not do so.

These people claim to love the Ahlul Bayt [*household of the Holy Prophet* صلى الله عليه وسلم] but are false in their claim because they slander the very guide of the household of the Holy Prophet *(Ahlul Bayt)* viz. the Holy Prophet صلى الله عليه وسلم. Their slander is that they believe that the Holy Prophet صلى الله عليه وسلم disobeyed the order of Allāh.

Besides this they even hold the belief that, with the exception of a few, all the Companion *(Sahāba)* رضى الله عنهم became disbelievers *(Kuffār)* after the Holy Prophet صلى الله عليه وسلم. They claim that the Qur'ān was altered and that the Holy Prophet صلى الله عليه وسلم concealed some knowledge. Yet they still attest their love for him! If the messenger of Allāh has to be afraid of people and disobey the order of Allāh to *"Clearly announce what you have been instructed,"* then who will establish the truth?

It is strange that they believe that the Holy Prophet صلى الله عليه وسلم was afraid of Sayyidina Abu Bakr and Umar رضى الله عنه when Allāh had declared, *"Allāh shall protect you from the people."* This (Allāh forbid!) will mean that the Holy Prophet صلى الله عليه وسلم never believed the words of Allāh!

Another strange fact is that the person who they claim was entitled to the post of khalifa (*Caliph*) immediately after the Holy Prophet صلى الله عليه وسلم [i.e. Sayyidina Ali رضى الله عنه never claimed this himself when he did become the Caliph *(Khalifa)* some 26 years later. Even more strange is that he participated in the consultations of Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه and even assisted them when he was renowned to be courageous and brave. The people who hold such erroneous beliefs are indeed foolish and ignorant. May Allāh save us from such people and beliefs. Āmīn.

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم
مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى
ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿68﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ
ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿69﴾
لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ
بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿70﴾ وَحَسِبُوٓا۟ أَلَّا تَكُونَ

فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

(68) Say, "O People of the Book, you are not upon any path until you establish the Torah, the Injīl and whatever has, been revealed to you by your Lord." Verily that which has been revealed to you from your Lord shall be a cause for increasing the defiance and disbelief of many of them. So do not grieve over the disbelieving nation. (69) Verily those who believe, the Jews, the Sābi'īn and the Christians who believe in Allāh and the Last Day and do good deeds, no fear shall overcome them nor shall they grieve. (70) Most certainly We have taken a covenant from the Bani Isrā'īl and We sent to them many messengers. Each time a messenger came to them with a command that did not appeal to their desires, they falsified a group of the messengers and killed a group of them. (71) They thought that there would not be any strife so they became blind and deaf. Then Allāh pardoned them and again many of them became blind and deaf Allāh is the Seer of what they do.

MORE OF THE DEFIANCE AND MALPRACTICES OF THE JEWS

"Durrul Manthūr" (*v. 2 p.299*) reports from Sayyidina Ibn Abbās رضى الله عنه that the Jews once approached the Holy Prophet صلى الله عليه وسلم. They asked, "Do you not hold the belief that you follow the creed of Sayyidina Ibrahīm عليه السلام and believe in the Torah as well? Do you testify that it is also from Allāh?" (They intended to drive home the point that they were also following the creed of Sayyidina Ibrahīm عليه السلام, and that they also believed that the Torah was from Allāh.)

The Holy Prophet صلى الله عليه وسلم replied in the affirmative and added, "You have introduced many of your own things into the religion *(D'īn)* of Sayyidina Ibrahīm عليه السلام. You have also rejected the covenant that you took in the Torah and concealed the things that you were commanded to expound."

They then retorted, "We only accept whatever is with us. We are on the path of the truth and guidance. We will not believe in you and we will not follow you!" On this occasion Allāh revealed the above verses stating, *"Say, 'O People of the Book, you are not upon any path [i.e. on no religion (D'īn)] acceptable to Allāh) until you establish the Torah, the Injīl and whatever has been revealed to you by your Lord."* The words, *"whatever has been revealed to you by your Lord"* refers to the Qur'ān. Establishing the Torah and the Injīl includes believing in the Qur'ān and in the Holy Prophet صلى الله عليه وسلم who's description *"they found written by them in the Torah and the Injīl."* [*Surah 7, verse 157*]

Their claim to believe in Allāh's revelations yet they only accept a part of it and reject the rest. Their claim to be on the path of truth and guidance is thus misleading.

"Verily that which has been revealed to you [O the Holy Prophetصلى الله عليه وسلم*] from your Lord shall be a cause for increasing the defiance and disbelief of many of them."* This was the condition of the majority of them, save a few who accepted Islām.

"So do not grieve over the disbelieving nation." Grieving over them will not benefit them in the least.

ONLY BELIEF *(IMĀN)* AND GOOD DEEDS ARE THE BASIS FOR SALVATION

"Verily those who believe, the Jews, the Sābi'īn and the Christians who believe in Allāh and the Last Day and do good deeds, no fear shall overcome them nor shall they grieve." A similar verse was discussed in Surah Bàqarah (*verse 62*). The detailed discussion can be referred to under that verse, where these various groups were described.

The verse details that whoever is obedient to Allāh in all his beliefs and actions, these will be accepted from him irrespective of what he was previously. After the revelation of the Qur'ān, obedience will be confined to what is in the Qur'ān and acceptance of the religion *(D'īn)* of Islām. Therefore the Muslims will be those upon whom there will be no fear, neither shall they grieve. The verse states the general rule even though many Muslims will have to suffer awhile in Hell for their sins.

THE BANI ISRĀ'ĪL BREAK THE COVENANT

"Most certainly We have taken a covenant from the Bani Isrā'īl and We sent to them many messengers. Each time a messenger came to them with a command that did not appeal to their desires, they falsified a group of the messengers and killed a group of them." A similar verse has passed in Surah Baqarah (*Surah 2, verse 87*). The sterling quality of a believer *(Mu'min)* is that he accepts the injunctions of Allāh whether they appeal to him or not, unlike the Bani Isrā'īl.

Sayyidina Ubādah bin Sāmit رضى الله عنه reports that the Companion *(Sahāba)* رضى الله عنهم pledged their allegiance to the Holy Prophet صلى الله عليه وسلم with the condition that they would hearken and obey in conditions of ease and hardship; whether it appealed to them or not. [*Bukhari v. 2 p. 1045*]

If a command is difficult, the rewards are greater. It is indeed difficult to sacrifice one's sleep and perform Salāh after ablution *(Wudhu)*. Jihād and spending one's wealth in Zakāh are also not easy. However, the rewards for such deeds are unlimited. The true slave of Allāh desires only His pleasure and does not succumb to the dictates of his baser self.

The covenant taken from the Bani Isrā'īl was discussed in Surah Baqarah and one may refer to verses 83 and 84.

"They thought that there would not be any strife so they became blind and deaf Then Allāh pardoned them and again many of them became blind and deaf" The Bani Isrā'īl were extremely rebellious and thought that they would get away with it without suffering punishment. This they thought either because Allāh did not punish them immediately or because they considered themselves to be the loved ones of Allāh. In this way they grew even more rebellious and sinful until they became completely blind to the miracles of the Holy Prophets عليهم السلام and turned deaf to their preaching of the truth. Even when the Holy Prophets عليهم السلام persuaded them to repent and Allāh accepted their repentance, they again resorted to their evil ways.

"Allāh is the Seer of what they do." Further details of the Bani Isrā'īl will be mentioned at the beginning of Surah Bani Isrā'īl (*Surah 17*).

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي
إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (72) لَقَدْ كَفَرَ الَّذِينَ
قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا
يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (73) أَفَلَا يَتُوبُونَ
إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ (74) مَا الْمَسِيحُ ابْنُ
مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا
يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّىٰ
يُؤْفَكُونَ (75) قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا
نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (76) قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ (77)

(72) Those have undoubtedly disbelieved who say, "Verily Allāh is Masīh, the son of Maryam!" The Masīh had told them, "O Bani Isrā'īl, worship Allāh, Who is my Lord and your Lord! Indeed whoever attributes a partner to Allāh, then Allāh has forbidden Heaven (Jannah) to him and his abode shall be the fire. The oppressors will have no helpers." (73) Those have undoubtedly disbelieved who say, "Verily Allāh is the third of three!" There is no deity save One Deity. If they do not desist from what they say, an excruciating chastisement shall befall those of them who disbelieve. (74) Will they not rather turn to Allāh and seek forgiveness from Him? Allāh is Most Forgiving, Most Merciful. (75) Masīh, the son of Maryam, is but a messenger. Many messengers have passed before him and his mother was extremely truthful. Both of them used to eat food. See how We expound the proofs for them, then see how they turn on their heels! (76) Say, "Do you worship instead of Allāh such that cannot harm you, nor benefit you? Allāh is All Hearing, All Knowing." (77) Say, "O People of the Book, do not be unlawfully excessive in your religion (D'īn) and do not follow the whims of a nation who were astray, led many astray and deviated from the straight path."

THE DISBELIEF *(KUFR)*, POLYTHEISM *(SHIRK)* AND EXCESSIVE BEHAVIOUR EXCESSES *(GHULŪ)* OF THE CHRISTIANS

The above verse explain the disbelief *(kufr)* of that group of Christians who claimed *"Verily Allāh is Masīh, the son of Maryam!"* This they believed although Sayyidina Isā عليه السلام made it clear to them saying, *"O Bani Isrā'īl, worship Allāh, Who is my Lord and your Lord! Indeed whoever attributes a partner to Allāh, then Allāh has forbidden. Heaven (Jannah) to him and his abode shall be the fire."* Sayyidina Isā عليه السلام further told them, *"The oppressors will have no helpers."* The greatest form of oppression is polytheism *(shirk)*, which deserves an equally great punishment.

Thereafter Allāh refutes the belief of another denomination of the Christians who have committed disbelief *(kufr)* by claiming that *"Verily Allāh is the third of three!"* the other being Sayyidina Isā عليه السلام and his mother, Sayyidah Maryam عليها السلام. Allāh informs them, *"There is no deity save One Deity. If they do not desist from what they say, an excruciating chastisement shall befall those of them who disbelieve."*

"Will they not rather turn to Allāh and seek forgiveness from Him? Allāh is Most Forgiving, Most Merciful." If they sincerely repent and accept Belief *(Imān)*, Allāh shall certainly forgive them.

THE STATUS OF SAYYIDINA ISĀ عليه السلام

'Masīh, the son of Maryam, is but a messenger. Many messengers have passed before him..." The rank of Allāh's messengers is extremely noble. They are entrusted to convey Allāh's message to the creation. It is obvious that the messenger and the one sending the message cannot be the same person. How can they say that Sayyidina Isā عليه السلام is Allāh? Just as all the other Holy Prophets عليهم السلام were the servants of Allāh and none claimed that they were Allāh nor His son, similarly Sayyidina Isā عليه السلام was also no more than the servant of Allāh.

SAYYIDAH MARYAM عليها السلام WAS EXTREMELY TRUTHFUL (SIDDIQA)

".......and his mother was extremely truthful." This means that she attested to the truth of Allāh's Books and His words. Allāh says in Surah Tahrīm (Surah 66, verse 12), *"She [Sayyidah Maryam عليها السلام] attested to the truth of her Lord's words and His Books."* This quality does not demand that she be worshipped.

The fact that Sayyidina Isā عليه السلام was born without a father does not make him a deity any more than how Sayyidina Ādam عليه السلام was created without a mother and a father. In the same way, his miracles did not make him a deity any more than the miracles of all the other Prophets عليهم السلام made them into deities. These miracles were all *"with Allāh 's permission,"* as mentioned in Surah Āl Imrān (*Surah 3, verse 49*].

"Both of them used to eat food." This portion of the verse displays the ignorance of those Christians who claim that Sayyidina Isā عليه السلام and Sayyidah Maryam عليها السلام were deities. The fact that they ate food denotes that they were no more than mere mortals as other people are. A deity is one who is

independent of all things, including food.

"See how We expound the proofs for them, then see how they turn on their heels!" Allāh has explained the fallacy of their beliefs in such detail, yet they remain adamant upon falsehood.

HOW CAN SUCH A THING BE WORSHIPPED THAT CAN NEITHER DO HARM NOR GOOD?

"Say, 'Do you worship instead of Allāh such that cannot harm you, nor benefit you? Allāh is All Hearing, All Knowing." Although this verse is addressed to the Christians, every Polythe is intended. None have the ability to effect any good or any harm to a person by themselves, be they Sayyidina Isā عليه السلام, Sayyidah Maryam عليها السلام or any other Holy Prophet or saint. If all these, together with the entire universe of man, Jinn and angels cannot harm or benefit a person, it is needless to mention that lifeless idols are even more helpless. It is a practice of disbelief *(kufr)* and totally illogical to worship any of these instead, of Allāh, the Creator and Sustainer of the universe.

Allāh declares in Surah Yunus, *"And, besides Allāh, do not call on any who cannot benefit nor harm you. If you do so, then you will surely be of the oppressors."* (*Surah 10, verse 106*).

THE PEOPLE OF BOOK *(AHLUL KITĀB)* ARE PROHIBITED FROM COMMITTING EXCESSES *(GHULŪ)* IN THEIR RELIGION *(D'ĪN)*

"Say, 'O People of the Book, do not be unlawfully excessive in your religion (D'īn) ... " Excesses *(ghulū)* refers to transgressing and overstepping the limits. The Christians committed so much excesses *(ghulū)* with regard to Sayyidina Isā عليه السلام that they elevated him to the pedestal of being Allāh. The Jews also did this when they called Sayyidina Uzair عليه السلام the son of Allāh, and each of them added to the religion *(D'īn)* s brought by their Holy Prophets عليهم السلام.

Due to the fact that excesses *(ghulū)* takes place when one follows his carnal desires, Allāh says, *and do not follow the whims of a nation that were astray...* ". The Jews and Christians were astray before the advent of the Holy Prophet صلى الله عليه وسلم and, in addition to their personal deviation, they *"led many astray."* When the Holy Prophet صلى الله عليه وسلم appeared before them they remained on their deviated ways until they eventually *"deviated from the straight path."*

THE UMMAH OF SAYYIDINA MUHAMMAD صلى الله عليه وسلم HAVE ALSO BEEN PROHIBITED FROM EXCESSES *(GHULŪ)*

Excesses *(ghulū)* has been a chronic disease among the various Ummahs. The Holy Prophet صلى الله عليه وسلم warned, "Do not be excessive in praising me as the Christians did with regard to the son of Sayyidah Maryam عليها السلام. I am but the slave of Allāh, so say, 'The slave of Allāh and His messenger." [*Bukhari v. 1, p.490*]

One will notice the stark contradiction between this statement of the Holy Prophet صلى الله عليه وسلم and the practice of many Muslims who seem to contest the clear verses of the Qur'ān that state that he was a human being. They accord to him attributes that are reserved solely for Allāh, considering themselves to be the

lovers of the Holy Prophet صلى الله عليه وسلم.

Allāh states in Surah Isrā (*Surah 17, verse 93*), *"Say, 'Pure is my Lord! I am but a human messenger."* Allāh has mentioned in Surah Kahf (*Surah 18, verse 110*), *"Say, 'Iam but a human like yourselves."*

The Holy Prophet صلى الله عليه وسلم has clearly stated in Bukhari (*p.1065*), "I am but a human." It is indeed a strange form of love that people claim to have when they state the exact opposite of what the Holy Prophet صلى الله عليه وسلم himself had mentioned. These people only desire that their word be accepted even if it means altering the Qur'ān!

Allāh says in Surah A'rāf, *"They ask you regarding Judgment day (Qiyāmah), when will it occur? Say, 'The knowledge there of is with my Lord. Only He will manifest it on its time. It will be weighty on the heavens and the earth and will appear suddenly.' They ask you as if you have perfect knowledge thereof Say. 'The knowledge thereof is only with Allāh, but most people do not know"* [*Surah 7, verse 187*]. Those who claim to bear great love for the Holy Prophet صلى الله عليه وسلم claim that he knew the exact time of Judgment day *(Qiyāmah)*. This is in direct contradiction of the verses of the Qur'ān.

Mulla Ali Qāri رحمة الله عليه writes that there are people in his time who claim to posses knowledge yet they have none. He writes that they speak a clear lie that the Holy Prophet صلى الله عليه وسلم knew when Judgment day *(Qiyāmah)* will occur.

Besides their excesses *(ghulū)* in beliefs, these people have introduced many customs, especially at funerals and even fabricate Ahadīth to substantiate their practices. May Allāh protect us all from these actions. Āmīn.

لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ
ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿78﴾ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن
مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿79﴾ تَرَىٰ كَثِيرًا مِّنْهُمْ
يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ
وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿80﴾ وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ
إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ﴿81﴾

(78) Those of the Bani Isrā'īl who disbelieved were cursed on the tongues of Dawūd and Isā, the son of Maryam. That was due to their disobedience and their transgression. (79) They would never prevent each other from the evil that they used to perpetrate. Evil in deed were the things that they did. (80) You will see many of them befriend those who disbelieve. Evil indeed was that which their souls sent ahead for them, that Allāh was angry with them and they shall remain forever in punishment. (81) If they believed in Allāh, the Holy Prophet

صلى الله عليه وسلم and what was revealed to him, they would never have taken them as friends. However, many of them are sinners.

THE BANI ISRĀ'ĪL WERE CURSED BECAUSE OF THEIR SINS AND BECAUSE THEY DID NOT PREVENT OTHERS FROM EVIL

Allāma Ibn Kathīr رحمة الله عليه reports from the "Musnad of Ahmad" that the Holy Prophet صلى الله عليه وسلم said, "When the Bani Isrā'īl used to commit sins, their scholars would prevent them. When they did not desist, these scholars still joined them in their gatherings and dined with them. (Because of their close association, they stopped preventing them from sins). So Allāh merged their hearts together and they were cursed on the tongues of Dawūd and Isā عليه السلام."

Then the Holy Prophet صلى الله عليه وسلم recited a portion of the above verse viz. *"That was due to their disobedience and their transgression."* The Holy Prophet صلى الله عليه وسلم was once reclining on a pillow, when he sat up and exclaimed, "By the Being in whose hand is my life! (You will never be absolved of your responsibility) until you do not prevent the wrongdoers and bring them on the truth!" [*v. 2 p.82*]

Abu Dawūd (*v. 2 p.240*) records the Hadith in which Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Undoubtedly the first deficiency that crept into the Bani Isrā'īl was that a person would meet others and (seeing them sin) would say, 'Fear Allāh and desist from your sins for it is forbidden unto you!' The following day when he met them while they sinned he would not prevent them because he would associate and dine with them. When this happened, Allāh merged their hearts." Thereafter the Holy Prophet صلى الله عليه وسلم recited the verses, *"Those of the Bani Isrā'īl who disbelieved were cursed on the tongues of Dawūd and Isa...* (till the verse ending with) *"However, many of them are sinners."*

Then the Holy Prophet صلى الله عليه وسلم said, "Understand well! By Allāh! You should continue to enjoin good and forbid evil, restrain the hand of the tyrant and consolidate him on the truth so that he may desist from evil."

Abu Dawūd also contains the narration wherein the Holy Prophet صلى الله عليه وسلم said, "When people see an oppressor and do not restrain his hand, very soon Allāh shall inflict such a punishment on them, which will affect each one of them."

Another hadith of Abu Dawūd states that the Holy Prophet صلى الله عليه وسلم said, "When a person sins in any community and the people, despite possessing the ability, do not prevent him, then Allāh shall send a widespread punishment to them before their deaths."

THE WEAKNESS OF NOT FORBIDDING EVIL

The weakness present in the former Bani Isrā'īl is also found today among the Ummah of the Holy Prophet صلى الله عليه وسلم. Despite possessing the ability to redress evil, Muslims associate with the sinners, and do not even bat an eyelid over their misdeeds. They do not care about the displeasure of Allāh, but are only concerned not to displease these sinners!

Their behaviour is reminiscent of the Bani Isrā'īl, who *"would never prevent each other from the evil that they used to perpetrate."* With regard to this, Allāh says in no uncertain terms, *"Evil indeed were the things that they did."* In doing so they are inviting the punishment of Allāh upon themselves that will afflict one and all.

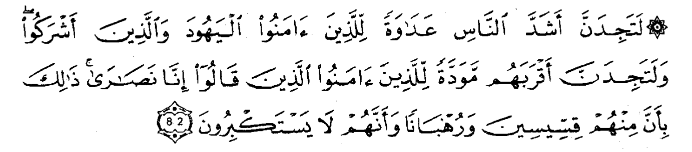
THE FRIENDSHIP BETWEEN THE JEWS AND THE POLYTHEISTS OF MAKKAH

"You will see many of them befriend those who disbelieve." The author of "Ruhul Ma'āni" (*v. 7 p.2 13*) writes that this verse refers to Ka'b bin Ashraf and other Jews who associated with the Polytheists of Makkah. Despite knowing of the Holy Prophethood of the Holy Prophet صلى الله عليه وسلم, they schemed with the Polytheists to attack the Muslims.

"Evil indeed was that which their souls sent ahead for them..." The evil was that *"Allāh was angry with them and they shall remain forever in punishment."*

Allāh continues to say, *"If they believed in Allāh, the Holy Prophet* صلى الله عليه وسلم *and what was revealed to him, they would never have taken them as friends."* This verse also refers to the Hypocrites *(Munāfiqīn)*. If they were sincere in their claims to belief *(Imān)*, there was no necessity for them to associate with the polytheists.

"However, many of them are sinners." Only a handful of them accepted Islām, while the rest remained as disbelievers *(Kuffār)*.



(82) You will definitely discover that the Jews and Polytheists are the staunchest enemies of the believers. And you will surely find that those closest in affection to the believers are they who proclaim, "We are Christians!" That is because among them are learned priests and monks and they are not haughty.

THE ENMITY OF THE JEWS AND POLYTHEISTS FOR THE BELIEVERS

The verse begins by declaring that the Jews and Polytheists bear the most malice and hatred for the Muslims. This fact is clear. The Polytheists of Makkah subjected the Believers *(Mu'minīn)* to the worst atrocities and throughout history the same attitude can be seen to permeate their actions up to this present day.

Eventually when the Muslims migrated to Madinah, the Jews resolved to harm them even though they knew that the Holy Prophet صلى الله عليه وسلم was the true messenger of Allāh as described to them in the Torah. They attempted to assassinate the Holy Prophet صلى الله عليه وسلم poisoned, him and even bewitched him. They instigated the Polytheists to do battle against the Muslims and

attacked Madinah with a host of Arab tribes. They have always been antagonistic to Islām and until today, they leave no stone unturned to harm Islām and the Muslims.

Allāma Ibn Kathīr رحمة الله عليه narrates from Hāfidh Abu Bakr Ibn Mardaway رحمة الله عليه that the Holy Prophet صلى الله عليه وسلم said, "Whenever a Jew is alone with a Muslim he aspires to kill him." The Jews are masters in planning evil plots and have always incited the Christians to assail the Muslims from every front. As a result of this, the Muslims have been continuously subjected to a variety of atrocities.

THE TRUE CHRISTIANS

"And you will surely find that those closest in affection to the believers are they who proclaim, 'We are Christians!" The term 'Christian' commonly refers to those people who associate themselves with Sayyidina Isā عليه السلام. Allāma Ibn Kathīr رحمة الله عليه writes that the verse refers to those people who follow Sayyidina Isā عليه السلام and adhere to the path outlined in the Injīl. He writes further that these people have a certain affection towards the believers *(Mu'minīn)* because soft heartedness and a kind disposition are their inherent qualities. Allāh says, *"We have placed compassion and mercy into the hearts of those who follow him [i.e. Sayyidina Isā عليه السلام]"* Their Book states that the left cheek should be turned to the person who slaps the right cheek. Fighting was never ordained in their Shari'ah.

It is thus evident that the verse does not refer to every person who claims to be a Christian. It refers only to those who follow Sayyidina Isā عليه السلام, adhere to the Injīl and have compassion within their hearts. Since fighting was never part of their religion *(D'īn)*, there exists no possibility of them fighting the Muslims.

"That is because among them are learned priests..." These persons have knowledge of the Injīl and paid heed to it. *"....and monks.,."* They devoted themselves to Allāh's worship and were inclined to show affection to the believers *(Mu'minīn)* on account of their worship to Allāh.

"..... and they are not haughty." For this reason they are prepared to surrender to the truth and are not rebellious.

The author of "Ma'ālimut Tanzīl"(*v. 2 p.56*) writes that not all Christians are referred to in this verse since many of them possess the same enmity towards the Muslims as do the Jews and the Polytheists. They have killed many Muslims, imprisoned them, destroyed their cities and mosques *(Masjids)* and have burned the Qur'ān. Therefore, the verse will refer only to those Christians who accepted Islām like Najāshi [the king of Abysinnia in the time of the Holy Prophet صلى الله عليه وسلم] and others.

PART SEVEN

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ
يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ
الْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾ فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

(83) When they hear what has been revealed to the messenger, you will see their eyes flow with tears because they recognise the truth. They say, "Our Lord, we believe, so record us among those who testify." (84) "How can we not believe in Allāh and the truth that has come to us? We desire that our Lord include us in the ranks of the righteous ones." (85) So, because of their proclamation, Allāh shall grant them such gardens as a reward, beneath which rivers flow; where they shall abide forever. Such is the reward of those who do good. (86) As for those who disbelieve and deny Our verses, these are the dwellers of the Fire.

THE CHRISTIANS OF ABYSINNIA WEEP UPON HEARING THE QUR'ĀN AND ACCEPT BELIEF *(IMĀN)*

When the Holy Prophet صلى الله عليه وسلم began to propagate the message of Islām, the Polytheists of Makkah were vehemently opposed to him. They relentlessly persecuted him and did the same to all those who converted to Islām. As a result of this incessant suppression, many Muslims migrated to Abysinnia (present-day Ethiopia) for this was the closest country where they could seek protection. However, the Polytheists sent a delegation after them to complain to the king and requesting him to have them deported. The king rejected their request and allowed the Muslims to remain there in peace.

Amongst the immigrants to Abysinnia was the cousin of the Holy Prophet صلى الله عليه وسلم, Sayyidina Ja' far bin Abi Tālib رحمة الله عليه. He lived there for many years and, when he returned, Najāshi (the title of the king whose name was As'hamah) sent a delegation of 60 people with him. Included in this delegation was the king's son.

The king sent a letter with them addressed to the Holy Prophet صلى الله عليه وسلم. The letter read, "O the Holy Prophet صلى الله عليه وسلم, I bear witness that you

are the true messenger of Allāh. I have pledged allegiance to you at the hand of your cousin and I accept the obedience of Allāh. I have sent my son to you and if he is obedient to you I will come to you personally. Was Salām Alayka, O messenger of Allāh."

The delegation sent by Najāshi drowned en route and the delegation of 70 led by Sayyidina Ja'far رضي الله عنه, who were on another ship, reached the presence of the Holy Prophet صلى الله عليه وسلم. Of these, most were from Abysinnia and eight were from Shām. The Holy Prophet صلى الله عليه وسلم recited before them the entire Surah Yāsīn, whereupon their eyes began to flow with tears. They exclaimed that they accepted Belief *(Imān)* and that what they were hearing was the same that was revealed to Sayyidina Isā عليه السلام. On this occasion, Allāh revealed the verses, *"And you will surely find that those closest in affection to the believers are they who proclaim, 'We are Christians!..." ["Mālimut Tanzīl" v. 2 p.56/7]*

Certain commentators are of the opinion that the above verses were revealed when Najāshi and his courtiers burst into tears when Sayyidina Ja'far رضي الله عنه recited Surah Maryam to them. However, this has been rejected by others who say that Surah Mā'idah was revealed after the Hijrah, while the incident referred to above took place while the Holy Prophet صلى الله عليه وسلم was still in Makkah.

The previous verse stated that these Christians were affectionate towards the Believers *(Mu'minīn)* because there were priests and monks amongst them who were not haughty. Nowadays these types of priests and monks are not found. The present day priests are haughty puppets of their states whose only occupation is plotting against Islām. Those referred to in these verses were immediately affected by the Qur'ān. Allāh says, *"When they hear what has been revealed to the messenger, you will see their eyes flow with tears because they recognise the truth. They say, 'Our Lord, we believe, so record us among those who testify."* They wish to be included in the Ummah of the Holy Prophet صلى الله عليه وسلم.

It is reported in "Mālimut Tanzīl" that when these people became Muslims, the Jews jeered and asked them why they accepted Islām. They replied, *"How can we not believe in Allāh and the truth that has come to us? We desire that our Lord include us in the ranks of the righteous ones."* When true Belief *(Imān)* permeates the heart, then nothing can cause it to flounder, least of all the jeers of others.

Thereafter Allāh announces the bliss to come to the Believers *(Mu'minīn)*. He says, *"So, because of their proclamation, Allāh shall grant them such gardens as a reward, beneath which rivers flow; where they shall abide forever. Such is the reward of those who do good."*

On the contrary *"As for those who disbelieve and deny Our verses, these are the dwellers of the Fire."*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا
يُحِبُّ ٱلْمُعْتَدِينَ ﴿87﴾ وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ



(87) O you who believe, do not forbid the pure things that Allāh has permitted for you and do not transgress. Surely Allāh does not like those who transgress. (88) Eat from the lawful and pure sustenance that Allāh has provided for you and fear Allāh in Whom you believe.

EAT WHAT IS PURE, DO NOT FORBID WHAT IS LAWFUL AND DO NOT TRANSGRESS THE LIMITS

Allāh begins by instructing, *"O you who believe, do not forbid the pure things that Allāh has permitted for you..."* One way in which this is done is when a person holds the belief that something Lawful *(Halāl)* is Unlawful *(Harām)*. If the thing is Lawful *(Halāl)* according to conclusive Qur'ānic verses, then the person who regards it to be Unlawful *(Harām)* will be a disbeliever *(kāfir)*. Another way in which a person will be guilty of 'forbidding the pure things that Allāh has permitted" is when a person unnecessarily abstains from certain Lawful *(Halāl)* things as if it is Unlawful *(Harām)*, even though he may not hold the belief that the thing is Unlawful *(Harām)*. The third method is when a person takes an oath that something should be forbidden to him. All these three methods are prohibited.

Sayyidina Ibn Abbās رضی الله عنه narrates that once the Holy Prophet صلی الله علیه وسلم was delivering a sermon when he saw a person standing. Upon inquiry, he was informed that the person was Abu Isrā'īl, who had taken an oath that he shall remain fasting and will never sit, take shade, nor speak to anyone. The Holy Prophet صلی الله علیه وسلم told the Companion *(Sahāba)* رضی الله عنهم to tell him to speak, take shade, sit and complete the fast. [*Bukhari v. 2 p.991*]

Sayyidah Aysha رضی الله عنها reports that the Holy Prophet صلی الله علیه وسلم said, "It is not permissible to fulfil a sinful oath and the kaffara *(expiation)* for (not fulfilling) this is the same as that for (not fulfilling a legitimate) vow." [*Abu Dawūd v. 2 p.111*]

Some people adopt the practice of the monks by attributing rewards to abstinence from Lawful *(Halāl)* things. There is no monasticism in Islām and it is a bid'ah [innovation in religion *(D'īn)*] to attach rewards to it. It will be permissible for a person to abstain from something if it is harmful for his health, but he should still consider it to be Lawful *(Halāl)*.

"...and do not transgress. Surely Allāh does not like those who transgress." Transgressing the limits has been discussed in Surah Baqarah where Allāh says, *"These are the limits imposed by Allāh, so transgress them not, for those who transgress Allāh's limits are indeed the oppressors"* [*Surah 2, verse 229*]. This subject will also be discussed in more detail in the opening verses of Surah Tahrīm (*Surah 66*).

EXAMPLES OF TRANSGRESSING ALLĀH'S LIMITS

1. Making the lawful unlawful: Once the Holy Prophet صلی الله علیه وسلم mentioned that he will never drink honey again. Allāh revealed the verse in Surah Tahrīm stating, *"O Holy Prophet صلی الله علیه وسلم why do you forbid what Allāh has permitted for you?"* [*Surah 66, verse 1*]

In present times there are those who avoid marriage in the months of Dhul Qa'dah, Muharram and Safar, although the Shari'ah permits it. Others consider it next to Unlawful *(Harām)* that a person marries a widow.

Just as it is Unlawful *(Harām)* to forbid a lawful thing, it will also be Unlawful *(Harām)* to permit an unlawful thing. Allāh says in Surah Nahl, *"With regard to the false claims made by your tongues, do not say, 'This is Lawful (Halāl)' and 'This is Unlawful (Harām),' so as to invent lies against Allāh. Indeed those who invent lies against Allāh will never be successful." [Surah 16, verse 116]*

This includes abstaining from the concessions granted by Allāh e.g. not performing the Shorten *(Qasr)* Salāh while on journey.

2. To attribute rewards to such things that do not hold any: Some people deem certain things as a means of drawing close to Allāh when this is not so e.g. observing a fast during which one does not speak at all, or standing in the sun.

3. To consider something that is not necessary as being necessary: To attribute the rank of incumbent *(Fardh)* to something that the Shari'ah does not recognise as such and to condemn the person who does not practise it e.g. distributing sweetmeats on the occasion of the night of Barā'ah (15th night of Sha'bān) and on the days of Eid.

4. To confine a general Preferable *(Mustahab)* to a specific time: e.g. To deem it necessary to shake hands with the Imām after the Salāhs of Fajr and Asr. In certain areas, the person giving the *Adhān* recites durūd before commencing, whereas the *Shari'ah* stipulates that it be recited after the *Adhān* before the du'ā.

5. To attribute a specific reward for actions as one pleases

Examples of this are the rewards that have been mentioned for reciting the *"Du'ā e Ganj"* and *"Ahd Nāma"*. Such rewards have neither been mentioned in the Qur'ān nor in the Ahadīth.

6. To formulate a specific method for an action: e.g. To stipulate a specific number of *Rakāhs* for specific Salāhs to be recited with specific Surahs of the Qur'ān. Some people have mentioned that in Tahajjud Salāh, Surah Ikhlās must be recited 12 times in the first Rakāh and thereafter reduced once with every Rakāh. Others specify particular Salāhs to be performed on certain nights of the year. All these have not been established from the Ahadīth.

7. To affix a place for an action without sanction from the *Shari'ah*: e.g. To distribute food or grain at a graveside or to recite Qur'ān there. All these actions may be done elsewhere.

8. To forbid certain foods for specific people: Allāh says in Surah An'ām, *"They* (the Polytheists) *say, 'Whatever is within the bellies of these animals are reserved strictly for our males and forbidden to our wives. If it is stillborn, then they may share therein.' Soon He shall punish them for what they speak. Undoubtedly He is The Wise, The All Knowing." [Surah 6, verse 139]*

Such behaviour is common with those who celebrate the 'Fātiha' and 'Niyāz.' They offer food in the name of Sayyidah Fātima رضی الله عنها which they declare Unlawful *(Harām)* for males. In addition to this, they attach other conditions as well. These are all erroneous innovations introduced by them.

9. To attribute a specific punishment for a sin: Many orators do this without any proof from the Ahadīth.

10. To say that a certain action will not have to be accounted for on the Day of Judgement, whereas the Ahadīth are silent on the issue: e.g. Wearing new clothes and shoes on the last Friday of Ramadhān.

The above only some examples although there are many more. The Qur'ān has prohibited the Ummah from overstepping the boundaries in numerous verses. Allāh says in Surah Baqarah, *"Whoever transgresses the limits of Allāh has verily oppressed his own soul."* [*Surah 2, verse 231*]

He says also in Surah Baqarah, *"These are the limits of Allāh so do not transgress them. Whoever transgresses the limits of Allāh then those are the oppressors."* [*Surah 2, verse 229*]

Allāh says in Surah Nisā, *"Whoever disobeys Allāh and His messenger and transgresses His limits, Allāh shall enter him into the Fire where he shall abide forever. His shall be a debasing chastisement."* [*Surah 4, verse 14*]

The third command issued by Allāh in the verses under discussion is, *"Eat from the lawful and pure sustenance that Allāh has provided for you and fear Allāh in Whom you believe."* It is evident from this verse that it is not contrary to piety for a person to eat of the pure things. Fear of Allāh will encourage one to abstain from something pure if it belongs to another. It will only be lawful to him if the person sells it to him, offers it as a gift to him or allows him the use of it. Fear of Allāh will allow one to abstain from everything unlawful.

لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ فَكَفَّٰرَتُهُۥٓ
إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ
رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ وَٱحْفَظُوٓا۟
أَيْمَٰنَكُمْ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَشْكُرُونَ ﴿89﴾

(89) Allāh shall not take you to task for those oaths that are "laghw" (futile), but shall take you to task for those oaths that you take with solemnity. The kaffara (expiation) therefore is the feeding of ten poor persons food of average quality with which you feed your families; or clothe them, or free a slave. Whoever does not find this, should fast for three days. This is an expiation for your oaths when you take them. Protect your oaths! in this way Allāh expounds His verse so that you show gratitude.

TYPES OF OATHS AND THE EXPIATION *(KAFFARA)* FOR BREAKING THEM

Since one of the methods whereby Lawful *(Halāl)* is made Unlawful *(Harām)* is by oaths, Allāh makes mention of oaths in this verse. There are three types of oaths viz. Yamīn Laghw, Yamīn Ghamūs and Yamīn Mun' aqidah.

With regard to Yameen Laghw, Sayyidah Aysha رضى الله عنها said, "When a person, without the intention of an oath exclaims, 'No by Allāh!' and 'Why not, by Allāh!' then these will be 'Laghw' *(futile/meaningless)*" [*Bukhari*]. This was, and still is, the way Arabs speak.

Certain jurists maintain that 'laghw' *(futile)* refers to that oath that a person takes upon a past incident, swearing that it is true, whereas it is not so. In this case, he mistakenly thinks it to be true and does not lie intentionally. As the verse mentions, a person will not be taken to task for this and will not have to pay the expiation *(kaffara)*.

The second type viz. Ghamūs occurs when as person lies when swearing e.g. A person swears that he did something which he never did, or swears that he did not do something which he did.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The major sins are (1) Associating partners with Allāh, (2) Causing grief to one's parents, (3) Murder, (4) Yamīn Ghamūs." [*Bukhari v. 2 p.987*]

The word 'Ghamūs' is derived from an Arabic word that means 'to plunge' because this type of an oath plunges one into sin in this world and into the fire of Hell in the Ākhirah *(Hereafter)*.

The third type viz. Yamīn Mun'aqidah refers to that oath taken upon a future action e.g. A person takes an oath that he will carry out a certain action, or not eat a certain food, etc. The law pertaining to this is that the person will have to pay the expiation *(kaffara)* if he fails to uphold the promise.

The expiation *(kaffara)* has been cited in the above verse. He should feed or clothe ten poor people or free a slave. If he is unable to do any of these, he should fast for three days. Since slaves are not available in nowadays, a person will have to adopt one of the other options.

RULINGS ABOUT EXPIATION *(KAFFARA)*

Ruling: A person may not pay the expiation *(kaffara)* before breaking the oath. If he does so, it will be considered to be optional *(Nafl)* charity.

Ruling: If a person chooses to feed ten poor people, he will have to feed them two meals to their fill. There should be no children among the ten people, nor any person who has already eaten to his fill.

Ruling: A person may opt to pay each of the ten poor people the equivalent of Sadaqatul Fitr either in wheat flour, barley or in cash.

Ruling: It will not suffice to give the equivalent of ten people's food to one poor person. If someone did this, he will have to feed another nine poor people.

Ruling: If the expiation *(kaffara)* is paid in the form of clothing, then each

poor person has to receive that amount of clothes that will cover the Satr so that one is able to perform Salāh with it.

Ruling: The food given to the poor must not be of inferior quality, but equivalent to what an average family eats. This is due to the clear condition stipulated by the verse viz. *".....food of average quality with which you feed your families..."*

Ruling: Imām Abu Hanifah رحمة الله عليه stipulates that the three fasts be consecutive, as ordained by the Qur'ānic recitation of Sayyidina Abdullāh bin Mas'ūd رضى الله عنه. This opinion is also held by Sayyidina Ibn Abbās رضى الله عنه.

Ruling: It is sinful to take a sinful oath like swearing never to perform Salāh or that one will sever ties with one's family and relatives. It will be necessary to break such an oath and pay the expiation *(kaffara).*

"Protect your oaths!" The author of "Rūhul Ma'āni" *(v. 7 p.10)* writes that this means that one must maintain the oath. It must not occur that one breaks the oath and then neglects the expiation *(kaffara).* It also means that people should fulfill their oaths since it entails taking Allāh's name. Of course, this will not apply to sinful oaths since these will have to be broken.

Note: The Holy Prophet صلى الله عليه وسلم said, "Whoever takes an oath by the name of any besides Allāh has committed polytheism *(shirk)*" [*Tirmidhi*]. The Holy Prophet صلى الله عليه وسلم also said, "Do not swear by your fathers and mothers. Swear by Allāh only if you are truthful." [*Mishkāt p. 296*]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ
لَعَلَّكُمۡ تُفۡلِحُونَ (90) إِنَّمَا يُرِيدُ ٱلشَّيۡطَٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ فِي ٱلۡخَمۡرِ
وَٱلۡمَيۡسِرِ وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِۖ فَهَلۡ أَنتُم مُّنتَهُونَ (91) وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ
ٱلرَّسُولَ وَٱحۡذَرُواْۚ فَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلۡبَلَٰغُ ٱلۡمُبِينُ (92)

(90) O you who believe, indeed liquor, gambling, idols and divining arrows are filth from the acts of Devil (Shaytān), so abstain there from so that you may be successful. (91) Devil (Shaytān) desires to cast enmity and hatred between you by means of liquor and gambling and prevent you from the remembrance of Allāh and Salāh. So will you not abstain? (92) Obey Allāh and obey the messenger and beware! If you turn away, then know that the responsibility of the messenger is only clear conveyance (of the message).

LIQUOR, GAMBLING, IDOLS AND DIVINING ARROWS ARE FILTH

The explanation of divining arrows was given in the commentary of the third verse of Surah Mā'idah. Allāh states in verse 219 of Surah Baqarah, *"They question you [O Muhammad* صلى الله عليه وسلم *about liquor and gambling. Say, 'In both is great sin and some benefit for man; but the sin is far greater than their usefulness."* This

verse makes it apparent that the mere fact that something has some use is not sufficient for it to be permissible, as some people think when they view the benefits of liquor, gambling and interest.

THE PROHIBITION OF LIQUOR

A person who was unabashedly drinking alcohol once asked another person which verse in the Qur'ān declares liquor to be Unlawful *(Harām)*? This is the ignorant condition of many Muslims who do not consider a thing Unlawful *(Harām)* unless the Qur'ān clearly attributes the word 'Unlawful *(Harām)*' to the thing in question.

There are numerous things for which the Qur'ān and the Ahadīth have not used the word 'Unlawful *(Harām)*,' yet they have been prohibited in no uncertain terms. Describing the Holy Prophet صلى الله عليه وسلم, Allāh says in Surah A'rāf, *"He permits for them the pure things and prohibits the impure"* [*Surah 7, verse 157*]. This verse makes it clear that what the Holy Prophet صلى الله عليه وسلم declares to be Unlawful will be Unlawful *(Harām)*.

SEVEN REASONS FOR THE PROHIBITION OF LIQUOR AND GAMBLING

The above verse of Surah Mā'idah declares that liquor and gambling are *'filth"* and the above verse of Surah A'rāf mentions that the Holy Prophet صلى الله عليه وسلم prohibits the believers *(Mu'minīn)* from things that are *"impure."* Only a totally irreligious and heretical person will fail to perceive the prohibition of liquor and gambling from these verses. Besides this, there are seven factors in this verse of the Qur'ān from which the prohibition of liquor and gambling is determined. These are:

1. *They are* ***"filth."***
2. *They are* ***"from the acts of Devil (Shaytān)."***
3. ***"So abstain therefrom..."***
4. ***"...so that you may be successful."*** *This denotes that involvement in liquor and gambling is a cause for a person being unsuccessful.*
5. ***"Shaytān desires to cast enmity and hatred between you by means of liquor and gambling..."***
6. By means of liquor and gambling, Devil *(Shaytān)* desires that *he* ***"prevent you from the remembrance of Allāh and Salāh."***
7. ***"So will you not abstain?"***

Allāh prohibited liquor in stages. First the verse (219) of Surah Baqarah was revealed viz. *"They question you about liquor and gambling. Say, 'In both is great sin and some benefit for man; but the sin is far greater than their usefulness."* After this revelation many Companion *(Sahāba)* رضى الله عنهم stopped drinking, but others continued. It once occurred that one of the Companion *(Sahāba)* رضى الله عنهم, while intoxicated, recited the Qur'ān incorrectly in the Maghrib Salāh. Thereafter Allāh

revealed the verse, *"O you who believe, do not approach Salāh when you are intoxicated until you are aware of what you say."* [*Surah Nisā verse 43*]

After the revelation of this verse, people would drink in such a manner that they would be sober by the time of Salāh. Eventually Allāh revealed conclusively, *"O you who believe, indeed liquor, gambling, idols and divining arrows are filth from the acts of Devil (Shaytān), so abstain therefrom (up to the words) "So will you not abstain?"* When this verse was revealed the Companion *(Sahāba)* رضی الله عنهم declared, "We have abstained, O our Lord!" [*Durrul Manthūr v. 2 p.214 from Ahmad*]

"Obey Allāh and obey the messenger and beware!" i.e. Beware not to disobey them! *"If you turn away, then know that the responsibility of the messenger is only clear conveyance of the message)."* The Holy Prophet صلى الله عليه وسلم conveyed the message perfectly. Whoever disobeys thereafter will have to face the consequences.

This verse serves to emphasise the prohibition of liquor and gambling and warns those who do not consider the Ahadīth of the Holy Prophet صلى الله عليه وسلم to be a source of Islāmic law.

THE PROHIBITION OF LIQUOR IN THE AHADĪTH

⇒ Sayyidina Abdullāh bin Umar رضی الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Every intoxicant is liquor and every intoxicant is Unlawful *(Harām)*. The person who leaves this world consuming liquor and does not repent, he will be deprived of the wine of Heaven *(Jannah)* [i.e. he will not enter Heaven *(Jannah)*]." [*Muslim v. 2 p. 168*]

⇒ Sayyidina Jābir رضی الله عنه reports that a person from Yemen asked the Holy Prophet صلى الله عليه وسلم concerning a drink prepared in his region from millet. The Holy Prophet صلى الله عليه وسلم asked him whether it was intoxicating. When he replied in the affirmative, the Holy Prophet صلى الله عليه وسلم said, "Every intoxicant is Unlawful *(Harām)*. Allāh has taken a pledge that He will enter every consumer of intoxicants into 'Tīnatul Khabāl." When the Companion *(Sahāba)* رضی الله عنهم queried the meaning of 'Tīnatul Khabāl,' The Holy Prophet صلى الله عليه وسلم told them that it is the effluvium from the bodies of the people of Hell. [*Ibid*]

⇒ Sayyidina Jābir رضی الله عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned that whatever intoxicates in large quantities, a small quantity of it will also be Unlawful *(Harām)*. [*Abu Dawūd v. 2 p.162*]

⇒ Sayyidina Abdullāh bin Umar رضی الله عنه reports the statement of the Holy Prophet صلى الله عليه وسلم who said, "Allāh has cursed liquor, its consumer, server, seller, buyer, manufacturer, the one who has it manufactured, the one who transports it and the one to whom it is transported." [*Abu Dawūd v. 2 p. 161*]

⇒ Those who sell liquor in their stores and serve it in their restaurants should reflect about how many curses of Allāh befall

them daily. So too should those people ponder who are employed at these places and at all the other places responsible for some dealing in liquor. Allāh's curse shall befall all of them!

⇒ Sayyidina Jābir رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم instructed, "The person who believes in Allāh and the Last Day should not sit at the table where liquor is served." [*Bayhaqi*]

⇒ Especially those people should consider this hadith who associate with the disbelievers *(Kuffār)* in places like Europe, America and Australia. They should judge what shred of Belief *(Imān)* is left within them.

⇒ The Holy Prophet صلى الله عليه وسلم mentioned that liquor is the conglomeration of all sins. [*Mishkāt p. 444*] The truth of this hadith can be seen in the behaviour of people living in Europe, America, Australia, etc who are addicted to drinking. They are embodiments of every conceivable sin. It is no secret that intoxicants lead them to all sorts of vices and evil.

⇒ Sayyidina Abu Darda رضى الله عنه reports that his friend, the Holy Prophet صلى الله عليه وسلم advised him, "Never ascribe partners to Allāh even though you may be cut into pieces or burnt. Never forgo Salāh intentionally, for Allāh is absolved of the one who forgoes his Salāh intentionally. Never drink liquor for it is the key to all evil." [*Mishkāt p. 51*]

⇒ Sayyidina Daylam Himyari رضى الله عنه narrates that he queried from the Holy Prophet صلى الله عليه وسلم, "We live in a cold area and engage in intensive labour. As a result of this, we drink a drink of wheat whereby we attain the strength for our work and protection against the cold." When the Holy Prophet صلى الله عليه وسلم asked him whether the drink was intoxicating, he replied in the affirmative. The Holy Prophet صلى الله عليه وسلم instructed him that they abstain from it. He mentioned that his people would not do so. The Holy Prophet صلى الله عليه وسلم said, "If they refuse to abstain, then do battle against them." [*Abu Dawūd*]

⇒ Sayyidina Abu Umamah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم told them, "Indeed Allāh has sent me as a mercy to the worlds and as a guidance' to the worlds. My Lord instructed me to destroy all musical instruments, idols, crosses and works of ignorance. My Lord has taken an oath saying, 'I will feed the person who drinks even a single drop of liquor the equivalent quantity of puss (in Hell). Whoever abstains from drinking liquor because of fear for Me, I will definitely feed him from pure lakes [in Heaven *(Jannah)*]." [*Mishkāt p. 318*]

⇒ Sayyidina Abu Umamah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who causes distress to his parents, the gambler, the one who reminds others of his favours to them and the habitual drunkard will never enter Heaven *(Jannah)*." [*Dārmi v. 2 p.31*]

⇒ Sayyidina Jābir رضى الله عنه reports that he heard the Holy Prophet صلى الله عليه وسلم say upon the occasion of the conquest of Makkah, "Undoubtedly Allāh and His messenger have forbidden the trade of liquor, carrion, swine and idols." [*Bukhari v. 1 p.298*]

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوا وَّءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوا وَّءَامَنُوا ثُمَّ اتَّقَوا وَّأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿93﴾

(93) There is no sin upon those who believe and do righteous deeds for what they have eaten when they have adopted piety (taqwa), believed and performed good deeds; then again adopted piety (taqwa) and believed, and again adopted piety (taqwa) and performed good deeds. Allāh loves those who do good.

UPON LEARNING OF THE PROHIBITION, THE *(SAHĀBA)* رضى الله عنهم CAUSED THE STREETS TO FLOW WITH LIQUOR

Sayyidina Anas رضى الله عنه narrates that he was serving wine to some guests in the home of (his stepfather) Sayyidina Abu Talha رضى الله عنه, when they heard the instruction from an announcer outside that liquor was Unlawful *(Harām)*. Sayyidina Abu Talha رضى الله عنه told him to go outside and hear what was being said. Sayyidina Anas رضى الله عنه says that he went outside and then returned with the news that the announcer was proclaiming, "Beware! Liquor has been made Unlawful *(Harām)*!" Upon hearing this, Sayyidina Abu Talha رضى الله عنه instructed Sayyidina Anas رضى الله عنه to dispose of all the liquor that they possessed. Sayyidina Anas رضى الله عنه reports that he complied and the streets of Madinah were flowing with disposed wine.

Many Companion *(Sahāba)* رضى الله عنهم were concerned with regard to the plight of all those Muslims who died with wine in their bellies i.e. They passed away before the prohibition of liquor. With regard to this concern Allāh revealed the above verse viz. *"There is no sin upon those who believe and do righteous deeds for what they have eaten..."* [*Bukhari v. 2 p.664*]

The above incident is also recorded in "Durrul Manthūr" where Sayyidina Anas رضى الله عنه says that he was serving wine to Sayyidina Abu Talha رضى الله عنه, Sayyidina Abu Ubaidah bin Jarrah رضى الله عنه, Sayyidina Mu'ādh bin Jabal رضى الله عنه, Sayyidina Suhail bin Baydha رضى الله عنه and Sayyidina Abu Dujānah رضى الله عنه. The jug was full and he was filling the glasses of each of them when they heard an announcer proclaim, "Be aware that indeed liquor has been forbidden!" When they heard this, they all immediately dropped the wine, breaking the utensils before anyone could enter or exit the house. As a result of such actions on the part of all the Companion *(Sahāba)* رضى الله عنهم, he says that the streets and alleys of Madinah were flowing with wine. [*Durrul Manthūr v. 2 p.221 and abridged in Muslim v. 2 p.163*]

THE QUESTION REGARDING THOSE WHO PASSED AWAY BEFORE THE PROHIBITION OF LIQUOR

As mentioned earlier, the Companion *(Sahāba)* رضى الله عنهم were concerned

about their brethren who had left the world earlier and were consuming wine. Allāh revealed the above verse absolving them of sin since it was Lawful *(Halāl)* during their lifetimes. As long as the Holy Prophet صلى الله عليه وسلم was alive, the possibility always existed that laws could be altered or abrogated, as did occur with regard to some injunctions.

Allāh says, "There is no sin upon those who believe and do righteous deeds for what they have eaten when they have adcpted piety (taqwa)..." i.e. When they abstained from all types of sin rendering them free of accountability. In addition to this they even *"...... believed and performed good deeds."*

".....then again adopted piety (taqwa) and believed..." i.e. Whenever another prohibition is revealed, they abstain from it as well and accept it. *".....and again adopted piety (taqwa) and performed good deeds."* They do not contravene the prohibition and continue to practise the good that they were accustomed to.

This verse thrice repeats the mention of piety *(taqwa)*. The first instance refers to all prohibitions, the second refers to abstaining from something that was previously Lawful *(Halāl)*, but later declared Unlawful *(Harām)*. The third mention of piety *(taqwa)* serves to emphasise that all prohibitions are to be strictly avoided or that every new prohibition be accepted by the Muslims and totally shunned.

Although the verse was revealed with specific regard to those Companion *(Sahāba)* رضى الله عنهم who had passed away, it also addressed those Companion *(Sahāba)* رضى الله عنهم who were still alive, informing them that they need not be concerned about the wine they may have consumed prior to the prohibition. Allāh will not require them to render an account for it.

Allāh concludes the subject by declaring, *"Allāh loves those who do good."*

Lesson: The penalty imposed on the person who is caught drinking liquor is that he be given 80 lashes (details are to be found in the books of jurisprudence). His punishment in the Ākhirah *(Hereafter)*, as mentioned earlier, is that he will be made to drink the blood and puss emitted from the wounds of the people of Hell.

LIQUOR AND GAMBLING ARE A CAUSE FOR ENMITY AND HATRED AND ARE OBSTACLES TO REMEMBRANCE OF ALLĀH *(DHIKR)* AND SALĀH

"Devil (Shaytān) desires to cast enmity and hatred between you by means of liquor and gambling and prevent you from the remembrance of Allāh and Salāh." The manifestation of this verse is evident. When a person loses in gambling, he immediately thinks of regaining his loss from the winner, even though he entered into the game accepting the risk. The drunkard makes absurd statements that often hurt others and may even assault others. Such behaviour effectively disrupts social relations.

The drunkard is furthest removed from Allāh's remembrance and Salāh. His only concern once he becomes sober is to drink again. The gambler whiles away many hours at the gambling tables, thinking only of winning more money. Allāh and Salāh never feature even incidentally in his thoughts.

Even those people who play chess spend many hours in this frivolous passtime, missing every Salāh during that period. Although Salāh is also a form of Allāh's remembrance, it is mentioned separately because of its extra importance that makes it Obligatory *(Fardh)*.

ALL FORMS OF GAMBLING ARE UNLAWFUL *(HARĀM)*

Gambling entails all such acts in which the possibility of gain and loss are uncertain e.g. Two persons decide between themselves that they will race and that the loser must pay the winner a fixed sum of money. Another example is where boxes are sold for a fixed price, not knowing what they contain, and some may contain more money than others. Therefore, all cases where a person stands an equal chance of gaining or losing will be termed gambling.

When a fee is attached to entering a crossword puzzle (or any other competition), it will also be termed as gambling. This is so because the chance exists that the entrant either loses the fee or wins much more in return. It will thus be Unlawful *(Harām)* for a person to accept the prize.

People also gamble in events like kite flying and pigeon racing. Although these activities are forbidden by themselves, a separate sin will be earned by attaching a prize to them. Fees earned for market speculation are also considered to be within the ambit of gambling.

All forms of insurance are considered to be gambling when a person receives more than what he invested upon the advent of a calamity, etc. This includes life insurance, car insurance, property insurance, etc.

All forms of gambling (horse racing included) are totally Unlawful *(Harām)* and it is incumbent on all Muslims to abstain from it. They should not jeopardize their Ākhirah *(Hereafter)* for the petty gains of this world.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ
مَن يَخَافُهُۥ بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

(94) O you who believe, Allāh shall surely test you somewhat with regard to the game that your hands and your spears procure, so that Allāh may know who fears Him without seeing (Him). Whoever transgresses after this, for him shall be an agonizing punishment.

THE TEST WITH REGARD TO GAME HUNTED WHILE IN THE STATE OF IHRĀM

Among the many activities prohibited for the person who is in the state of Ihrām is that he may not hunt any game. As Allāh once tested the Bani Isrā'īl with regard to the Sabbath, the Companion *(Sahāba)* رضی الله عنهم were also tested when game flourished at the time when they were in the state of Ihrām. The relevant incident of the Bani Isrā'īl will be mentioned in Surah A'rāf under the discussion of the verse, *"Ask them about the village at the seaside..."* [*Surah 7, verses 162 onwards*]

"Durrul Manthūr" (*v. 2 p.327*) records a narration from Ibn Abi Hātim رحمة الله عليه stating that the above verse was revealed with regard to the incident of Hudaybiyyah. Wild game and birds were abundant at the camping places of the Companion *(Sahāba)* رضى الله عنهم while they were in the state of Ihrām, intending to perform Umrah. In fact, the animals passed so close by them that they were even able to catch them with their hands or throw their spears at them.

Allāh categorically prohibited hunting for them, declaring that the person who hunts is unsuccessful in the test. In this way it will be seen *"who fears Allāh without seeing Him."*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ وَأَنتُمۡ حُرُمٞۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدٗا فَجَزَآءٞ مِّثۡلُ مَا قَتَلَ
مِنَ ٱلنَّعَمِ يَحۡكُمُ بِهِۦ ذَوَا عَدۡلٖ مِّنكُمۡ هَدۡيَۢا بَٰلِغَ ٱلۡكَعۡبَةِ أَوۡ كَفَّٰرَةٞ طَعَامُ مَسَٰكِينَ أَوۡ عَدۡلُ
ذَٰلِكَ صِيَامٗا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦۗ عَفَا ٱللَّهُ عَمَّا سَلَفَۚ وَمَنۡ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنۡهُۚ وَٱللَّهُ عَزِيزٞ
ذُو ٱنتِقَامٍ (95) أُحِلَّ لَكُمۡ صَيۡدُ ٱلۡبَحۡرِ وَطَعَامُهُۥ مَتَٰعٗا لَّكُمۡ وَلِلسَّيَّارَةِۖ وَحُرِّمَ عَلَيۡكُمۡ
صَيۡدُ ٱلۡبَرِّ مَا دُمۡتُمۡ حُرُمٗاۗ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ إِلَيۡهِ تُحۡشَرُونَ (96)

(95) O you who believe, do not hunt game while you are in the state of Ihrām. The penalty due on whoever purposely kills any prey is the like of the animal killed as decided by two just persons. (This should be carried out in a manner that) the animal be brought as an offering to the Ka'ba, or poor people may be fed as an expiation (kaffara), or the equivalent thereof in fasts so that he may taste the consequences of his action. Allāh has forgiven what has passed, but whoever repeats, then Allāh shall take retribution from him. Allāh is Mighty, the Taker of Retribution. (96) Permitted for you are the quarry of the sea and eating from it is a provision for you and for travellers. The quarry of land has been prohibited for you as long as you are in the state of Ihrām. Fear Allāh unto Whom you will be gathered.

THE PENALTY FOR HUNTING GAME WHILE IN THE STATE OF IHRĀM

The above verse stipulates the penalty for hunting game while in the state of Ihrām, whether the prey be lawfully edible or not. Game here refers to wild animals that are not tamed and need to be hunted before they can be killed e.g. lions, deer, rabbits, pigeons, etc. Normally domesticated animals like goats, cattle, etc may be slaughtered.

The Ahadīth have mentioned certain animals that may be killed in the state of Ihrām (because of the danger they pose). These include crows, kites, wolves, snakes, scorpions, wild dogs and rats. Besides these, any other animals may be killed if they pose a threat to a person.

If a person in Ihrām kills any animal (besides those that pose a danger), the penalty due from him will be *".....the like of the animal killed..."* According to

Imām Shafi'ī رحمة الله عليه, such an animal should be offered in expiation that is equal in size to the one killed e.g. if an ostrich is killed, a camel of similar size must be slaughtered as expiation *(kaffara)*. If an animal of similar size cannot be obtained, a price must be attached to the animal, which should be given in charity. Details can be referred to in the Shafi'ī books of jurisprudence.

According to Imām Abu Hanīfa رحمة الله عليه, size will not be the determining factor. In his opinion, a price will be attached to the animal and a sacrificial animal must be bought with the amount. This animal will then be slaughtered within the precincts of the Harām.

The person who had hunted the animal will reserve the option to either slaughter the animal himself or have it done by someone else. If he chooses to pay the equivalent price in charity to the poor, he may do so. In this case, he may pay the equivalent of Charity of Sadaqatul Fitr in the form of grains to a poor person, or contribute the money for it. If he does not want to do this, he may fast a day for every poor person that could have received the equivalent of Charity of Sadaqatul Fitr. If, after paying, so much money is left over that cannot buy the equivalent grain for Charity of Sadaqatul Fitr, then this amount may be given to the poor, or one fast may be observed in lieu thereof.

The verse stipulates that the price of the animal be determined by *"two just persons."* These should be two Muslims who will estimate the price in accordance to the area in which the animal was killed.

SOME RULINGS WITH REGARD TO GAME HUNTED WHILE IN IHRĀM

Ruling: The animal offered as expiation should be such that is normally slaughtered and must fulfil the conditions that the Shari'ah has attached to such animals.

Ruling: If some money is left over after purchasing the animal, the person has the choice either to purchase another animal with the money (which will be slaughtered within the Haram), purchase grains equivalent to the amount or observe fasts accordingly.

Ruling: The animal will have to be sacrificed within the Haram and the meat distributed to the poor who reside within the Haram. This condition does not apply to the option of feeding the poor and fasting, both of which may be carried out anywhere.

Ruling: The animal killed by the person in Iḥrām will be considered to be carrion and may not be consumed.

Ruling: Just as it is Unlawful *(Harām)* for a person in Ihrām to kill game, it will also not be permissible to injure it in any way e.g. breaking a limb or a wing. If this occurs, then a price must be attached to the injury and this amount must be paid in any of the three optional methods mentioned above.

Ruling: A price will be estimated for the egg broken by a person in Ihrām, which will have to be given in charity. If a dead fledgling emerged from the broken egg, the price of this fledgling will also have to be paid.

Ruling: If two persons killed an animal, each will have to pay the full price.

Ruling: If a pregnant animal was killed and the newborn died thereafter, expiation will have to be paid for both.

Ruling: If a person was not in the state of Ihrām when he killed an animal, but he then entered into Ihrām, he will have to leave the animal as is. If the animal died in his possession (after entering into Ihrām), he will have to pay the penalty for it.

Ruling: There is no expiation due for killing a mosquito.

Ruling: It is permissible to kill harmful ants while in Ihrām. Although it is not permissible to kill one that is not harmful, no expiation *(kaffara)* will be due if it is killed.

Ruling: Any amount of money may given as charity if a louse is killed.

Ruling: Any amount may also be given in charity for killing a locust. When Sayyidina Umar رضى الله عنه was questioned with regard to this, he mentioned that a date is better than a locust.

Ruling: According to the majority of jurists, expiation *(kaffara)* will also have to be paid if the animal is killed in error or in forgetfulness. Allāma Jassās رحمة الله عليه writes that this is the opinion of Sayyidina Umar رضى الله عنه, Sayyidina Uthman رضى الله عنه as well as Sayyidina Ibrahīm Nakha'ī and other jurists رحمة الله عليه. They maintain that the clause mentioned in the verse (viz. "purposely") is attached to the phrase "... but whoever repeats, then Allāh shall take retribution from him," because Allāh shall not take retribution from the person who commits any action erroneously or forgetfully.

Ruling: It is also forbidden for the person in Ihrām to direct another towards prey. If an animal is killed by his direction, he will have to pay the kaffara.

Ruling: It will be permissible for a person in Ihrām to eat from the meat of an animal hunted by one who is not in Ihrām as long as he did not have a hand in the killing.

Ruling: Because the person performing the Qir'ān Hajj has entered into two Ihrāms, he will have to pay double the expiation *(kaffara)*.

Ruling: It is Unlawful *(Harām)* for a person in Ihrām to buy or sell a hunted animal. His transaction will be considered null and void.

Ruling: The person in Ihrām may not hunt within or outside the Haram.

Ruling: The game of the Haram is prohibited to every person, be he in Ihrām or not. However, if the person in Ihrām kills an animal within the Haram, only one kaffara will be due from him.

The region surrounding of Makkah is referred to as the Haram. Towards the direction of Jeddah, it extends approximately 15 km and towards the direction of Arafah it extends for approximately 14 km. Mina and Muzdalifa are within the Haram. Tan'īm, a place on the road from Makkah to Madinah, is not within the Haram. Early books describe Tan'īm as a place that is 3 km from Makkah, but

today it is within the boundaries of Makkah.

LAWS PERTAINING TO CUTTING THE VEGETATION AND ANIMALS OF THE HARAM

Ruling: It is prohibited to cut the grass and trees of the Haram that have grown naturally and are not the property of any individual.

Ruling: A penalty will have to be paid for game hunted within the Haram, irrespective of whether the hunter is in the state of Ihrām or not.

Ruling: The price of grass or trees cut within the Haram has to be paid in charity.

Ruling: If the grass or tree belonging to an individual is cut within the Haram, the price of it will have to be given in charity and the owner will have to be reimbursed as well.

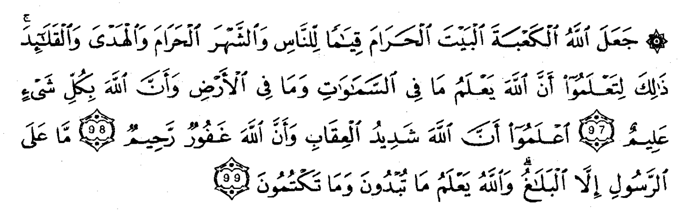
Ruling: If the tree or grass does not belong to anyone, but was planted by someone, then only the planter will have to be reimbursed.

Ruling: If two persons (not in Ihrām) hunted game of the Haram, only one penalty will have to be paid between them.

PERMISSION TO FISH WHILE IN IHRĀM

"Permitted for you are the quarry of the sea and eating from it is a provision for you and for travellers. The quarry of land has been prohibited for you as long as you are in the state of Ihrām." The permission for fishing applies to those in the state of Ihrām as well others, whether travelling or not.

"Fear Allāh unto Whom in you will be gathered." This fact should always be borne in mind so that Allāh's laws are not transgressed.



(97) Allāh has made the Ka'ba, the sacred house, a means whereby mankind remains in existence, as well as the sacred months, the sacrificial animal and garlands placed (around its neck). This is so that you may know that to Allāh belongs what is in the heavens and what is in the earth and that verily Allāh has knowledge of all things. (98) Know that undoubtedly Allāh is severe in punishment and that indeed Allāh is Most Forgiving, Most Merciful. (99) The messenger has only to convey. Allāh knows what you make apparent and what you hide.

THE KA'BA IS A MEANS WHEREBY MANKIND SHALL REMAIN IN EXISTENCE

The word 'Ka'ba' literally means a square building that has been raised from the top. The Ka'ba is situated in a depression and appears to be raised up from its position when the Masjidul Harām was not yet constructed around it. After mentioning the Ka'ba, Allāh describes it as being *"the sacred house."* Circumambulation *(Tawāf)* will be made around it until eternity because Allāh had declared its sanctity.

Because of the sanctity of the Ka'ba, the entire area around it (called the Haram) has also been sanctified and the animals therein cannot be hunted or harmed, nor can the vegetation be cut. Fighting has been prohibited there for the same reason and this was even understood during the period of ignorance. "Durrul Manthūr" reports that in the period of ignorance criminals would seek amnesty in the Harām and could not be killed therein.

Allāh mentions in the above verse that He had made the Ka'ba a means for mankind to remain in existence and a means of peace and security for them. It is also enables many people earn their living. The people of Makkah receive revenue from the multitudes of people who flock to Makkah every year for Hajj and Umrah. The effect of this spreads throughout the world and it is as a result of this that Allāh allows commerce to flourish internationally.

Hence it is because of the Ka'ba that thousands of ships, trucks and other vehicles transport millions of tons of merchandise throughout the world. Everything in the world is thus allowed to remain in existence because of the Ka'ba.

Allāh says in Surah Qasas, *"Have We not granted them a peaceful Haram, to which the fruit of everything is attracted as a provision from Us? However, most of them have no knowledge."* [*Surah 28, verse 5'7*]

The Hajj is a momentous act of worship instituted for the remembrance of Allāh *(Dhikr)*, and it is this very remembrance of Allāh *(Dhikr)*, that is the lifesoul of the world. In this way also, the Ka'ba becomes the means whereby mankind remains in existence.

The Holy Prophet صلى الله عليه وسلم has mentioned, "The Day of Judgement shall not dawn as long as there is a single person who remains to say, 'Allāh! Allāh!'" [Muslim v. 1 p.84]. When no Muslim survives to take the name of Allāh, the Hajj will not remain. Once the Hajj no longer remains, the world shall come to an end.

Certain commentators have translated the word 'qiyaman' (*"a means whereby mankind remains in existence "*) as 'a place of security and peace for mankind.' Allāh says in Surah Baqarah, *"When We made the house a gathering place for men and a place of safety."* [*Surah 2. verse 125*]

Allāh says in Surah Ankabūt, *"Do they not see that We have made the Haram a place of safety, whereas people are being plundered in the near vicinity?"* [*Surah 29, verse 67*]

THE SACRIFICIAL ANIMAL *(HĀDY)*

The Hady is that animal that is brought to the Haram at the time of Hajj so that it may be slaughtered there. These animals include those to be sacrificed for the Qirān Hajj, the Tamattu Hajj, as well as those that form the penalty for any misdemeanour committed during the Hajj. The animal slaughtered in lieu of an animal killed by a person in Ihrām is also referred to as Hady in verse 95. All of these have to be slaughtered within the Haram.

Nowadays animals are found in Mina. In bygone times people would bring their own animals along with them for Hajj. The Holy Prophet صلى الله عليه وسلم also took his own animals with him when he performed the Umrah and the farewell Hajj.

THE GARLANDS

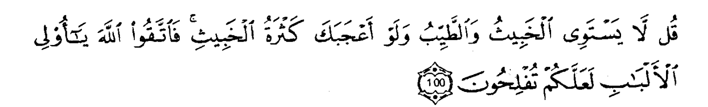
The author of "Rūhul Ma'āni" (*v. 7 p.36*) writes that "garlands" refers to the animals upon whom the garlands were placed. As mentioned before, the Arabs used to tie leaves and-other assortments of things around the necks of their animals so that everyone knows that the animal was a Hady. Allāh makes mention of the animal again (by speaking of the garland) because of the added reward of slaughtering the Hady.

Allāh then mentions the *"sacred months.* "These were even revered by people during the period of ignorance. None would attack another during these months and people were able to accomplish many of their tasks during these months because of the peaceful conditions. The verse thus means that the Ka'ba, the Hady, the animals and the sacred months have been designated as a means whereby man shall remain in existence.

"This is so that you may know that to Allāh belongs what is in the heavens and what is in the earth and that verily Allāh has knowledge of all things." Allāma Jassās رحمة الله عليه writes that Allāh informs man in this verse that His knowledge is complete and has accordingly placed the benefits of *(D'īn)* and the world in the Hajj. In this way the welfare of the entire Ummah until the Day of Judgement has been catered for because Allāh has knowledge of everything even before its inception. All of this would not have been possible if Allāh's knowledge was not so complete.

"Know that undoubtedly Allāh is severe in punishment and that indeed Allāh is Most Forgiving, Most Merciful." This verse serves to teach people that if they ever disobey Allāh and incur His wrath, they should hasten to repent.

"The messenger has only to convey. Allāh knows what you make apparent and what you hide." The Holy Prophet صلى الله عليه وسلم had the task of conveying the laws of Allāh. It is then the duty of every Muslim to ensure that he practises them. Allāh has perfect knowledge of very intention and action. Accordingly, He shall take account for each of them.



(100) Say, "The evil and the good are not equal even though the abundance of the evil may appeal to you. So fear Allāh, O people of intelligence, so that you may be successful.

THE IMPURE AND PURE CANNOT BE THE SAME

"Lubābun Nuqūl" (*p. 98*) narrates that when the Holy Prophet صلى الله عليه وسلم proclaimed the prohibition of liquor, a villager asked, "I used to sell liquor and have accrued much wealth thereby. If I spend this wealth in the obedience of Allāh, will it benefit me?" The Holy Prophet صلى الله عليه وسلم replied, "Allāh accepts only what is pure." Allāh then revealed the above verse in verification of this statement made by the Holy Prophet صلى الله عليه وسلم.

One may question that since liquor was abolished only later, the wealth earned before the prohibition should be Lawful *(Halāl)*. The Hadith makes it clear that all current and previous gains accrued through liquor were abolished simultaneously. This ruling is so strict so that people totally detach themselves from liquor in every way and so that their hearts bear no attachment to it whatsoever.

The purport of the verse is general and includes every type of good and evil, even though some commentators have translated the verse to mean the impure and the pure. Others have mentioned that good refers to lawfully earned wealth and evil refers to the wealth earned unlawfully. Certain commentators state that the verse refers to the believer *(Mu'min)* and the disbeliever *(kāfir)*. There is no contradiction between these interpretations since the verse includes all of them.

When spending in the way of Allāh, one should spend from lawful earnings and give preference to poor Muslims instead of the disbelievers *(Kuffār)*.

UNLAWFUL *(HARĀM)* WEALTH SPENT IN CHARITY IS NOT ACCEPTED BY ALLĀH

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When a slave of Allāh earns wealth from unlawful avenues and then spends it in charity, it will not be accepted from him. If he utilises it, it will be bereft of blessings and if he leaves it behind, it will serve to enter him into the fire of Hell. Verily Allāh does not obliterate evil with evil i.e. Unlawful *(Harām)* wealth will not be purified by spending it in charity, nor will the sin for it be forgiven by such charitable acts." [*Mishkāt p. 242*]

"....even though the abundance of evil may appeal to you." This verse proves that the abundance of a thing does not necessitate its virtue. Although the disbelievers *(Kuffār)* are in the majority on earth, it does not mean that Allāh loves them. Some people justify their sins by saying that there are so many other thousands of Muslims doing the same, who are also the bondsmen of Allāh. This justification is absurd. Every person should carry out Allāh's commandments and abstain from sins. They should not follow the example of the sinful ones.

THE ABOMINATION OF ELECTIONS

This verse expresses the abomination and injustice of elections since the democratic election accords victory to the candidate gaining the most votes,

irrespective of how these are gained. At times votes are bought, people are compelled to vote, and sometimes the ballot boxes of opposition parties are conveniently made to 'disappear.'

Besides the related evils, the system of basing results upon majority votes is un-Islāmic since the majority are the irreligious and the sinners. They fail to abide by Allāh's laws and do not even allow others to do so. The vote and opinion of such people carry no weight in the Shari'ah.

It is unfortunate that even some people with some knowledge of Islām commend themselves for their efforts to introduce democracy, considering this to be an act of religion *(D'īn)*. Knowing that the system of democracy is detrimental to the Shari'ah, they even congratulate the nominated person despite the fact that he may be a most irreligious and sinful person.

One can easily imagine the following situation to gauge the absurdity of this system. If there are a hundred voters in a district and 51 vote for an irreligious candidate (all 51 of them being naturally irreligious themselves), then he will be nominated for the post. This will be the result even though 49 religious people voted for the pious candidate who was most deserving of the post. According to the Shari'ah, the votes of the 51 people are not accorded any credibility. However, in the democratic system, they are considered weightier than those of the 49 credible voters because of a paltry difference of two votes! People who subscribe to the system of democracy are cautioned by the verse: *"..... even though the abundance of evil may appeal to you."*

"So fear Allāh, O people of intelligence so that you may be successful." The author of "Rūhul Ma'āni" *(v. 7 p.37)* writes that the implication of this verse is that Allāh should be feared with regard to evil even though it may be overridingly prevalent. The basis of one's choice should be the good nature of a thing, not its popularity.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُوا۟ عَنْهَا
حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ (101) قَدْ سَأَلَهَا
قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا۟ بِهَا كَٰفِرِينَ (102)

(101) O you who believe, do not ask questions with regard to those things that you will dislike when they are made known to you. If you ask such questions while the Qur'ān is being revealed, they will surely be made known to you. Allāh has pardoned with regard to them, and Allāh is Most Forgiving, Most Clement. (102) Indeed people have asked such questions before you, and then they became rejecters.

THE PROHIBITION AGAINST ASKING UNNECESSARY QUESTIONS

Ibn Kathīr (*v. 2 p.105*) reports from Ibn Jarīr رحمة الله عليه a narration of Sayyidina Abu Huraira رضى الله عنه that once the Holy Prophet صلى الله عليه وسلم emerged from

his home with his illustrious face red with anger on some account. When he sat on the pulpit, a person asked, "Where will my abode be?" The Holy Prophet صلى الله عليه وسلم replied, "In Hell!" Thereafter another person enquired, "Who is my father?" "Your father is Hudhafa," came the reply.

Seeing this, Sayyidina Umar رضى الله عنه [to cool the anger of the Holy Prophet صلى الله عليه وسلم exclaimed, "We are pleased with Allāh as our Lord, Islām as our religion *(D'īn)*, Muhammad صلى الله عليه وسلم as our Holy Prophet and the Qur'ān as our guide!" He then added, "O the Holy Prophet صلى الله عليه وسلم We were in ignorance and polytheism *(shirk)* and are now new Muslims. Allāh knows who our fathers are." Upon this the anger of the Holy Prophet صلى الله عليه وسلم abated and the above verse was revealed.

Bukhari (*v. 2 p.665*) reports that the verse was revealed because of the persistent questions of certain people who sarcastically asked who their fathers were and where their camels were.

Ibn Kathīr رحمة الله عليه reports that Sayyidina Ali رضى الله عنه mentioned, "When the verse *"Pilgrimage (Hajj) to the House is a duty unto Allāh for those of mankind who are able to find a way there,"* was revealed, some people asked, "O the Holy Prophet صلى الله عليه وسلم, is the Hajj obligatory every year?" The Holy Prophet صلى الله عليه وسلم remained silent. When they repeated the question, he said, "No! If I had to say 'Yes', you would have to perform Hajj every year, which you would not manage." Allāh revealed the above verse on this occasion.

There is no contradiction between these circumstances of revelation since the purport is general i.e. that the Muslims must not ask the Holy Prophet صلى الله عليه وسلم unnecessary questions, the reply to which they will dislike. A perfect example of this was the question of that person who asked where his abode was and received the most depressing reply that it was to be Hell.

Of course, those questions that are relevant should be asked, which the Companion *(Sahāba)* رضى الله عنهم did ask. The verses of Surah Nahl (*Surah 16, verse 43*) and Surah Muhammad (*Surah 21, verse 7*) are clear with regard to this when they declare, *"Ask those with knowledge if you do not know."*

The author of "Rūhul Ma'āni" (*v. 7 p.39*) writes that the verse prohibits such questions that pertain to injunctions which are extremely tedious and difficult, as well as those questions the reply to which may humiliate some people. The reply to such questions may take the form of rigid and forbidding laws as a type of punishment for discourtesy and for not accepting the injunctions of Allāh at face value. The injunctions of the Shari'ah should be accepted without delving into the intricacies of mannerism and methodology.

"If you ask such questions while the Qur'ān is being revealed, they will surely be made known to you." Since the reply may not be according to expectations, it is better to abstain from asking.

Allāma Jassās رحمة الله عليه writes (*v. 2 p.483*) that the verse prohibits such questions, the answers to which need not be known e.g. The question of Sayyidina Abdullāh bin Hudhafa رضى الله عنه with regard to who his father was. There was no necessity for him to ask this question since his lineage was established from his apparent father. Should he have received another reply, it

would have been extremely embarrassing for him and his parents. Similarly the person who asked whether the Hajj was to be performed annually would have inconvenienced the entire Ummah if the reply was in the affirmative.

"Allāh has pardoned with regard to them, and Allāh is Most Forgiving, Most Clement." i.e. Allāh has forgiven the previous irrelevant questions that may have been asked. Other commentators have interpreted the verse to mean that Allāh has forgiven all those injunctions that have not been ordained, therefore no questions must be asked regarding them. When something has neither been permitted nor forbidden, people have the choice to either practise it or not. They should not seek a specific law, thereby constraining themselves.

The Holy Prophet صلى الله عليه وسلم has said, "Indeed Allāh has stipulated certain obligations *(Farāidh)*, so do not destroy them. He has regulated certain limitations, so do not transgress these. He has prohibited certain things, so do not perpetrate them. Because of His compassion for you, He has remained silent about certain issues. This is not due to forgetfulness, so do not ask with regard to them." [*Dār Qutni*]

PREVIOUS NATIONS HAD ASKED QUESTIONS AND THEN REFUSED TO ACCEPT

"Indeed people have asked such questions before you, and then they became rejecters." This was the practice of the Jews and Christians. They would ask certain questions and then refuse to act according to the reply.

The incident is well known when the disciples of Sayyidina Isā عليه السلام asked him to supplicate to Allāh that He send for them a table laden with food from the heavens. They were told to eat from it but not to store any food. When they rejected this they were punished. The nation of Thamud requested for a pregnant camel to emerge from the mountain, but never believed it and eventually killed her.

Asking futile questions is a waste of time. The Holy Prophet صلى الله عليه وسلم said, "One of the beauties of a person's Islām is that he avoids acts of futility." [*Tirmidhi*]

It will be observed that there are many people who do not even know the basics of Islām like Salāh yet they indulge in asking a myriad of futile questions.

THE STATEMENT OF ALLĀMA ABU BAKR JASSĀS رحمة الله عليه

Allāma Abu Bakr Jassās رحمة الله عليه writes in "Ahkāmul Qur'ān" that certain people have deduced from this verse that questions should not be asked about events and occurrences. They say that since Allāh has not mentioned them, people must not ask questions about them. This interpretation is erroneous and a person may ask questions concerning things that have not been mentioned by Allāh.

An example of this is the hadith in which the Holy Prophet صلى الله عليه وسلم appointed Sayyidina Nājiya bin Jundub رضى الله عنه to take the Hady animals to the Haram. He asked, "O The Holy Prophet صلى الله عليه وسلم, what shall I do if any of them die en route?" The Holy Prophet صلى الله عليه وسلم replied, "Slaughter it and

dye the shoes (which were garlanded around the animal's neck) with the blood." In this hadith Sayyidina Nājiya رضى الله عنه asked about an event that had not yet occurred, yet the Holy Prophet صلى الله عليه وسلم did not express any annoyance when he asked the question.

Besides this hadith, Allāma Jassās رحمة الله عليه has presented a few other narrations in which the Holy Prophet صلى الله عليه وسلم was not annoyed by questions that concerned probable situations. He adds that besides these, there are many more incidents indicating that questions may be asked concerning situations that have not been mentioned in the Shari'ah. He then writes that it was a common practice of the Companion *(Sahāba)* رضى الله عنهم to discuss injunctions of religion *(D'īn)* in the Masjid, and the same was the practice of the Tābi'īn, the jurists and men of knowledge up to the present.

Allāma Jassās رحمة الله عليه adds that it is only the ignorant who object to deliberation on questions not specified by the Shari'ah. They have interpreted the Ahadīth in an incorrect manner because they are unable to perceive the depths of Islāmic jurisprudence. The Holy Prophet صلى الله عليه وسلم has said, "There are many bearers of knowledge who are themselves not knowledgeable and there are many bearers of knowledge who will convey the knowledge to persons more knowledgeable than themselves."

He concludes by writing that those who reject the pondering and deliberating over unspecified laws are described in the verse where Allāh declares, *"The example of those who were entrusted with the Torah, then did not carry it is like the example of a donkey carrying a load of books."* [*Surah Jumu'ah (62), verse 5*]

مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُوا۟ يَفْتَرُونَ عَلَى
ٱللَّهِ ٱلْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

(103) Allāh did not ordain the "Bahīrah," nor the "Sā'ibah," nor the Wasīlah," nor the "Hām," but the disbelievers (Kuffār) had invented a lie about Allāh. And most of them have no understanding.

A REFUTATION OF THOSE POLYTHEISTS WHO DECLARED CERTAIN ANIMALS UNLAWFUL *(HARĀM)*, ATTRIBUTED NAMES TO THEM AND ASCRIBED THESE TO ALLĀH

Of the various deviations in the world, the worst is polytheism *(shirk)*. One of the many categories of polytheism *(shirk)* is perpetrated by means of animals. The statement of Devil *(Shaytān)* was discussed in quotes Devil *(Shaytān)* as saying, *"I shall definitely take a stipulated share of Your bondsmen and I will surely lead them astray, certainly instil hopes within them, undoubtedly command them and they will definitely cut the ears of animals, and I will certainly instruct them so they will change the appearances of Allāh 's creation."* [*Surah 4, verses 118,119*]

True to his word, Devil *(Shaytān)* has misled many people to commit polytheism *(shirk)*, made them cut the ears of animals in the names of their idols and even made them attach names to these idols and animals. The above verse

under discussion mentions four categories of these animals. The author of "Rūhul Ma'āni" (*v. 7 p.42*) has described each of these as follows:

"BAHĪRAH" According to Zujjaj, during the period of ignorance when a camel bore five young and the fifth was a male, they would cut off the mother's ear as an indication that she was not to be slaughtered, nor mounted. She was then permitted to drink and graze wherever she pleased.

According to Sayyidina Qatadah Tābi'ī رحمة الله عليه, if the fifth offspring of the camel is male, the mother camel would be slaughtered and eaten. If the baby camel is female, the mother is excused from all types of labour and allowed to drink and graze wherever she liked. There are many other opinions with regard to the definition of the 'Bahīrah.'

"Sā'ibah" According to Muhammad bin Is'hāq رحمة الله عليه this was that camel that bore ten foals. She would then be exempted from all tasks, her hair would to be cut and she would not be milked. Only guests were allowed to milk her.

According to others, this was that camel which was dedicated to an idol and handed over to the custodian of that particular idol. He would then slaughter the camel and feed the meat to wayfarers and others like him. This has been reported from Sayyidina Abdullāh bin Abbās رضى الله عنه and Sayyidina Abdullāh bin Mas'ūd رضى الله عنه.

"WASĪLAH" According to Sayyidina Abdullāh bin Abbās رضى الله عنه, this is that goat which bears seven kids. No female was to derive any benefit from her unless she died. In that case, males and females could share equally from the carcass. If she bore a male and female kid upon the seventh pregnancy, they would exclaim, "She has been born as a twin with her brother!" In this case only males were allowed to benefit from her. If she died, then males and females were permitted to derive benefit from her.

According to Muhammad bin Is'haq رحمة الله عليه, the "Wasīlah' was that goat which bore ten females from five consecutive pregnancies. When she bore a male and a female simultaneously, the people would exclaim, "She has been born as a twin to her brother!" They would then not slaughter her.

"HĀM" This word is derived from the Arabic verb "hamā, which means 'to protect' and 'to safeguard.' According to Farra, this was that stud camel whose 'grandson' impregnated another camel. This camel was then set free and it would be said that he had protected his lineage. He would be permitted to drink and graze wherever he desired.

According to another opinion, the "Hām" was that stud camel who impregnated female camels ten times. It would then be said that he had safeguarded his lineage and must not be burdened with any load, nor prevented from any drinking-place or pasture.

All the above categories of animals were formulated by the people, who declared them Unlawful *(Harām)* and Lawful *(Halāl)* of their own accord. They would then say that Allāh had instructed them to do these things. Allāh had not ordained any of these things for them, *"but the disbelievers (Kuffār) had invented a lie about Allāh."*

Declaring things to be Lawful *(Halāl)* and Unlawful *(Harām)* is the exclusive right of Allāh. The Polytheists of Makkah committed the double sin of inventing these practices, and then attributing them to Allāh. This is the method employed by Devil *(Shaytān)* to mislead people.

Once, after performing Salāh on account of a solar eclipse, the Holy Prophet صلى الله عليه وسلم told the Companion *(Sahāba)* رضى الله عنهم, "Standing here, I have been shown everything that you have been warned about. I have been shown Heaven *(Jannah)* and Hell. In Hell I saw Amr bin Luhay, who was the one to initiate the custom of the Sā'ibah." [*Muslim v. 1 p.296*]

Allāh concludes by describing those who fabricate these innovations and attribute them to Allāh. Allāh says about them, *"And most of them have no understanding."*

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ
ءَابَاءَنَا ۚ أَوَلَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿104﴾

(104) When it is told to them, "Come towards what Allāh has revealed and towards the messenger" they say, "What we found our forefathers practising is sufficient for us." (Will they follow their forefathers) even though their forefathers never understood anything, nor were they rightly guided?

THE IGNORANT SAY THAT THE WAYS OF THEIR FOREFATHERS SUFFICE FOR THEM

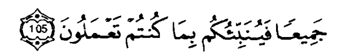
During the period of ignorance, people invented their own beliefs that had no relation to Allāh. When asked why they practised as they did, they argued that they were following their forefathers and did not require any other guidance.

They refused to follow Allāh's messenger and ignorantly claimed, *"What we found our forefathers practising is sufficient for us."* Allāh replies to their ignorance by saying, *"(Will they follow their forefathers) even though their forefathers never understood anything, nor were they rightly guided?"* This makes it clear that if their forefathers were rightly guided, then only should they be followed.

Allāh says in Surah An'ām (*Surah 6, verse 90*), *"These are those people whom Allāh has guided, so follow their guidance.* The disbelievers *(Kuffār)*, Polytheists and ignorant ones cannot be followed because they were themselves misguided.

The criterion in the sight of Allāh is that a person follows *"what Allāh has revealed"* as taught by the Holy Prophet صلى الله عليه وسلم. Only those people may be followed who themselves followed Allāh and his Holy Prophets عليهم السلام. Many people follow the customs of their predecessors without any proof besides that their forefathers practised these. Worse than this is that they are not prepared to view these in the light of the Qur'ān and Ahadīth.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ



(105) O you who believe, worry about yourselves. He who has strayed cannot harm you when you are rightly guided. To Allāh shall you all return, then He will inform you of what you used to do.

REFORM YOURSELVES

This verse apparently seems to indicate that a person should not concern himself with *Amr bil Ma'rūf wan Nahy anil Munkar* (enjoining good and forbidding evil). Sayyidina Abu Bakr رضى الله عنه dispelled this misconception by saying, "You people recite the verse *'O you who believe, worry about yourselves. He who has strayed cannot harm you when you are rightly guided.'* I have heard the Holy Prophet صلى الله عليه وسلم say, 'Allāh shall soon inflict a widespread punishment on those who do not prevent evil when they see it." [*Ibn Kathīr v. 2 p.109*]

Ibn Kathīr رحمة الله عليه reports from Abdur Razzaq the narration in which a person asked Sayyidina Abdullāh bin Mas'ūd رضى الله عنه about the verse, *'O you who believe, worry about yourselves. He who has strayed cannot harm you when you are rightly guided.'* Sayyidina Abdullāh bin Mas'ūd رضى الله عنه replied, "This is not the time (when a person should leave *Amr bil Ma'rūf wan Nahy anil Munkar*). Today people take heed. A time will dawn when you will enjoin good and such and such will be done to you." According to another narration he said, "A time will dawn when you will not be listened to. At that time you will be able to practise this verse."

Tirmidhi narrates from Abu Umayyah Sha'baani رحمة الله عليه that he asked Sayyidina Abu Tha'laba Khushani رضى الله عنه what was his opinion concerning the verse. He replied that he posed the same question to the Holy Prophet صلى الله عليه وسلم, who replied, "Continue to practise *Amr bil Ma'rūf wan Nahy anil Munkar* until you see that miserliness is followed, passions are pursued and every person wants only his opinion to prevail. At that time, protect yourself and disassociate from the people because thereafter a time shall dawn upon you when holding onto religion *(D'īn)* will be like holding onto a smouldering coal. At that time a person doing good will receive a reward equal to fifty of you."

These Ahadīth make it evident that a person must not neglect the injunction of *Amr bil Ma'rūf wan Nahy anil Munkar* and worry only about himself. This will only be done when none shall be willing to listen to another. Whoever will practise *Amr bil Ma'rūf wan Nahy anil Munkar* is like a person preventing moths from falling into a fire. Together with this, he should pay due to his personal reformation as well.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا
عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ فَأَصَٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ
تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى بِهِۦ ثَمَنًا وَلَوْ كَانَ ذَا

قُرْبَىٰ وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذًا لَّمِنَ ٱلْءَاثِمِينَ ﴿106﴾ فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا
فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَٰنِ فَيُقْسِمَانِ بِٱللَّهِ
لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿107﴾ ذَٰلِكَ أَدْنَىٰٓ أَن
يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ
لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿108﴾

(106) O you who believe, when death draws near to any of you at the time of making a bequest, there should be two pious administrators from you or from another nation if you are on journey when the calamity of death befalls you. If you are in doubt, then detain the two of them after the Salāh. Then they should swear by Allāh, "We are not taking any remuneration for our oaths even though he may be a relative and we will not hide testimony, for then we shall be from among the sinners." (107) Then if it is ascertained that the two of them were guilty of a sin, two other persons will replace them from among those people whom the first two had sinned against. They will swear, "Indeed our testimony is truer than theirs and we have not transgressed, for then we shall be from the oppressors." (108) In this way it is more likely that they testify properly or they fear that oaths be returned to them after they have taken their oaths. Fear Allāh and listen! Allāh does not guide a sinful people.

BEQUEATHING ONE'S WEALTH WHILE ON JOURNEY

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that once a person from the tribe of Bani Sahm was travelling with Adi bin Badda and Tamīm Dāri (who were both Christians at that time). While on journey, he began to experience the throes of death. Since there were no Muslims with him, he made over all his belongings to them and entrusted them to be administrators of his estate. He made a list of all the belongings that he gave them and told them to hand these over to his heirs.

After his demise, the two made over their trust to the tribe of the deceased. Upon scrutinizing the list, the tribesmen found that a silver jug, inlaid with gold, was missing. When the issue was brought to the attention of the Holy Prophet صلى الله عليه وسلم, he summoned Adi and Tamīm. They swore that they had no knowledge of the jug and that they did not hide it.

It transpired that the same jug was later discovered with a trader in Makkah. Upon inquiry, he mentioned that he had purchased it from Adi and Tamīm. Thereafter two heirs of the Bani Sahm stood up to swear by Allāh that their testimony is truer than that of the first two and that the jug belonged to them. The above verses were revealed with reference to this incident. [*Tirmidhi*]

According to other narrations, Tamīm Dāri himself says that they sold the jug for a thousand Dirhams and distributed the money equally between themselves. He continues to narrate that after accepting Islām, he grew conscious of the sin and approached the Bani Sahm, informing them exactly what had

transpired. He then paid them the 500 Dirhams and told them that the other 500 was with Adi.

They brought Adi before the Holy Prophet صلى الله عليه وسلم, who requested two witnesses from them. When they could not present two witnesses, the Holy Prophet صلى الله عليه وسلم instructed them to take an oath from Adi, who obliged. On this occasion the above verses were revealed. [*Durrul Manthūr v. 2 p.341*]

The verses instruct *"O you who believe, when death draws near to any of you,* while on a journey then *"at the time of making a bequest,"* the traveller should appoint *"two pious administrators from you or from another nation."* Upon return from the journey, these two executors should hand over the belongings of the deceased to hioner heirs.

However, *"If you are in doubt* (that they may have misappropriated something) *then detain the two of them after the Salāh."* They will be required to swear that they have not hidden any of the wealth. The oaths will be taken in the Masjid after Salāh so that it may lend solemnity to the oaths.

"Then they should swear by Allāh, 'We are not taking any remuneration for our oaths even though he may be a relative and we will not hide testimony, for then we shall be from among the sinners."

Allāh continues to say, *"Then if it is ascertained that the two of them were guilty of a sin (i.e. they kept back some of the wealth for themselves), then two other persons will replace them from among those people whom the first two had sinned against (i.e. from the heirs). "They will swear, 'Indeed our testimony is truer than theirs and we have not transgressed, for then we shall be from the oppressors."*

يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ
(109) إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ
بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا
فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ
وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ
هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ (110)

(109) The day when Allāh shall gather the messengers and ask, "What reply did you receive?" They will submit, "We have no knowledge. Most surely only You are the Knower of the unseen." (110) When Allāh will say, "O Isā, the son of Maryam, call to mind My favour to you and to your mother when I assisted you by means of the Rūhul Qudus and you spoke to the people while in the cradle and when you were of age. When I taught you the Book, wisdom, the Torah and

the Injīl. When you would create from sand the form of a bird, blow into it and it would become a living bird by My order. And you would cure those born blind and the lepers by My order, and raise the dead by My order. And when I restrained the Bani Isrā'īl from you when you came to them with clear signs and the disbelievers from them said, 'This is but manifest magic!'"

ALLĀH SHALL QUESTION THE MESSENGERS عليهم السلام ON THE DAY OF JUDGMENT *(QIYĀMAH)*

These verses open by describing the Day of Judgement as the day *"when Allāh shall gather the messengers and ask, 'What reply did you receive?' They will submit, 'We have no knowledge. Most surely only You are the Knower of the unseen."*

The question arises that since the Holy Prophets عليهم السلام will testify against their respective nations on the Day of Judgement, how is it that they will give this reply? One of the replies is that this question will be posed at the very beginning of the Day of Judgement and this reply will be on account of the terror of this day. Another reply is that their statement is a reference to true inner knowledge i.e. they will say that their knowledge was limited to the external expressions of the people, but only Allāh knows what the true inner condition and beliefs of people are.

ALLĀH'S ADDRESS TO SAYYIDINA ISĀ عليه السلام AND HIS MIRACLES

"When Allāh will say, 'O Isā, the son of Maryam, call to mind My favour to you and to your mother..." The following are the favours of Allāh on his mother, as mentioned in the Qur'ān:

1. *When Sayyidah Maryam* عليها السلام *was in the custody of Sayyidina Zakariyya* عليه السلام*, she used to receive fruit from the unseen.*
2. *Allāh preserved her chastity.*
3. *Allāh granted her a child although she had no husband.*
4. *Her son spoke to the people while still in the cradle and cleared her name.*

Allāh's favours to Sayyidina Isā عليه السلام were also numerous. He was born of a pious and chosen woman. When the Bani Isrā'īl were antagonistic towards him, Allāh says, *'I assisted you by means of the Ruhul Qudus..."* viz. Jibr'īl عليه السلام. Another favour Allāh mentions as *"and you spoke to the people while in the cradle and when you were of age."* In addition to this, Allāh continues to remind him, *"When I taught you the Book, wisdom, the Torah and the Injīl."*

Thereafter Allāh enumerates the various miracles of Sayyidina Isā عليه السلام, reminding him further that these were from the favours of Allāh. Allāh says, *"When you would create from sand the form of a bird, blow into it and it would become a living bird by My order. And you would cure* (by passing the hand over them) *those born blind and the lepers by My order, and raise the dead by My order."*

Despite witnessing these miracles, the Bani Isrā'īl refused to believe and resorted to persecuting Sayyidina Isā عليه السلام. Eventually they even attempted to assassinate him. With reference to this Allāh says, *"And when I restrained the Bani Isrā'īl from you when you came to them with clear signs..."* Like the nations before them, the Bani Isrā'īl dismissed the miracles as magic. Allāh says, *"the disbelievers from them said, 'This is but manifest magic!"*

The Bani Isrā'īl transgressed all bounds. Only a few of them accepted the teachings of Sayyidina Isā عليه السلام, thereafter they went so far as to call him Allāh's son and Allāh Himself. This was despite the fact that he told them, *'indeed Allāh is my Lord and your Lord, so worship Him."* [*Surah Āl Imrān (3), verse 51 and Surah Maryam (19), verse 36*]

An interesting point mentioned in these verses is the addition of the clause *"by My order"* after every miracle. This serves to remind man that what he sees before him are not the doings of a man, but all of this is possible only by the decree of Allāh. Allāh is the One Who gives life and cures ailments. Allāh had granted His Holy Prophets عليهم السلام the ability to perform various extraordinary feats so that their apostleship was made clear to the people. A miracle can never take place without Allāh' s command.

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ
(111) إِذْ قَالَ ٱلْحَوَارِيُّونَ يَـٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً
مِّنَ ٱلسَّمَآءِ ۖ قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ (112) قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا
وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّـٰهِدِينَ (113) قَالَ عِيسَى
ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً
مِّنكَ ۖ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ (114) قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ
فَإِنِّىٓ أُعَذِّبُهُۥ عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَـٰلَمِينَ (115)

(111) When I inspired the disciples (Hawariyyin) with the instruction to believe in Me and in My messenger, they said, 'We believe and You be witness that indeed we have surrendered. (112) When the disciples (Hawariyyin) said, "O Isa, son of Maryam, is your Lord able to descend on us a table spread with food from the skies?" He replied, "Fear Allāh if you are indeed believers!" (113) They said, "We wish to eat from it, satisfy our hearts, know that you have been truthful to us and be witnesses thereto." (114) Isā, the son of Maryam, submitted, "O Allāh, our Lord! Send down to us a table spread with food from the heavens, that it may be a feast for those of us present here and for those of us still to come, and a sign from You. Grant us sustenance, for You are the Best of sustainers." (115) Allāh said, "Verily I will send it to you. Whoever of you shows ingratitude

thereafter, I will surely punish him with a punishment wherewith I will never punish anyone in the universe."

THE DISCIPLES ASK FOR A TABLE SPREAD WITH FOOD FROM THE HEAVENS

In the first of these five verses Allāh says, *"When I inspired the disciples (Hawariyyin)* [the disciples of Sayyidina Isā عليه السلام] *with the instruction to believe in Me and in My messenger, they said, 'We believe and You be witness that indeed we have surrendered."* Although the word "wahy" (revelation) is used in this verse for the inspiration received by the disciples, this should not be confused with the revelation received by the Holy Prophets عليهم السلام.

The literal meaning of the word "wahy" is 'to cast into the heart,' as Allāh mentions with regard to the bee in verse 68 of Surah Nahl (*Surah 16*). It will therefore be correct to assume that this is the meaning implied in the above verse, although it will also be correct to interpret the verse to mean that the Bani Isrā'īl were inspired by the preaching of Sayyidina Isā عليه السلام.

The next four verses discuss the request of the disciples *(Hawariyyin)* that Allāh send to them from the sky a table laden with food. The miracles already displayed by Sayyidina Isā عليه السلام were convincing enough for any understanding person, yet they requested another miracle. Then too, instead of cordially asking for Allāh to show them a miracle, they said, *"O Isā, son of Maryam, is your Lord able to descend on us a table spread with food from the skies?"*

Revolted by their pertinent request and discourteous mode of address, Sayyidina Isā عليه السلام told them *"Fear Allāh* if *you are indeed believers!"* Although they never intended to question Allāh' s ability, it was their manner of asking that was incorrect. For this reason Sayyidina Isā عليه السلام did not reprimand them very severely, but impressed on them that it was unbecoming of a believer to make such requests. Previous nations, like the Thamud, requested for miracles, but then rejected these miracles, ultimately resulting in their destruction.

When Sayyidina Isā عليه السلام admonished them *"They said, 'We wish to eat from it, satisfy our hearts, know* (with certainty) *that you have been truthful to us and be witnesses* (to those after us) *thereto."* This was similar to the statement of Sayyidina Ibrahīm عليه السلام when he said to Allāh (*Surah Baqarah, verse 260*), *"My Lord, show me how You raise the dead."* Thereafter he cited the reason for his request as, *"...so that my heart be comforted."*

SAYYIDINA ISĀ عليه السلام PLACES THE REQUEST BEFORE ALLĀH AND ALLĀH RESPONDS

"Isā, the son of Maryam, submitted, 'O Allāh, our Lord! Send down to us a table spread with food from the heavens, that it may be a feast for those of us present here and for those of us still to come, and a sign from You. Grant us sustenance, for You are the Best of sustainers. Allāh said, 'Verily I will send it to you. Whoever of you shows ingratitude thereafter, I will surely punish him with a punishment wherewith I will never punish anyone in the universe."

Although certain commentators have mentioned that the table was never

sent down, the apparent meaning of the Qur'ān and mention in the Ahadīth state that it was. "Durrul Manthūr" (*v. 2 p.348*) reports from Tirmidhi a narration of Sayyidina Ammār bin Yāsir رضى الله عنه in which the Holy Prophet صلى الله عليه وسلم mentioned, "The table was sent from the heavens, bearing meat and bread. They were instructed not be deceitful by storing some for the next day. However, they were fraudulent and stored food for the future. As a result, they were transformed into monkeys and pigs."

Showing ingratitude for the bounties of Allāh draws grave consequences and results in the very same bounties being withdrawn from the person. Allāh declares in Surah Ibrahīm, *"When your Lord announced, 'The fact is certain that if you show gratitude, I will surely grant you more and if you are ungrateful, then undoubtedly My punishment is severe."* [*Surah 14, verse 7*]

After mentioning the destruction of the nation of Saba, Allāh says, *"That was the retribution which We gave them because of the ingratitude they showed. We give this retribution only to the ungrateful."* [*Surah Saba (34), verse 17*]

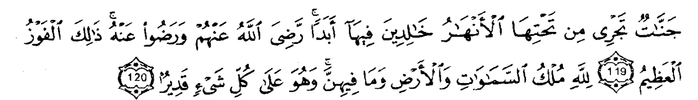
Surah Nahl (*Surah 16, verse 112*) makes mention of a town that was blessed with numerous bounties. Allāh says with regard to them, *"They were ungrateful for the bounties of Allāh, so Allāh let them taste of the garments of starvation and fear due to their actions."*

THE ROTTING OF MEAT STARTED WITH THE BANI ISRĀ'ĪL

Those who requested for the table disobeyed Allāh's instruction not to store the food, just as the Bani Isrā'īl had done in the time of Sayyidina Mūsa عليه السلام, when they were commanded not to store the Manna and Salwa. Disobedience is the greatest form of ingratitude. As a result, Allāh caused the food to rot, whereafter the occurrence of rotting began in the world.

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "If it were not for the Bani Isrā'īl food would not putrefy and meat would not rot. If it were not for Sayyidah Hawwa عليها السلام, no woman would ever betray her husband" [*Muslim v. 1 p.47 5*]. Commentators of the Ahadīth mention that her "betrayal" was that she encouraged Sayyidina Ādam عليه السلام to eat from the forbidden tree.

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ
قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ تَعْلَمُ
مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿116﴾ مَا قُلْتُ لَهُمْ إِلَّا مَآ
أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِى
كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿117﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن
تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿118﴾ قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ لَهُمْ



(116) When Allāh shall say, "O Isā, son of Maryam, did you tell the people, "Take myself and my mother both as deities instead of Allāh?" He will accede, "I express Your purity! It does not behove me that I say what I have no right to say! If I had said so then You would certainly have knowledge of it. You know what is in my heart and I do not know what is in Your knowledge. Most assuredly, You are the Knower of the unseen. (117) I only told them what You had commanded me with i.e. "Worship Allāh, Who is my Lord and your Lord! I was a witness to them as long as I was with them. When You raised me, then You were Vigilant over them. You are Witness over all things." (118) "If You punish them, then verily they are Your slaves, and if You pardon them, then surely You are the Mighty, the Wise." (119) Allāh will say, "This is the day when the truth of the truthful shall profit them. Theirs shall be gardens beneath which rivers flow, where they shall abide forever and ever." Allāh is pleased with them and they are pleased with Him. This is a majestic triumph. (120) To Allāh belongs the dominion of the heavens and the earth and what is within them. He has power over all things.

ALLĀH ADDRESSES SAYYIDINA ISĀ عليه السلام A SECOND TIME

These verses also describe the scenario on the Day of Judgement *"When Allāh shall say, 'O Isā, son of Maryam, did you tell the people, 'Take myself and my mother both as deities instead of Allāh?"* This question shall be posed in front of the entire mankind, including those Christians who claimed that Sayyidina Isā عليه السلام and his mother Sayyidah Maryam عليها السلام were deities.

Sayyidina Isā عليه السلام *"will accede, 'I express Your purity (from all partners)! It does not behove me that I say what I have no right to say! If I had said so then You would certainly have knowledge of it. You know what is in my heart and I do not know what is in Your knowledge. Most assuredly, You are the Knower of the unseen. I only told them what You had commanded me with i.e. 'Worship Allāh, Who is my Lord and your Lord!"*

In this manner, he will declare that he only preached Oneness of Allāh *(Tauhīd)* to them, not polytheism *(shirk)*. He will continue, *"I was a witness to them as long as I was with them. When You raised me, then You were Vigilant over them. You are Witness over all things." i.e.* He will submit that he had no knowledge of what beliefs they fabricated after he was raised to the heavens.

It will be evident from this that those who claimed to follow Sayyidina Isā عليه السلام actually bore no resemblance to his teachings. It will then be established that their belief in trinity was baseless and they will be flung into Hell. Although Allāh has knowledge of all things, He will ask Sayyidina Isā عليه السلام these questions so that the Christians may be admonished and so that the case against them can be conclusively proven.

"If You punish them, then verily they are Your slaves, and if You pardon them, then surely You are the Mighty, the Wise." Allāh reserves the right to do as He

pleases since every person is His slave. Even if He decides to forgive them, it will be because of His divine wisdom.

One should not think that a Polytheist can be forgiven because Allāh has stated clearly in Surah Nisā, *"Allāh does not forgive that partners be ascribed to Him."* [*Surah 4, verse 116*]

REFUTATION OF THOSE WHO USE THIS VERSE TO PROVE THAT SAYYIDINA ISĀ عليه السلام DIED

There are many people who deduce from the above verse that Sayyidina Isā عليه السلام died because the Arabic word "tawaffaytani" implies this. In this way, they reject innumerable Ahadīth and the clear verse where Allāh states, *"...but Allāh raised him unto Him."* [*Surah Nisā(4), verse 158*]

The Arabic word "tawaffa" does not always mean to die. There are many cases where it assumes another meaning, such as a verse of Surah An'ām where Allāh says, *"He is the One Who raises you* (the word 'ya-tawaffa' is used here) *at night* (in your sleep) *and knows what you do by day."* [*Surah 6, verse 60*]

Says Allāh in Surah Zumar (*Surah 39, verse 42*), *"Allāh is the One Who raises the souls when they die, as well as those who do not die in their sleep."* In both of the above verses, the word "tawaffa" is used to denote the raising of souls. The literal meaning of the word "tawaffa" is 'to lift something completely.' It also refers to putting something to sleep, or granting it death.

Another point to consider is that the above scenario will take place on the Day of Judgement, after Sayyidina Isā عليه السلام would have returned to the world and would have died a normal death. Therefore, the verse cannot be cited as a proof for the death of Sayyidina Isā عليه السلام, even if the word is translated to mean death.

THE TRUTH SHALL PREVAIL ON THE DAY OF JUDGMENT (*QIYĀMAH*)

'Allāh will say, 'This is the day when the truth of the truthful shall profit them. This refers to those people who were true not only in their speech but in their Belief *(Imān)* and actions as well. As a result of this *"Theirs shall be gardens beneath which rivers flow, where they shall abide forever and ever. Allāh is pleased with them and they are pleased with Him. This is a majestic triumph."* There can be nothing superior to this!

Sayyidina Abu Sa'īd Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Without doubt, Allāh shall call to the people of Heaven *(Jannah)* saying, 'O dwellers of Heaven *(Jannah)*!' They will reply, 'O our Lord, we are present and ready to carry out Your orders. All good is in Your control." Allāh shall ask them, 'Are you happy?' 'How can we not be,' they will submit, 'when You have bestowed on us what You have not given to any of Your creation?' Allāh will tell them, 'Should I not grant you something superior to all of this?' They will exclaim, 'What can be superior to this?' Allāh will say, 'I shall confer My pleasure on you and I will never be angry with you in the future."' [*Bukhari v. 2 p.1121*]

Lesson: The verse applauds truthfulness, which is the basis for salvation. When truthfulness is not found in Belief *(Imān)*, hypocrisy shall prevail. When it is absent from actions, ostentation shall rule and when speech is deprived of truthfulness, a person will be a liar.

A believer *(Mu'min)* exudes truthfulness in every word and action. In praise of such people Allāh says, *"Amongst the believers there are men who are true to the covenant they make to Allāh."* [*Surah Ahzāb, verse* 23]

The Holy Prophet صلى الله عليه وسلم said, "If you guarantee six things for me, I shall guarantee Heaven *(Jannah)* for you. (1) Be truthful in speech, (2) Fulfil your promises, (3) Discharge a trust kept in your custody, (4) Protect your private organs, (5) Lower your gazes, and (6) Restrain your hands (from oppression)."

The Holy Prophet صلى الله عليه وسلم also mentioned, "The truthful and trustworthy trader shall be with the Holy Prophet عليه السلام, righteous *(Siddiqīn)* and martyrs [on the Day of Judgment *(Qiyāmah)*]."

"To Allāh belongs the dominion of the heavens and the earth and what is within them." This final verse summarises the entire Surah. Since everything belongs to Allāh, He reserves the right to pass whatever law He pleases. He may permit and forbid whatever He pleases, may punish the sinners as He deems appropriate and reward the righteous accordingly. None can prevent him, for "He has power over all things."

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سورة الانعام

Makkan	Surah Al-An'ām	Verses 165



ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ثُمَّ ٱلَّذِينَ كَفَرُوا۟
بِرَبِّهِمْ يَعْدِلُونَ ﴿1﴾ هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا وَأَجَلٌ مُّسَمًّى عِندَهُۥ
ثُمَّ أَنتُمْ تَمْتَرُونَ ﴿2﴾ وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا
تَكْسِبُونَ ﴿3﴾ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿4﴾ فَقَدْ
كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿5﴾

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) All praise be for Allāh Who created the heavens and the earth and made multiple darkness and a light. Then too the disbelievers ascribe partners to their Lord. (2) He is the One Who created you from clay, then decreed a term. The term is fixed with Him, then too you doubt! (3) He is Allāh in the heavens and in the earth. He knows your secrets and what you reveal and He knows what you earn. (4) When any sign from the signs of their Lord comes to them, they turn away from it. (5) Indeed they have denied the truth when it came to them. Soon the news of what they mocked shall come to them.

ALLĀH CREATED THE HEAVENS, THE EARTH, LIGHT AND DARKNESS AND HAS APPOINTED A FIXED TERM FOR EVERYONE

Surah An'ām is a Makki Surah, although some commentators have mentioned that some of the verses are Madani. Sayyidina Jābir رضى الله عنه narrates that when Surah An'ām was revealed, The Holy Prophet صلى الله عليه وسلم exclaimed, "SubhānAllāh! So many angels brought this Surah that they filled the horizon." According to another narration, seventy thousand angels brought down this Surah. [*"Rūhul Ma'āni" v. 7 p.76*]

This Surah is called An'ām (four-legged animals) because certain laws

concerning animals are mentioned herein. This Surah contains few laws and most of the subject matter concerns Oneness of Allāh *(Tauhīd)* and the proofs for it.

Like Surah Fātihah, this Surah begins with *"All praise be for Allāh..."* Allāh Ta'āla is not in need of people's praises. He is most worthy of all types of praise even if no one mentions it. *"Who created the heavens and the earth..."* These are visible to all, and it is evident that the Being who created them is deserving of praise.

"..... and made multiple darkness and a light." These two phenomena are also for all to witness and they keep fluctuating. The alternation of darkness and light indicate that there is a Being in control of all of this. It does not require much thought to arrive at the conclusion that all of these things needed a Creator.

Allāh did not use the word "created" for darkness and light because these are abstract phenomena, whereas the heavens and the earth are concrete objects that require nothing to support them. The verse also refutes the belief of the fire-worshippers, who believe that there are two gods. The first is Yazdān, who they believe creates good and the other is Ahraman, the creator of evil. Allāh alludes to the fact that all good (light) and evil (darkness) has been created by Allāh only.

"Then too the disbelievers ascribe partners to their Lord." The foolishness of these people is apparent because they equate these false gods with Allāh, Who has created all of the above.

Allāh continues to say, *"He is the One Who created you from clay..."* Mankind is considered to be created from clay because the original mould of man [Sayyidina Ādam عليه السلام] was of clay. In a verse of Surah Mu'min Allāh says, *"He created you from sand."* [*Surah 40, verse 67*]

In Surah Rahman (*Surah* 55, *verse* 14) Allāh says, *"He created man from whistling potter's clay."* Allāh says in Surah Hijr *"Indeed we created man out of melodious sand derived from dark decomposing clay."* (*Surah* 15, *verse* 26)

The fact of the matter is that Allāh gathered soil from different parts of the earth, mixed it with water until it became clay, and then left it until it began to decompose. From this He created the mould of Sayyidina Ādam عليه السلام. When it dried, it resembled whistling potter's clay, after which Allāh blew the soul therein. It is because of these various stages in man's creation that Allāh makes mention of various substances, each time referring to a different stage.

".....then decreed a term. " This refers to the appointed hour of death. In this regard Allāh says in Surah Munafiqūn, *'Allāh shall never grant postponement to a soul when its appointed term arrives."* [*Surah 63, verse 11*]

"The term is fixed with Him..." This refers to the Day of Judgement when the trumpet will be blown and people will be raised from their graves. Every soul has its appointed hour of death and the entire world also has this appointed hour. The world will be destroyed on the Day of Judgement. The angels have knowledge of the first term (death of people) because they extract souls, but they have no knowledge of the advent of the second term i.e. Judgment (*Qiyāmah*). Only Allāh has knowledge of this. Despite all of this *". . . then too you doubt!"*

"He is Allāh (Who is worshipped) in the heavens and in the earth." The author of "Rūhul Ma'āni" writes that this verse means that only Allāh is to be worshipped in the heavens and on earth. Other commentators mention that this verse means that only Allāh is the Master and Owner of the heavens and the earth and that only He can do as He pleases.

"He knows your secrets and what you reveal and He knows what you earn." He is aware of all words, actions and intentions.

Thereafter Allāh goes on to speak about the habit of the disbelievers. He says, *"When any sign from the signs of their Lord comes to them, they turn away from it."* The word "sign" in this context refers to the verses of the Qur'ān as well as natural signs that reveal the power of Allāh and Oneness of Allāh *(Tauhīd)*.

A WARNING TO THOSE WHO DENY THE TRUTH

"Indeed they have denied the truth when it came to them. Soon the news of what they mocked shall come to them." They will soon see the consequences of their evil deeds. As mentioned in Surah Dukhān (*Surah 44, verse 50*), Hell will be shown to them on the Day of Judgment *(Qiyāmah)* and they will be told, *"This is what you used to doubt."* Surah Yāsīn contains the verse where they are addressed thus, *"Enter the fire today because of your disbelief"* [*Surah 36, verse 64*]

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا
السَّمَاءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِن
بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿6﴾ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ
كَفَرُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿7﴾ وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ
الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿8﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا
يَلْبِسُونَ ﴿9﴾ وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا
كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿10﴾ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِينَ ﴿11﴾

(6) Have they not seen how many nations We have destroyed before them, to whom We had given such authority that We have not given you. We sent to them torrential showers, made rivers flow beneath them, then destroyed them because of their sins and created other nations after them. (7) If We reveal to you a scripture on paper that they touch with their hands, the disbelievers will say, "This is nothing less than manifest magic." (8) They say, "Why does an angel not descend to him?" If We were to send an angel, the matter will be decided and then they will not be granted respite. (9) If We were to make him an angel, We would surely make him a man and cast the same doubt on them wherein

they find themselves. (10) Indeed a mockery has been made of messengers before you, then those who mocked were surrounded by that which they used to make a mockery of. (11) Say, "Travel in the earth and see what was the outcome of the rejecters."

THE INSTRUCTION TO TAKE A LESSON FROM THE PREVIOUSLY DESTROYED NATIONS

The Polytheists were the focal addressees of the Qur'ān, but they rejected and persecuted the Holy Prophet صلى الله عليه وسلم in every possible manner. Although many of them were literate, books were not easily available to them. However, they associated with the Jews of Madinah and the Christians of Shām when they visited the land on their trade journeys. From these people they heard the stories of previous nations, and even witnessed the ruins of their civilizations on their journeys.

They saw the ruins of the nation of Thamūd en route to Tabūk. The huge homes carved out of the mountains were clearly visible to them and these should have rung the warning bell in their minds about the plight of those people. The incident of the elephants was on the tongue of every child, yet they could not derive a lesson from it. They failed to perceive how Allāh dealt with those who rejected His message.

Allāh says, *"Have they not seen how many nations We have destroyed before them, to whom We had given such authority that We have not given you. We sent to them torrential showers, made rivers flow beneath them..."* They rejoiced in these bounties, but did not appreciate them. They rebelled, sinned and continued in this manner until Allāh *"destroyed them because of their sins and created other nations after them."*

Allāh says in Surah Saba, *"Those before them denied. These people cannot even reach a tenth of what We gave them, yet they falsify My messengers. How will My retribution be?"* [Surah 34, verse 45]

It is narrated in "Ma'ālimut Tanzīl" (*v. 2 p.85*) that Nadhr bin Hārith, Abdullāh bin Ubay, Umayyah and Naufal bin Khuwaylid said, "O Muhammad صلى الله عليه وسلم, we will never believe in you until you receive a book from Allāh carried by four angels who will testify that it is from Allāh and that you are Allāh' s messenger."

It was then that Allāh revealed the verse, *"If We reveal to you a scripture on paper that they touch with their hands, the disbelievers will say, 'This is nothing less than manifest magic."* Their requests are insincere and they never wish to accept.

A REPLY TO THE QUESTION OF THE POLYTHEISTS ABOUT WHY ANGELS ARE NOT SENT AS MESSENGERS

"They say, 'Why does an angel not descend to him?" The Polytheists of Makkah wanted an angel to descend to the Holy Prophet صلى الله عليه وسلم who would verify his apostleship. Allāh replies by saying, *"If We were to send an angel, the matter will be decided and then they will not be granted respite."* It is the system of Allāh that once people do not accept a miracle that they asked for, Allāh no longer restrains His punishment from them.

Other commentators have interpreted the verse to mean that Allāh will send angels to them. They will, of course, not be able to bear the sight of this shining creation of Allāh and will all die.

"If We were to make him an angel, We would surely make him a man and cast the same doubt on them wherein they find themselves." This verse means that if Allāh were to send an angel as a messenger, he would appear in the form of a human because man does not possess the ability to see an angel with his bare eyes. If this were to occur, people would again raise the same objections, asking for proof of his being an angel. They will again demand to know why angels are not messengers, starting the entire cycle over again.

A WARNING TO THOSE WHO MOCK

"Indeed a mockery has been made of messengers before you, then those who mocked were surrounded by (the consequences of) that which they used to make a mockery of" The verse firstly consoles the Holy Prophet صلى الله عليه وسلم by telling him that he is not the first to be mocked. The Prophets عليهم السلام of the past were also mocked. Therefore, the Holy Prophet صلى الله عليه وسلم was required to exercise patience as the others had done.

Thereafter the verse continues to say that those who had mocked the Holy Prophet عليه السلام were caught up in the punishment that was a result of their mockery. It is as if Allāh is promising the Holy Prophet صلى الله عليه وسلم that those who mocked him shall also meet the same fate as their predecessors.

"Say, 'Travel in the earth and see what was the outcome of the rejecters. You will hear their stories and witness the ruins of their lost civilizations, thereby taking heed not to be guilty of the same folly.

قُل لِّمَن مَّا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ قُل لِّلَّهِۚ كَتَبَ عَلَىٰ نَفۡسِهِ ٱلرَّحۡمَةَۚ لَيَجۡمَعَنَّكُمۡ
إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِۚ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فَهُمۡ لَا يُؤۡمِنُونَ (12)
۞وَلَهُۥ مَا سَكَنَ فِي ٱلَّيۡلِ وَٱلنَّهَارِۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ (13) قُلۡ أَغَيۡرَ ٱللَّهِ أَتَّخِذُ وَلِيّٗا فَاطِرِ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَهُوَ يُطۡعِمُ وَلَا يُطۡعَمُۗ قُلۡ إِنِّيٓ أُمِرۡتُ أَنۡ أَكُونَ أَوَّلَ مَنۡ أَسۡلَمَۖ
وَلَا تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ (14) قُلۡ إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ
(15) مَّن يُصۡرَفۡ عَنۡهُ يَوۡمَئِذٖ فَقَدۡ رَحِمَهُۥۚ وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡمُبِينُ (16) وَإِن يَمۡسَسۡكَ
ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٖ فَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ (17)
وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ (18)

(12) Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allāh!" He has made mercy incumbent upon Himself. He will certainly gather you all to the Day of judgment (Qiyāmah) about which there is no doubt. Those

who have cast their souls to destruction will not believe. (13) To Him belongs whatever lies still during the night and day. He is the All Hearing, All Knowing. (14) Say, "Should I take as a helper any besides Allāh Who created the heavens and the earth and Who feeds without Himself being fed?" Say, "Verily I have been commanded to be the first to submit to obedience and not to be of the idolaters." (15) Say, "If I disobey My Lord I fear the punishment of an awesome day." (16) The one from whom punishment is averted, then indeed Allāh has been merciful to him. That is the distinct success. (17) If Allāh afflicts you with harm, there shall be none to remove it except Him. If He grants you good, then He has power over all things. (18) He is Mighty over His bondmen and He is the Wise, Informed.

EVERYTHING IN THE HEAVENS AND THE EARTH BELONGS TO ALLĀH AND HE WILL GATHER ALL ON THE DAY OF JUDGMENT *(QIYĀMAH)*

The verse begin with a question *"Say, 'To whom belongs whatever is in the heavens and earth?"'* i.e. Who is the Master and Owner of all of this? The reply is obvious, therefore the Holy Prophet صلى الله عليه وسلم himself was instructed to *"Say, 'To Allāh!* " Whatever authority any person possesses is from Allāh. He is the Creator and has mercy upon His creation.

"He has made mercy incumbent upon Himself" The believer *(Mu'min)* shall receive this mercy in both worlds, and the disbelievers *(Kuffār)* only in this world, unless they accept Belief *(Imān)*.

Allāh says in Surah A'rāf, *"Allāh says, I shall inflict My punishment on whoever I wish and My mercy encompasses all things. I shall assign My mercy for those who adopt piety (taqwa), pay Zakāh and those who believe in Our verses."* [*Sūrah 7, verse 156*]

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When Allāh created the creation, he wrote on a scroll that is kept by Him at His Arsh *(throne)*, "My mercy overpowers My anger." [*Bukhari v. 2 p.1 101*]

Sayyidina Abu Huraira رضى الله عنه also reports that the Holy Prophet صلى الله عليه وسلم said, "Verily Allāh has 100 mercies.

One of these He has distributed amongst the humans, jinn, animals and poisonous creatures. By virtue of this single mercy, they all show mercy and compassion to each other and the wild animals are compassionate towards their young. Allāh has reserved the other 99 mercies for the Day of Judgement, when He will use them for His bondsmen." [*Bukhari*]

"He will certainly gather you all to the Day of Judgment (Qiyāmah) about which there is no doubt. Those who have cast their souls to destruction will not believe." Allāh has created all of mankind, knows their inner condition and will require them to render account for their deeds on the Day of Judgement. However, there are those who have not utilised their intelligence and have destroyed their souls by deviating from the natural creed of Islām into which they were born. These people will not believe.

"To Him belongs whatever lies still during the night and day." This verse denotes that everything belongs to Allāh, be it vibrant or stationary. This is mentioned

separately even though it is included in the previous verse since they are within the heavens and the earth. The reason for this is that these things are constantly before a person and he is able to take lesson more easily from things that he is familiar with. Allāh then says, *"He is the All Hearing, All Knowing."*

The Polytheists never wished to leave their evil ways and wanted the Holy Prophet صلى الله عليه وسلم to deviate from Oneness of Allāh *(Tauhīd)* and follow them instead. This was the practice of all the previous nations as well, as mentioned in Surah Ibrahīm, *"The disbelievers told their messengers, 'We shall expel you from our land unless you return to our creed."* [*Surah 14, verse 13*]

Therefore, Allāh instructed the Holy Prophet صلى الله عليه وسلم saying, *"Say, 'Should I take as a helper any besides Allāh Who created the heavens and the earth and Who feeds without Himself being fed?'"* This verse serves to reproach the Polytheists for their ignorance. They worshipped idols that have not created anything and are themselves creation. They are involved in acts of ignorance and expect the Holy Prophet صلى الله عليه وسلم to imitate them! Allāh feeds everyone, including their false gods, while Allāh is Independent from everything.

"Say, 'Verily I have been commanded to be the first to submit to obedience and not to be of the idolaters. The Holy Prophet صلى الله عليه وسلم was the first of this Ummah to submit his will and soul to Allāh. He was also the first to practise the Shari'ah.

"Say, 'If I disobey My Lord, I fear the punishment of an awesome day.'" i.e. The Day of Judgement. The punishment of his day shall be very severe. Therefore, *"The one from whom punishment is averted, then indeed Allāh has been merciful to him. That is the distinct success."*

ONLY ALLĀH CAN EFFECT HARM AND GOOD

"If Allāh afflicts you with harm, there shall be none to remove it except Him. If He grants you good, then He has power over all things." It is therefore foolish to worship any other besides Him.

Muslim narrates a hadith wherein the Holy Prophet صلى الله عليه وسلم used to recite the following Supplication *(du'ā)* after lifting his head from bowing *(ruku)*. He would recite, "O Allāh, there is none that can prevent what You give, none can give that which You withhold and the wealth of the wealthy cannot help them against You." [*Mishkāt p. 82*]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that he was once walking behind the Holy Prophet صلى الله عليه وسلم, when the Holy Prophet صلى الله عليه وسلم told him, "O lad! Be mindful of Allāh and Allāh shall protect you. If you are mindful of Allāh, you will find Him before you. When you ask for something, ask only from Him and when you seek help, seek only from Him. Have conviction that if the entire Ummah gather to do you some good, they will be able to do you only that much good that Allāh has ordained for you. If the entire Ummah gather to do you some harm, they will be able to effect only that much harm to you that Allāh has ordained against you." [*Tirmidhi*]

"He is Mighty over His bondmen and He is the Wise, Informed." Allāh can keep a person in whatever condition He wills. Allāh acts according to His wisdom and is Aware of everything.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً قُلِ ٱللَّهُ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ
بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ قُل لَّآ أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى
بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿19﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ ٱلَّذِينَ
خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿20﴾

(19) Say, "What thing is the greatest in testimony?" Say, "Allāh! He is the Witness between myself and yourselves. This Qur'ān has been revealed to me so that I may warn you thereby as well as those whom it reaches. Do you really bear witness that there are other deities with Allāh?" Say, "I bear no such witness." Say, "He is but One deity and I am certainly innocent of that which you associate with Him." (20) Those who have been given the Book recognise him like they recognize their children. Those who have cast their souls to destruction will not believe.

THE TESTIMONY OF ALLĀH IS THE GREATEST TESTIMONY

Lubābun Nuqūl narrates from Sayyidina Abdullāh bin Abbās رضى الله عنه that Nuhām bin Zaid, Qurūn bin Ka'b and Bahri bin Amr (from the Polytheists) asked the Holy Prophet صلى الله عليه وسلم, "O Muhammad! Do you accept another deity besides Allāh?" The Holy Prophet صلى الله عليه وسلم replied, "There is none worthy of worship besides Allāh! I have been sent with this and I invite towards it." On this occasion Allāh revealed the above verses.

Allāh says, "Say, *'What thing is the greatest in testimony?' Say, 'Allāh! He is the Witness between myself and yourselves.* " No testimony can be greater than Allāh' s and He had made the Holy Prophet صلى الله عليه وسلم a messenger to invite towards Oneness of Allāh *(Tauhīd)*. Allāh's testimony to the apostleship of His Holy Prophets was the miracles that He allowed them to display.

"This Qur'ān has been revealed to me so that I may warn you thereby as well as those whom it reaches." The Qur'ān warns of the consequences of adopting the incorrect path. This verse declares that the Holy Prophet صلى الله عليه وسلم was not only sent unto those of his time, but for the whole of mankind until the Day of Judgement. Every person whom the Qur'ān reaches has to attest to his apostleship.

Allāh says in Surah Saba, *"We have sent you as a messenger to the entire mankind, as a bearer of glad tidings and a warner; but most people do not know."* [*Surah 34, verse 28*]

Muslim (*v. 1 p.86*) reports a hadith in which the Holy Prophet صلى الله عليه وسلم said, "I swear by the Being in Whose control is the life of Muhammad! Any person from this Ummah who hears of me and dies without believing in what I have brought, shall be of the inmates of Hell, be he Jew or Christian."

Allāh says further, *"Do you really bear witness that there are other deities with Allāh?' Say, 'I bear no such witness.' Say, 'He is but One deity and I am certainly innocent of that which you associate with Him."*

THE OBSTINACY OF THE JEWS AND THE CHRISTIANS

"Those who have been given the Book recognise him like they recognise their children." They had read the detailed description of the Holy Prophet صلى الله عليه وسلم in their Torah and Injīl, but refused to admit thereto.

"Those who have cast their souls to destruction will not believe." Those who, because of obstinacy, refuse to accept the truth and the apostleship of the Holy Prophet صلى الله عليه وسلم have cast their own souls into destruction.

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾ وَيَوْمَ
نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُن
فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۚ وَضَلَّ
عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ
وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۚ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ
كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۖ وَإِن يُهْلِكُونَ
إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

(21) Who can be more unjust than he who invents lies against Allāh and denies His verses? Surely, the unjust ones shall never succeed. (22) The day when We shall gather them all together and then ask those who ascribe partners, "Where the partners that you laid claim to?" (23) Then their only ploy will be to swear, "By Allāh, our Lord, we never perpetrated polytheism (shirk)!" (24) See how they lie against themselves, and that which they fabricated shall be lost to them. (25) Of them there are those who listen intently to you. We have placed a veil upon their hearts lest they should understand, and in their ears is a handicap. If they see every sign, they will not believe therein, to the point that they will come to debate with you, with the disbelievers saying, "These are only the fables of the men of old." (26) They forbid others from it and avoid it. They destroy only themselves, but perceive it not.

THE POLYTHEISTS WILL DENY COMMITTING POLYTHEISM *(SHIRK)*

It was a common practice of the Polytheists throughout the ages that when they were asked to adopt Oneness of Allāh *(Tauhīd)* and shun polytheism *(shirk)*, they would claim that Allāh has instructed them to do what they were doing. At the same time they used to reject the clear signs and miracles of the Holy Prophets عليهم السلام. Therefore, Allāh says, *"Who can be more unjust than he who invents lies against Allāh and denies His verses? Surely, the unjust ones shall never succeed."*

Thereafter Allāh describes a scene of the Day of Judgement saying, *"The day*

when We shall gather them all together and then ask those who ascribe partners, 'Where are the partners that you laid claim to (when you said that they are your deities)?" When posed with this inescapable question, they will resort to deceit. Allāh continues, *"Then their only ploy will be to swear, 'By Allāh, our Lord, we never perpetrated polytheism (shirk)!"* They will lie to save themselves from the terrible punishment as they do in the courts of this world. However, Allāh will be Judge on the Day of Judgment and they will never be able to deceive Him.

"See how they lie against themselves, and that which they fabricated shall be lost to them." The Polytheists shall pass several stages of questioning. Initially they will deny their polytheism *(shirk)*, as in this verse.

However, this will be to no avail and eventually other witnesses and even their very own limbs will testify against them. Finally they will be forced to say, *"We admit to our sins. Is there now any road to escape?"* [*Surah Mu'min (40), verse 11*]

THE POLYTHEIST FAIL TO BENEFIT FROM THE QUR'ĀN AND WRITE IT OFF AS MERE FABLES OF BYGONE TIMES

"Of them there are those who listen intently to you. We have placed a veil upon their hearts lest they should understand, and in their ears is a handicap." They are thus unable to comprehend as a result of the fact that they mocked and gibed by feigning to listen intently.

"If they see every sign, they will not believe in it (because of their obstinacy), *to the point that they will come to debate with you, with the disbelievers saying, 'These are only the fables of the men of old.'"* This they say when they are totally incapable of contesting the clear and conclusive proofs and beauty of the Qur'ān.

"They forbid others from it and avoid it." They are, therefore, guilty of a double sin. Other commentators have written that this verse refers to those who forbid others from harming the Holy Prophet صلى الله عليه وسلم but they remain aloof from Oneness of Allāh *(Tauhīd)*. This will refer specifically to the 'uncle of the Holy Prophet صلى الله عليه وسلم viz. Abu Tālib and other relatives of the Holy Prophet صلى الله عليه وسلم.

"They destroy only themselves, but perceive it not." They fail to realise that their erroneous ways will lead them to destruction.

وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَـٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَـٰتِ رَبِّنَا وَنَكُونَ مِنَ
ٱلْمُؤْمِنِينَ (27) بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ
وَإِنَّهُمْ لَكَـٰذِبُونَ (28) وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ (29) وَلَوْ
تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَـٰذَا بِٱلْحَقِّ ۚ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ (30)

(27) If only you could see when they will be made to stand over the Fire. They will say, "O, if only we could be returned, had not denied the verses of our Lord and had been from the believers!" (28) In fact, that which they used to hide before has become manifest before them. If they were to be sent back, they would return to what they had been prohibited from and they truly are liars. (29) They say, "This is only our worldly life and we will not be raised." (30) If only you could see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will reply, "Indeed, by our Lord!" He will tell them, "Taste the punishment because you used to disbelieve.

THE DISBELIEVERS *(KUFFĀR)* WILL WISH THAT THEY WERE RETURNED TO THE WORLD

In these verse, Allāh depicts the scene of the Day of Judgement. He says, *"If only you could see when they will be made to stand over the Fire?"* This will be before they are made to enter Hell and they will witness the grievous punishments. *"They will say, 'O, if only we could be returned (to the world), had not denied the verses of our Lord and had been from the believers!"*

Their desire to return to the world will not be because they loved the world. It shall be because *"that which they used to hide before has become manifest before them."* i.e. The result of the disbelief *(kufr)* that they hid will be before them. They will wish to escape from it by returning to the world.

"If they were to be sent back, they would return to what they had been prohibited from and they truly are liars." They lie when they say that they will not deny Allāh's verses and become believers *(Mu'minīn)*.

"They say. 'This is only our worldly life and we will not be raised." They denied the message of the Holy Prophets عليهم السلام, but this will become a reality before them.

Allāh will then remind them of what they used to deny. Allāh says, *"If only you could see when they will be made to stand before their Lord. He will say, 'Is this not the truth?' They will reply, 'Indeed, by our Lord!' He will tell them, 'Taste the punishment because you used to disbelieve.*

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا
فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَاءَ مَا يَزِرُونَ (31) وَمَا الْحَيَاةُ
الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ (32)

(31) Undoubtedly those people are losers who denied meeting with Allāh until, when the Hour [Judgment (Qiyāmah)] suddenly comes, they cry out, "Alas! How grave is our regret for our negligence in the world!" And they will bear the burden of their sins upon their backs. Ah! Evil indeed is that which they bear. (32) The life of the world is but play _ and sport and most certainly the home of the Ākhirah (Hereafter) is best for the abstinent ones. Do you not understand?

THE REMORSE OF THOSE WHO DENY MEETING ALLĀH

Allāh declares, *"Undoubtedly those people are losers who denied meeting with Allāh..."* Their loss is of colossal proportion. In this world people merely lose some wealth and property. In the Ākhirah *(Hereafter)*, they will lose their very souls in the terrible torment of Hell.

They continue to deny the Day of Judgment *"until, when the Hour [Judgment (Qiyāmah)] suddenly comes, they cry out, 'Alas! How grave is our regret for our negligence in the world!' And they will bear the burden of their sins upon their backs."* They will not be able to save themselves from Allāh's chastisement because the doors to repentance are all sealed at the time of death. Allāh exclaims, *"Ah! Evil indeed is that which they bear."*

"The life of the world is but play and sport..." The worldly life has no substance and is only a deception that will not last. It cannot fulfil the true needs of the Ākhirah (Hereafter). The analogy is that of children playing, imagining themselves managing restaurants and shops, eating imaginary foods and delicacies. When they go to their parents asking for food, they are asked why are they not eating from their restaurants? Even the child will reply that those are only imaginary, whereas the need of the stomach is a reality. Hunger can only be satiated by real food and thirst can only be slaked by real water. The real needs of the Ākhirah (Hereafter) cannot be satisfied by the life of this world that is merely play and sport.

In the Ākhirah *(Hereafter)*, the sinner will say, *'My wealth has not availed me and my rule has been shattered."* It will only be the good deeds that shall be of use in the Ākhirah *(Hereafter)* if a person dies with Belief *(Imān)*.

"...and most certainly the home of the Ākhirah (Hereafter) is best for the abstinent ones." A person should strive only for the *Ākhirah (Hereafter)* where the bounties shall prevail forever. *"Do you not understand?" i.e.* Do people not perceive that they should shun disbelief *(kufr)* and polytheism *(shirk)* and turn to Belief *(Imān)* and good deeds?

قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَـٰكِنَّ ٱلظَّـٰلِمِينَ بِـَٔايَـٰتِ ٱللَّهِ
يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ
نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَـٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ ﴿٣٤﴾ وَإِن كَانَ كَبُرَ
عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم
بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ ٱلْجَـٰهِلِينَ ﴿٣٥﴾ ۞ إِنَّمَا
يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ
ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

(33) We know well that their talks grieve you. Indeed they do not deny you, but these oppressors deny the verses of Allāh. (34) Without doubt, the messengers were denied before you, but they were patient in the face of their denial and they were persecuted until Our assistance reached them. There is none to alter the decrees of Allāh. Some narratives of the messengers have certainly come to you. (35) If their aversion is difficult for you then, if you are able to do so, search for a tunnel into the earth or a ladder to the sky and bring forth a miracle for them. If Allāh willed, He would have gathered them all upon guidance, so be not of the uninformed ones. (36) Only those who listen will accept. As for the dead, Allāh shall raise them, then they will be returned to Him. (37) They say, "Why does a sign not descend to him from his Lord?" Say, "Verily Allāh is able to descend a sign, but most of them do not know.

THE POLYTHEISTS OF MAKKAH DID NOT DENY THE HOLY PROPHET صلى الله عليه وسلم, BUT THEY DENIED ALLĀH'S VERSES

"Ma'ālimut Tanzīl" (*v. 2 p.93*) narrates that Akhnas bin Sharīq once met Abu Jahl and asked him, "None is present here besides the two of us, so tell me the truth. Is Muhammad bin Abdullāh صلى الله عليه وسلم true in his claim or not?" Abu Jahl replied, "I swear by Allāh that Muhammad صلى الله عليه وسلم is truthful. He has never lied, but we deny him because what will be left for the rest of the Quraish if the Banu Qussay (the tribe of Quraish to which the Holy Prophet صلى الله عليه وسلم belonged) bear the standard, are responsible for supplying water to the pilgrims, keep the keys of the Ka'ba, lead the consultative assembly and then still have a Holy Prophet from them?

According to other narrations, Abu Jahl told the Holy Prophet صلى الله عليه وسلم, "We do not denigrate you, nor do we deny you. We only deny the message that you propagate." The above verse was revealed with regard to this. Allāh informs the Holy Prophet صلى الله عليه وسلم that he should not be despondent since they do not doubt his personal veracity, but they deny Allāh's verses. They deny these verses because the verses clearly expound the fallacy of their beliefs.

SOLACE TO THE HOLY PROPHET صلى الله عليه وسلم

"Without doubt, the messengers were denied before you, but they were patient in the face of their denial and they were persecuted until Our assistance reached them." This verse firstly informs the Holy Prophet صلى الله عليه وسلم that denial of Holy Prophets عليهم السلام and causing them grief is no new occurrence. The previous Holy Prophets عليهم السلام also suffered the same grief, but they exercised patience and persevered.

The second point made in the verse is that Allāh's help came to these Holy Prophets عليهم السلام, so it will also soon reach the Holy Prophet صلى الله عليه وسلم.

"There is none to alter the decrees of Allāh." In linking the subject matter of these two sentences, the author of "Ma'ālimut Tanzīl" writes that the decree of Allāh referred to here is the declaration, *"We shall definitely assist Our messengers and those who believe in this worldly life, as well as on the Day witnesses will stand."* Another similar decree is the verse, *"Allāh has written, 'Most certainly Me and My messengers shall be triumphant!*

"Some narratives of the messengers have certainly come to you." From these narratives it is apparent that Allāh assisted His messengers and those with him and destroyed their enemies. Therefore, Allāh informs the Holy Prophet صلى الله عليه وسلم that he should also be patient and await Allāh's assistance.

The Holy Prophet صلى الله عليه وسلم very dearly desired that people accept Islām. He was saddened when Allāh did not accede to their requests for miracles on every occasion. However, the promises of the disbelievers *(Kuffār)* that they would believe in these miracles were false. The Qur'ān itself was the, greatest miracle and other miracles were also shown to them, but they still did not accept.

With regard to this Allāh says, *"If their aversion is difficult for you then, if you are able to do so, search for a tunnel into the earth or a ladder to the sky and bring forth a miracle for them."* It was not necessary that all their requests be fulfilled, However, if the Holy Prophet صلى الله عليه وسلم so desired, then Allāh says that he should effect these miracles himself, if he were able to do so. Of course, since this was not possible without Allāh's order, The Holy Prophet صلى الله عليه وسلم was enjoined to be patient. It was not meant for everyone to accept Islām, for *"If Allāh willed, He would have gathered them all upon guidance..."* Therefore Allāh advises, *"be not of the uninformed ones."* Everything happens according to Allāh's wisdom and every believer *(Mu'min)* should be pleased with Allāh's decree.

Allāh goes on to say, *"Only those who listen will accept. As for the dead* (i.e. the disbelievers *(Kuffār)), Allāh shall raise them* (from this world)*, then they will be returned to Him."* Then they shall receive the retribution for their deeds.

"They say, 'Why does a sign not descend to him from his Lord?"' Miracles were plenty, but they referred to those that they asked for. Allāh replies by saying, *"Say, 'Verily Allāh is able to descend a sign, but most of them do not know."* Allāh is not obliged to accede to their requests. The fact that He does not show miracles as and when they request, does not mean that Allāh cannot show them. Allāh knows that if these are shown to them, they will refute them, thereby incurring Allāh's punishment. It is thus best these for them that they are not shown miracles.

وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا فِي
ٱلْكِتَٰبِ مِن شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ (38) وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ
وَبُكْمٌ فِي ٱلظُّلُمَٰتِ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
(39) قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن
كُنتُمْ صَٰدِقِينَ (40) بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا
تُشْرِكُونَ (41)

(38) Every creature upon the earth and every bird flying with its two wings are nations like yourselves. We have not omitted anything in the Book. Then unto

their Lord shall they be gathered. (39) Those who deny Our verses are deaf and dumb in multiple darkness. Allāh sends astray whom He wills and whom He wills, He shall place upon the straight path. (40) Say, "Tell me, if Allāh's punishment has to afflict you, or Judgment (Qiyāmah) has to dawn upon you, will you then call any besides Allāh, if you are truthful?" (41) No, you will only call unto Him and He will remove the calamity to which you call Him if He wills. Then you will forget those whom you ascribe as partners.

ANIMALS AND BIRDS ARE NATIONS LIKE OURSELVES AND ALLĀH SHALL GATHER ALL UNTO HIM

Allāh begins by saying, *"Every creature upon the earth and every bird flying with its two wings are nations like yourselves."* They are from different groups and species. Allāh has decreed their respective situations according to His wisdom and in conformity with their advantage and prosperity. They are all subject to Allāh's decrees and ordinances.

"We have not omitted anything in the Book." This refers to the Lawhul Mahfūz ("The Protected Tablet") on which every occurrence and development in the universe is recorded, including those regarding the animals, birds, humans and jinn. Nothing has been excluded.

"Then unto their Lord shall they be gathered." The Polytheists expressed disbelief that every member of creation shall be gathered on the Day of Judgment *(Qiyāmah)*. Because of the multitudes of creation, the Polytheists expected that many will be forgotten. Allāh dispels their disbelief by saying that all of His creation are nations that have been meticulously recorded in the protected tablet *(Lawhul Mahfūz)* and none have been omitted. This is despite the fact that Allāh has knowledge of every creature in the heavens and the earth and does not need to record these in writing.

On the Day of Judgement, man and jinn will be required to render an account for every deed. As for the other creation, Sayyidina Abu Huraira رضی الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement, you shall certainly return the rights due to others. This will be to the extent that a hornless goat will have its revenge from the horned goat (that butted it)." [*Muslim v. 2 p.320*]

"Those who deny Our verses are deaf and dumb in multiple darkness." The multitude of darkness refers to the numerous types of disbelief *(kufr)*. It may also refer to the sum of ignorance, rebellion and blind following of falsehood.

"Allāh sends astray whom He wills, and whom He wills He shall place upon the straight path." This verse also serves to console the Holy Prophet صلى الله عليه وسلم. He was to carry out only the task of inviting people and it is the responsibility of Allāh to guide them.

ONLY ALLĀH IS SUMMONED AT THE TIME OF A CALAMITY

"Say, 'Tell me, if Allāh's punishment has to afflict you, or Judgment (Qiyāmah) has to dawn upon you, will you then call any besides Allāh, if you are truthful?'" i.e. truthful in your claim that worshipping others shall benefit you? The reply is evident, as Allāh Himself declares, *"No, you will only call unto Him and He will*

remove the calamity to which you call Him if He wills. Then you will forget those whom you ascribe as partners." From this it is clear that it was due to sheer foolishness that they worshipped false gods because they realised that these are of no benefit to them in times of difficulty.

وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ (42) فَلَوْلَآ
إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟
يَعْمَلُونَ (43) فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ
إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ (44) فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟
وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ (45)

(42) Indeed We have sent messengers to the nations before you, then We grabbed hold of them with hardships and difficulties so that they may humble themselves. (43) Why was it that they did not show humility when Our punishment afflicted them? Instead, their hearts hardened and Satan (Shaytān) beautified their actions for them. (44) When they forgot the advice given to them, We opened to them the doors to all things. Until the time came that they rejoiced over what was given to them, We suddenly gripped hold of them, leaving them confounded. (45) Thus the roots of an oppressive nation were cut, and all praise is for Allāh, the Lord of the universe.

PAST NATIONS WERE DESTROYED WHEN THEY REVELED IN THEIR GOOD FORTUNE

Addressing the Holy Prophet صلى الله عليه وسلم, Allāh says, *"Indeed We have sent messengers to the nations before you, then* (when they denied these messengers) *We grabbed hold of them with hardships and difficulties so that they may humble themselves."* The words in the context of this verse refer to all types of difficulties that afflict people from time to time.

However, instead of adopting humility and seeking forgiveness from Allāh, these people adopted a reverse stance. Allāh continues to say, *"Why was it that they did not show humility when Our punishment afflicted them? Instead, their hearts hardened and Satan (Shaytān) beautified their actions for them."* Satan *(Shaytān)* convinced them that their sinful ways were best.

Eventually, *"When they forgot the advice given to them, We opened to them the doors to all things (they received every bounty from Allāh). Until the time came that they rejoiced over what was given to them..."* Instead of being grateful for the bounties, they forgot the Giver of these bounties. As a result *"We suddenly gripped hold of them* (with a severe punishment), *leaving them confounded."*

"Thus the roots of an oppressive nation were cut, and all praise is for Allāh, the Lord of the universe." Allāh inflicted hardships on them so that they may turn to Him. When they failed to take heed, Allāh showered bounties on them.

However, they also rejected this. Despite all these opportunities for reformation, they increased in sin and transgression, so Allāh, according to His wisdom, wiped the earth clean of them.

Thereafter Allāh created other nations to substitute them. Unfortunately they also walked in the footsteps of their predecessors and suffered the same fate.

THE MEANING AND IMPORTANCE OF GRATITUDE *(SHUKR)*

When any individual or group receives any bounty, they should attribute it to Allāh and show gratitude to Him. This they should express verbally, with the heart and even with their limbs by being obedient to Allāh and abstaining from disobeying Him. If they engage in sin, then the bounty will no longer remain a bounty, but will be a cause for punishment.

When a person is obedient to Allāh despite possessing many bounties, he will be considered to be a chosen servant of Allāh. If the bounties are coupled with disobedience to Allāh, the person will not be regarded as Allāh's favourite.

Sayyidina Uqba bin Āmir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When you see that Allāh grants a person the treasured things of this world despite his sins, then this is Istidrāj (i.e. respite from Allāh until he increases in sin to be finally seized by Allāh's punishment)." Thereafter the Holy Prophet صلى الله عليه وسلم recited the verse, *"When they forgot the advice given to them, We opened to them the doors to all things..."* [*Mishkāt p. 443*]

It is strange that man does not take heed of Allāh's bounties, nor of His punishment. Allāh says in Surah A'rāf (*Surah 7, verses 94 & 95*), *"Whenever We sent any apostle to a town, We seized its inhabitants with hardships and difficulties so that they become humble. Then We exchanged the bad conditions for good conditions till they prospered and said, 'Indeed inclement and favourable conditions affected our forefathers as well.' Then We seized them suddenly while they did not perceive anything."* It is foolish enough not to take a lesson from calamities, but it is even worse to say that hardship and ease will continue to happen in this world, as they occurred to our forefathers. The reason for calamities and hardships is sins. They are not coincidental occurrences.

CATEGORIES OF HAPPINESS

Happiness is of two types. The first is when a person rejoices about the bounty that Allāh has bestowed on him. Thereafter he expresses his gratitude by being obedient to Allāh and performing good works. Allāh says in Surah Yunus, *"Say, 'The grace of Allāh and His bounties are what you should rejoice about. It is better than that which they earn."* [*Surah 10, verse 58*]

Another form of happiness is when people revel in and gloat over the bounties that they possess. They think that these bounties are the fruits of their own efforts, forgetting Allāh completely. This is the type of happiness referred to in the above verse where Allāh says, *"Until the time came that they rejoiced over what was given to them..."*

The people of Qārūn told him, *"Do not be boastful, for indeed Allāh does not like*

the boastful ones." He replied by saying most insolently, *"I have achieved all this because of my knowledge."* He thus forgot that everything is from Allāh, as a result of which Allāh caused him and all of his wealth to sink in to the ground.

Allāh tests man with poverty and with affluence. It is much more difficult to remain steadfast on good and abstain from evil when drowning in wealth than it is when one is hard pressed in poverty.

Sayyidina Ka'b bin Ayādh رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Every Ummah has a test, and the test of my Ummah is wealth." [*Mishkāt p. 442*]

Sayyidina Amr bin Awf رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I do not fear poverty afflicting you, but I fear that the world will be given to you in abundance as it was given to those before you. Then you will compete with each other in acquiring it just as those before you had done, and it will destroy you as it had destroyed them." [*Bukhari v. 1 p.951 and Muslim v. 2 p.407*]

قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ
ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ (46) قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ
عَذَابُ ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ (47) وَمَا نُرْسِلُ
ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
(48) وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ (49) قُل لَّآ أَقُولُ
لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا
يُوحَىٰٓ إِلَىَّ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ (50)

(46) Say, '!Tell me, if Allāh snatches away your hearing and your sight and seals your hearts, which deity besides Allāh can restore them to you?" See how We expound proofs to them, still they turn away. (47) Say, "Tell me, if Allāh's punishment afflicts you suddenly or in anticipation of it, will any be destroyed besides the oppressive folk?" (48) We have sent the messengers only as bearers of glad tidings and warners. So whoever will believe and reform, no fear shall overcome them, nor shall they grieve. (49) As for those who deny Our verses, punishment shall afflict them because they used to sin. (50) Say, "I do not say to you that I possess the treasures of Allāh, nor do I have knowledge of the unseen, nor have I told you that I am an angel. I follow only what has been revealed to me." Say, "Can the blind be equal to the one who sees? Do you not ponder?"

WHO CAN RESTORE HEARING AND SIGHT IF ALLĀH TAKES THEM AWAY

The above verses contain glad tidings as well as warnings. Allāh begins by instructing the Holy Prophet صلى الله عليه وسلم *"Say, 'Tell me, if Allāh snatches away*

your hearing and your sight and seals your hearts, which deity besides Allāh can restore them to you?' See how We expound proofs to them, still they turn away. " It is obvious that none besides Allāh can restore these, yet the disbelievers *(Kuffār)* foolishly worship others.

"Say, 'Tell me, if Allāh's punishment afflicts you suddenly or (while you are waiting) in anticipation of it, will any be destroyed besides the oppressive folk?"' Therefore it is incumbent on all to abstain from oppression, the greatest of which is polytheism *(shirk).*

"We have sent the messengers only as bearers of glad tidings and warners. So whoever will believe (in the glad tidings) *and reform* (by refraining from the prohibitions), *no fear shall overcome them, nor shall they grieve."* On the other hand *"As for those who deny Our verses, punishment shall afflict them because they used to sin.*

IT IS NOT NECESSARY FOR A HOLY PROPHET TO POSSESS WEALTH OR TO HAVE KNOWLEDGE OF THE UNSEEN

Since people consider wealth to be the criterion for prosperity, they expect the Holy Prophets عليهم السلام to be the wealthiest of people. Allāh says, *"Say, 'I do not say to you that I possess the treasures of Allāh..."* Wealth alone does not indicate proximity to Allāh, but people should look at the proofs and signs of a Holy Prophet to believe in his apostleship.

Some people believe that a Holy Prophet صلى الله عليه وسلم can only be what he claims to be if he is able to inform about events of the unseen. In reply to this false belief, Allāh instructs the Holy Prophet صلى الله عليه وسلم to say further, *"nor do I have knowledge of the unseen."* Knowledge of the unseen is the sole attribute of Allāh. Of course, Allāh may reveal a part of it to whomsoever He wishes. Possessing knowledge of the unseen is not a precondition for apostleship.

It is noticed that people do not follow many pious persons because they do not inform them about the unseen. On the contrary, when some irreligious fortune tellers happen to guess something correctly, people flock behind them, even though numerous other statements of theirs prove to be untrue.

Although some people do receive 'Kashf' (a form of divine inspiration), this is no guarantee of piety since similar experiences occur to animals and insane people as well. The yardstick for acceptance by Allāh is piety *(taqwa).*

.....nor have I told you that I am an angel." In His wisdom, Allāh sent humans as messengers to humans because they could relate to each other. By associating with humans and possessing the same traits and emotions, the Prophets عليهم السلام were able to convey the message to them and even demonstrate the injunctions of the Shari'ah.

The Polytheists objected by saying, *"What is the matter with this messenger that he eats food and walks in the market?"* In their ignorance they never understood that the messenger was to expound the various laws pertaining to eating and trading. How would people learn about these if the Prophets عليهم السلام did not explain it to them?

The Holy Prophet صلى الله عليه وسلم is further instructed to tell the people, *"I follow only what has been revealed to me.' Say, 'Can the blind be equal to the one who sees?"'* Allāh's verses were before the Polytheists in all its splendour, yet they refused to accept. Many more miracles were displayed to them, but their blindness would not allow them to see. Allāh asks them, *"Do you not ponder?"*

THE BELIEF OF THE AHLUS SUNNAH WAL JAMĀ'AH CONCERNING THE KNOWLEDGE OF THE UNSEEN

The correct belief is that Allāh conferred the most knowledge to the Holy Prophet صلى الله عليه وسلم and no one else has ever had that amount of the knowledge of the unseen that he possessed. All this knowledge was from Allāh. Allāh says in Surah Āl Imrān, *"Allāh does not inform you of the unseen, but Allāh chooses whom He pleases from His messengers."* [*Surah 3, verse 179*]

Says Allāh in Surah Jinn (*Surah 72, verses 26,27*), *"He is the Knower of the unseen, and He does not inform anyone of the unseen except those messengers with whom He is pleased."* Only Allāh has complete knowledge of everything created and only He can be termed as 'the Knower of the unseen."

Allāh says in Surah Sajdah *"It is He Who has knowledge of the unseen and the seen. He is Mighty, the Most Merciful." In* a verse of Surah Hashr Allāh says, *"He is Allāh besides Whom there is none worthy of worship. He is the Knower of the unseen and the seen. He is the Mighty (Most King), the Most Merciful."* Allāh also says in Surah Naml *"Say, 'None in the heavens and earth knows the unseen besides Allāh."*

In their ignorance, some people claim that Holy Prophet صلى الله عليه وسلم was given knowledge of the unseen before his death. This claim is baseless and even the Holy Prophet صلى الله عليه وسلم mentioned that on the Day of Judgement he will be inspired with certain knowledge that he did not possess. He has also mentioned that many people will be chased away from the pond of Kawthar on the Day of Judgment *(Qiyāmah)*. When he will ask why this is being done, the angels will reply that he does not know what innovations these people had introduced into the religion *(D'īn)* after his demise. [*Mishkāt p. 487*]

One of these innovations is that they fabricate their own beliefs that are contradictory to the Qur'ān and Ahadīth by attributing Allāh's knowledge to the Holy Prophet صلى الله عليه وسلم.

With regard to his intercession for mankind on the Day of Judgement, the Holy Prophet صلى الله عليه وسلم also mentioned that Allāh will inspire him with such words of praise for Allāh that he will only be made aware of at that time. [*Mishkāt p. 488*]

These Aayāt (verses) of the Qur'ān and Ahadīth make it clear that the Holy Prophet صلى الله عليه وسلم did not receive the knowledge of all things before his demise. It is strange that people do not want to accept the Qur'ān and Ahadīth despite claiming to love the Holy Prophet صلى الله عليه وسلم!

وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ ۙ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ
لَّعَلَّهُمْ يَتَّقُونَ ﴿51﴾ وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ مَا

عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ
مِنَ الظَّالِمِينَ ﴿52﴾ وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ
عَلَيْهِم مِّن بَيْنِنَا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿53﴾ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ
بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ
مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴿54﴾ وَكَذَٰلِكَ
نُفَصِّلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴿55﴾

(51) Warn thereby those who fear that they will be gathered unto their Lord in a manner that they shall have no helper, nor any intercessor, so that they may be apprehensive. (52) Do not shun those who call unto their Lord morning and evening, aspiring for His pleasure. You are not accountable at all for them, nor are they at all accountable for you, that you shun them and become of the oppressors. (53) Thus We tested them with each other so that they say, "These are those whom Allāh has blessed from amongst us." Allāh knows well who the grateful ones are. (54) When those come to you who believe in Our verses, then say to them, "Peace be upon you. Your Lord has ordained mercy upon Himself, that whoever of you should sin out of ignorance, thereafter repent and reform, then verily Allāh is Most Forgiving, Most Merciful." (55) In this manner We elucidate verses so that the path of the criminals may be manifest.

DO NOT REPEL THOSE WHO SUPPLICATE TO THEIR LORD MORNING AND EVENING

These verses begin by instructing the Holy Prophet صلى الله عليه وسلم to warn people by means of the Qur'ān. Allāh says, *"Warn thereby those who fear that they will be gathered unto their Lord in a manner that they shall have no helper, nor any intercessor, so that they may be apprehensive."* This is so that they can remain aloof from sin and disbelief *(kufr)*.

Thereafter Allāh declares, *"Do not shun those who call unto their Lord morning and evening, aspiring for His pleasure."*

THE VIRTUE OF THE POOR COMPANION *(SAHĀBA)* رضى الله عنهم AND ALLĀH'S INSTRUCTION TO BE COURTEOUS TOWARDS THEM

"Mālimut Tanzīl" (*v. 2 p.99*) reports from Sayyidina Salmān Farsi رضى الله عنه and Sayyidina Khabbāb bin Arat رضى الله عنه that the above verse was revealed with reference to them. They narrate that Aqra bin Yābis Tamimi, Uyaynah bin Hisn Fazāri and other leaders of tribes came into the presence of the Holy Prophet صلى الله عليه وسلم They noticed that with the Holy Prophet صلى الله عليه وسلم were people like Sayyidina Bilāl رضى الله عنه, Sayyidina Suhaib رضى الله عنه, Sayyidina Ammār رضى الله عنه, Sayyidina Khabbab رضى الله عنه and other Companion *(Sahāba)* رضى الله عنهم who were considered to be unworthy people.

The group of leaders looked down upon these Companion *(Sahāba)* رضى الله عنهم and told the Holy Prophet صلى الله عليه وسلم that it would be better if he sat apart from them and kept a distance from them since their clothes were foul-smelling and they (the leaders) would be safe from them.

During those times, these Companion *(Sahāba)* رضى الله عنهم could only afford woollen clothes that produced an unpleasant odour when a person perspired. The affluent people requested to be placed apart from the other Companion *(Sahāba)* رضى الله عنهم so that they may benefit exclusively from the Holy Prophet صلى الله عليه وسلم. When the Holy Prophet صلى الله عليه وسلم told them that he would not repel any believer *(Mu'min)* from his company, they said, "Then at least assign a special place for us so that the Arabs may recognise our authority. Many delegations come to you and we are embarrassed that they see us with these people. When we come to you, then send them away and, when we have completed, you may sit with them if you please."

The Holy Prophet صلى الله عليه وسلم said that it could be done. They then requested that the Holy Prophet صلى الله عليه وسلم write them a guarantee to that effect, so he summoned for some paper and for Sayyidina Ali رضى الله عنه to write. Sayyidina Salmān رضى الله عنه and Sayyidina Khabbāb رضى الله عنه narrate that they were sitting in a corner at that time, when Jibr'īl عليه السلام appeared with the verse *"Do not shun those who call unto their Lord morning and evening, aspiring for His pleasure..."*

When the verse was revealed the Holy Prophet صلى الله عليه وسلم threw the paper away and called for those poor Companion *(Sahāba)* رضى الله عنهم. When they came before him, the Holy Prophet صلى الله عليه وسلم told them, "Peace be upon you. Your Lord has ordained mercy upon Himself." They say that thereafter they always remained with the Holy Prophet صلى الله عليه وسلم and whenever he wanted to leave, he would stand up and proceed.

Thereafter Allāh revealed the verse of Surah Kahf *(Surah 18, verse 28)* instructing, *"Endure with those who call unto their Lord by morning and evening, seeking His pleasure."* They say that then the Holy Prophet صلى الله عليه وسلم would remain with them constantly and they sat very close to him. It would then happen that they would get up first so that it would not be inconvenient for the Holy Prophet صلى الله عليه وسلم.

After all of the above transpired, The Holy Prophet صلى الله عليه وسلم said, "All praise be to Allāh, Who had not taken my life till He instructed me to endure steadfastly with a group of my Ummah." Then, addressing these Companion *(Sahāba)* رضى الله عنهم, he said, "With you is my life and with you is my death."

Allāh specifically instructed the Holy Prophet صلى الله عليه وسلم to associate with those who had accepted Islām and did not take heed of the request of the leaders, even though they may have become Muslims later. While the virtue of the poor Companion *(Sahāba)* رضى الله عنهم was made apparent, the incident also emphasises the fact that Muslims should be given preference above those who have not yet accepted Islām.

"You are not accountable at all for them, nor are they at all accountable for you, that you shun them and become of the oppressors." Certain commentators have interpreted this verse to mean that it was not the responsibility of the Holy

Prophet صلى الله عليه وسلم to gauge the inner condition of the poor Companion *(Sahāba)* رضى الله عنهم. They should be judged according to what is apparent and be allowed to remain with him and benefit from his company.

The Holy Prophet صلى الله عليه وسلم could not dismiss them on account of their inner spiritual condition since he was unable to determine this. In the same way, they were unable to examine the inner condition of the Holy Prophet صلى الله عليه وسلم.

According to other commentators, the verse refers to the leaders of the Quraish. The verse will therefore mean that the Holy Prophet صلى الله عليه وسلم was not to shun the poor Companion *(Sahāba)* رضى الله عنهم for the benefit of those who had not yet accepted Islām, for their inner condition is not the responsibility of the Holy Prophet صلى الله عليه وسلم. Allāh shall decide whether they should become Muslims or not. The Holy Prophet صلى الله عليه وسلم could only accede to the request of the leaders to shun the poor Muslims if it were his duty to guide these people. However, this is Allāh' s task. Allāh then states that if the Holy Prophet صلى الله عليه وسلم were to shun the poor, he would *"become of the oppressors."*

THE PUNISHMENT OF THE HAUGHTY AND A WARNING TO THOSE WHO BOAST ABOUT THEIR WEALTH

A chronic disease- among those who have wealth or some authority is that they look down on the poor and consider them to be inferior. They do not want even to sit with them and do not reply to their greeting. This is because of pride, which is such a trait that even prevents a person from accepting the truth.

The Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement the proud people will appear as humans, but their bodies will be reduced to the size of ants. Disgrace will encompass them from all sides and they will be driven to a prison of Hell called 'Bawlis.' A fire that will consume all other fires will be stoked above them and they will be fed the effluvium of the people of Hell." [*Mishkāt p.* 433]

It is indeed foolish that people boast about their wealth since this is no achievement. Wealth is a separate entity from any human being, unlike noble character and humility that beautify a person. Spending this wealth for the pleasure of Allāh will be considered to be a noble quality. It is foolish to consider favourably only those who possess wealth and positions, even though such people may be disbelievers *(Kuffār)*, irreligious and atheists.

Allāh considers belief *(Imān)* and piety *(taqwa)* to be meritorious, as well as good deeds. Allāh says in Surah Hujurāt (*Surah 49, verse 13*), *"Indeed the most honoured of you in the sight of Allāh are those with the most piety (taqwa)."* Allāh had conferred honour on the poor and weak Companion *(Sahāba)* رضى الله عنهم by instructing the Holy Prophet صلى الله عليه وسلم to remain with them.

THE DISTINCTION BETWEEN RICH AND POOR IS A TEST FROM ALLĀH

"Thus We tested them with each other so that they say, 'These are those whom Allāh has blessed from amongst us."'It is learnt from this verse that the various differences among people has been ordained by Allāh as a test for man. Often

those who have been given extra wealth consider others to be inferior to them instead of showing gratitude to Allāh. If this difference did not exist, there would be none to look down upon and it would be easier for people to express gratitude to Allāh. In that case there would have been no test for people.

Many of those blessed with wealth or authority seem to think that only they are worthy of receiving goodness and that the poor do not even deserve to be given anything in religion *(D'īn)*. They think that the poor cannot have guidance because only the rich are worthy of it. Allāh speaks of this in Surah Ah'qāf when He says, "*The disbelievers say about the believers, 'If this (faith) was good, they* (the poor people) *would have never beaten us to it.*'" [*Surah 46, verse 11*]

The rich often think that since they have not adopted a particular religion *(D'īn)*, the religion *(D'īn)* must be incorrect even though clear signs and proofs prove it to be true. They have invented these beliefs on their own and do not seem to understand that the very same Allāh Who gave them what they have can grant guidance to whomsoever He wishes. There is no rule which states that only the rich can be guided and that the poor must remain astray.

Such people should turn in repentance to their Lord and adopt the means to please Him, abstaining from sins as well. They should be prepared to accept the truth when it is presented to them and not to look at who is participating in it.

"*Allāh knows well who the grateful ones are.*" Allāh is well aware of those who, despite their poverty, show gratitude to Him and accept the truth. As occurred in the time of the Holy Prophet صلى الله عليه وسلم, today there are also many who look down at religious people because of their lack of wealth, their old clothes and dilapidated homes.

One of the earliest stalwarts of Islām was Sayyidina Bilāl رضى الله عنه, the first "Muadhdhin" (one who gives the Adhān) in Islām. People are prepared to name their children Bilāl, but consider the task of the Muaddhin too menial for their children. People refer to the Muaddhin as a person who eats the bread of the Masjid, failing to realise that eating the bread of the Masjid is much better than consuming the Unlawful *(Harām)* that they do. The consequence of their pride and haughtiness will become apparent on the Day of Judgment, when those that they looked down upon will enter the gardens of Heaven *(Jannah)* while they will be made to suffer in Hell.

AFFLUENCE AND POVERTY ARE NOT CRITERIA FOR ACCEPTANCE BY ALLĀH

The criteria for acceptance by Allāh are Belief *(Imān)*, good actions, adherence to the obligations *(Farāidh)* and abstinence from sin. Just as many wealthy people are guilty of neglecting these practices, many poor people are also guilty of the same. They unnecessarily harbour jealousy against the rich and say words of disbelief *(kufr)* e.g. Allāh has given them and deprived us. Such people will also have to face grievous consequences in the Ākhirah *(Hereafter)*.

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم advised, "When any of you sees a person who is superior to you in wealth or in physical beauty, then you should look at someone less fortunate than yourself."

[*Bukhari v. 2 p.960*]

According to another hadith, the Holy Prophet صلى الله عليه وسلم said, "Look at those less fortunate than yourself and do not look at those who are more fortunate than yourself. If you do so, you will be ungrateful for Allāh's bounties on you." [*Muslim v. 2 p.407*]

In matters pertaining to this world, one should look at those who are less fortunate so that he may appreciate what Allāh has given him. In matters relating to the Ākhirah *(Hereafter)*, one should look at those who excel one so that one may be encouraged to compete with them.

THE EXCELLENCE OF THE POOR WHO ARE PIOUS

The verse describes the poor Companion *(Sahāba)* رضى الله عنهم as people who "*call unto their Lord morning and evening, seeking His pleasure.*" Therefore, only those poor people will be considered to be good who have Belief *(Imān)* and do righteous deeds.

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that he once sat with the poor immigrant Companion *(Sahāba)* رضى الله عنهم and noticed that they were concealing themselves with each other's bodies i.e. because of their lack of clothing, they sat in such a manner that none could see their *Satr* (parts of the body that need to be covered at all times). He continues to narrate that one of them was reciting the Qur'ān when the Holy Prophet صلى الله عليه وسلم appeared. Upon his appearance, the reciter stopped.

When the Holy Prophet صلى الله عليه وسلم asked what they were doing, they replied that they were listening to the recital of the Qur'ān. The Holy Prophet صلى الله عليه وسلم exclaimed, "All praise is for Allāh Who has placed in my Ummah such people with whom I have been instructed to remain."

Thereafter the Holy Prophet صلى الله عليه وسلم indicated that they should all assemble around him in such a manner that all of them faced the noble countenance of the Holy Prophet صلى الله عليه وسلم. He then said, "O destitute members of the emigrants *(Muhājirīn)*! Accept the glad tiding that you will be granted perfect light on the Day of Judgment. You shall enter Heaven *(Jannah)* half a day before the rich, and half a day of the Ākhirah *(Hereafter)* equals 500 years of this world." [*Abu Dawūd v. 2 p.160*]

"When those come to you who believe in Our verses, then say to them, 'Peace be upon you. Your Lord has ordained mercy upon Himself... " In this verse, Allāh informs the Holy Prophet صلى الله عليه وسلم how he should address the poor Companion *(Sahāba)* رضى الله عنهم.

"....that whoever of you should sin out of ignorance, thereafter repent and reform, then verily Allāh is Most Forgiving, Most Merciful. "The word "ignorance" does not refer to a lack of knowledge, but to 'practical ignorance' i.e. despite being aware of the sin, a person still commits the sin because he is heedless of the retribution for the sin.

"In this manner We elucidate verses so that the path of the criminals may be manifest." Explaining this verse, the author of "Rūhul Ma'āni" writes that one of

the benefits of elucidating the verses is that the way of the wrongdoers is made known to us so that we may avoid committing similar sins.

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ ۚ قُل لَّا أَتَّبِعُ أَهْوَاءَكُمْ ۙ قَدْ ضَلَلْتُ
إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ ۚ مَا
عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ الْحَقَّ ۖ وَهُوَ خَيْرُ الْفَاصِلِينَ
﴿٥٧﴾ قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَاللَّهُ أَعْلَمُ
بِالظَّالِمِينَ ﴿٥٨﴾

(56) Say, "I have been prohibited from worshipping those that you call upon besides Allāh." Say, "I do not follow your whims, for then I shall go astray and will not be of the rightly guided ones." (57) Say, "Verily I am on a clear proof from my Lord, whereas you have denied it. I do not have that which you seek to hasten. Decisions rest only with Allāh. He declares the truth and is the best of all those who make decisions." (58) Say, "If I had what you seek to hasten, the matter would have been decided between us. Allāh knows best who the oppressors are.

THE PROHIBITION AGAINST FOLLOWING THOSE WHO ARE ASTRAY

Allāh instructs the Holy Prophet صلى الله عليه وسلم with several commands in the above verses. Firstly Allāh says, *"Say, 'I have been prohibited from worshipping those that you call upon besides Allāh.' Say, 'I do not follow your whims* (so do not entertain hopes that I will join your ranks), *for then I shall go astray and will not be of the rightly guided ones."* The same subject matter is discussed in Surah kāfirūn (*Surah 109*).

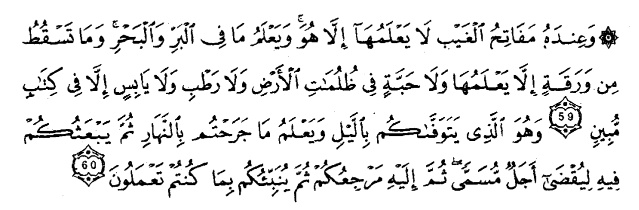
Secondly, Allāh instructs the Holy Prophet صلى الله عليه وسلم, *"Say, 'Verily I am on a clear proof from my Lord..." i.e.* I am convinced that I am Allāh's messenger and that what I convey is the absolute truth. Clear signs and conclusive evidence prove this and there are no doubts whatsoever. While this is the truth, the disbelievers *(Kuffār) "have denied it."*

Besides denying the truth, they insisted that if they were wrong, why does Allāh's punishment not afflict them? They seemed to want to hasten the punishment to decide the matter. However, to send punishment is only in the hands of Allāh. Therefore, the Holy Prophet صلى الله عليه وسلم is commanded to say, *'I do not have that which you seek to hasten. Decisions rest only with Allāh."*

It is sheer foolishness that they request for punishment to decide the veracity of the Holy Prophet صلى الله عليه وسلم. Allāh has already elucidated the truth to guide people, as He says, *"He declares the truth and is the best of all those who make decisions."*

The third instruction to the Holy Prophet صلى الله عليه وسلم is to *"Say, 'If I had*

what you seek to hasten, the matter would have been decided between us." i.e. If I have the authority to punish people, the punishment would have come by now. However, instead of accepting the truth, the Polytheists sought punishment and continued in their oppressive ways of denying the truth. Denial is the greatest oppression of one's soul and *"Allāh knows best who the oppressors are."* He shall surely punish them in the Ākhirah *(Hereafter)*, if not in this world.



(59) With Him are the keys of the unseen, about which none besides Him has any knowledge. He knows what is on the land and within the oceans. He is Aware of every leaf falling from a tree. Every grain in the darkness of the earth and every moist and dry thing is in the clear Book. (60) He is the One Who raises yours souls by night, knows what you do by day and awakens you to complete the fixed term. Then unto Him is your return and He shall inform you of what you used to do.

THE KEYS OF THE UNSEEN ARE ONLY WITH ALLĀH AND HE IS AWARE OF EVERYTHING ON LAND AND IN THE SEA

In numerous verses of the Qur'ān, Allāh has summed up His knowledge by saying, *"He has knowledge of everything."* Allāh says in Surah Taghābun, *"He knows what is in the heavens and the earth, and knows what you hide and what you disclose. Allāh knows the secrets of your hearts."* [*Surah 64, verse 4*]

Says Allāh in Surah Yunus (*Surah 10, verse 61*), *"Not even the equivalent of the weight of an atom in the heavens and the earth escapes Allāh."* In a verse of Surah Mā'idah Allāh says, *"This is so that you may know that to Allāh belongs what is in the heavens and what is in the earth and that verily Allāh has knowledge of all things."* [*Surah 5, verse 97*]

A verse in Surah Talāq (*Surah 65, verse 12*) reads, *"Verily the knowledge of Allāh encompasses everything."* Allāh says in a verse of Surah Naml, *"Say, 'None in the heavens and the earth has knowledge of the unseen besides Allāh. They do not even know when they will be resurrected." [Surah 27, verse 65*]

In the verses under discussion Allāh declares, *"With Him are the keys of the unseen, about which none besides Him has any knowledge. He knows what is on the land and within the oceans."* He has knowledge of the millions of creatures and their species in the entire universe. Besides this *"He is aware of every leaf falling from a tree. Every grain in the darkness of the earth and every moist and dry thing is in the clear Book." viz, the* "Lawhul Mahfūz" (*"The Protected Tablet"*).

Sayyidina Abdullāh bin Abbās رضی الله عنه has mentioned that *"moist"* things

refer to things that grow, whereas *"dry"* things refer to those things that do not grow. Other commentators state that *"moist"* and *"dry"* refer to everything in the universe because all bodies are either wet or dry in nature. Another opinion is that *"wet"* refers to animate beings, while *"dry"* denotes inanimate objects.

Allāh does not need to record all these things in the "Lawhul Mahfūz" because He possesses the knowledge Himself. The reason for recording it is so that the angels may read their instructions from it. Another reason is so that people have the conviction that all their actions have been recorded. It is called the Lawhul Mahfūz *(Protected Tablet)* because it cannot be altered and because the Satans *(Shayātīn)* [plural of Satans *(Shaytān)*] cannot gain access to it. [*"Rūhul Ma'āni" v. 7 p.172*]

The knowledge of the unseen is only with Allāh and He may confer some of it to whomsoever He desires. Knowledge that is acquired through the agency of some medium is not regarded as knowledge of the unseen. It is an ignorant claim to say that meteorologists and doctors have knowledge of the unseen because they are able to tell when rain will fall and whether a foetus is male or female. These factors are determined by means of instruments (sonar equipment) and physical signs (like wind direction and moisture content in the air).

These are merely predictions and have been proven incorrect on innumerable occasions. Allāh's knowledge is infallible and not dependant on instruments. Before the creation of Sayyidina Ādam عليه السلام, Allāh already knew the number of his offspring and exactly who will be male and who will be female. (Nowadays this can only be determined by means of instruments after the foetus has developed genital organs).

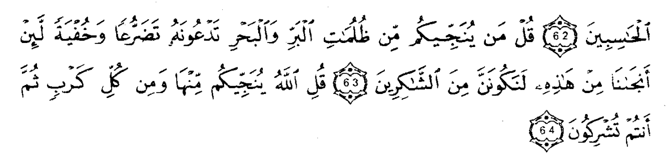
"He is the One Who raises yours souls by night..."i.e. Allāh puts people off to sleep at night, thereby taking control of their souls. The Holy Prophet صلى الله عليه وسلم said, "Sleep is the sister of death." [*Mishkāt p. 500*]

".....knows what you do by day... "Allāh has mentioned this because people generally sleep at night and work during the day. However, Allāh is just as aware of the deeds of those who sleep by day and work at night.

Being awake and sleeping are like the life and death that every individual experiences separately. However, when Judgment day *(Qiyāmah)* arrives, it will be death for all. Sleep is like an imaginary death and then, when a person's appointed hour arrives and his fixed term expires, the real death overtakes him.

".....and awakens you (by day) to complete the fixed term." Thereafter, when a person leaves this temporary abode, Allāh reminds him *"Then unto Him is your return and He shall inform you of what you used to do."* Allāh draws people's attention to the realisation that they should concern themselves not only with their worldly lives, but they must also prepare for the Ākhirah *(Hereafter)* as well.

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ
رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿61﴾ ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ



(61) He is Mighty over His bondsmen and sends guardian angels to you. Until the time comes when death overtakes any of you, then Our messengers extract his soul without oversight. (62) Then they are returned to Allāh, their True Master. Lo! Judgment is His and He is the most swift of those who take reckoning. (63) Say, "Who shall rescue you from the darkness of land and sea when, humbly and secretly, you call unto Him saying, 'Most surely if You save us from this, we will definitely be of the grateful ones."' (64) Say, "Allāh shall rescue you from it, and from every other difficulty, then too you ascribe partners to Him!"

ALLĀH IS MIGHTY, HE APPOINTS GUARDIAN ANGELS OVER YOU AND RESCUES YOU FROM EVERY DIFFICULTY

Allāh describes Himself in these verses saying, *"He is Mighty over His bondsmen..."* None can overpower Allāh and He is at liberty to treat them as He pleases.

".....and sends guardian angels to you." This refers to the angels who record a person's deeds, as mentioned in Surah Infitār (*Surah 83, verses 10,11,12*), *"Verily there are guardians upon you who are noble and recording. They know what you do."* Other commentators are of the opinion that these are those angels that Allāh sends to protect people, as mentioned in Surah Ra'd, *"For everyone there are angels ahead of him and following behind him, protecting him..."* [*Surah 13, verse 11*]

The broad context of the verse includes both of the above categories of angels. Those recording actions record both, the good and the evil deeds. Allāh says in Surah Qāf, *"There is a guardian ready for everything a person says."* [*Surah* 50, *verse 18*]

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The angels of the day and angels of the night alternately come to you. They gather after the Salāhs of Fajr and Asr. When the angels who spent the night with you ascend to the heavens, Allāh asks them, even though He has perfect knowledge of His bondsmen, 'In what condition did you leave My servants?' They reply, 'When we left them they were performing Salāh and when we reached them they were also performing Salāh." [*Mishkāt p. 62 from Bukhari and Muslim*]

"Until the time comes when death overtakes any of you, then Our messengers (i.e. the angels of death) extract his soul..." The angels that are daily sent to people carry out tasks throughout the lifetime of these people. Eventually, when their terms expire and the time comes for them to dies, the angels of death come to extract their souls. The author of "Ruhul Ma'āni" (*v. 7 p.116*) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that the *"messengers"* in this verse refer to the angels of death. They extract the souls *"..... without oversight."*

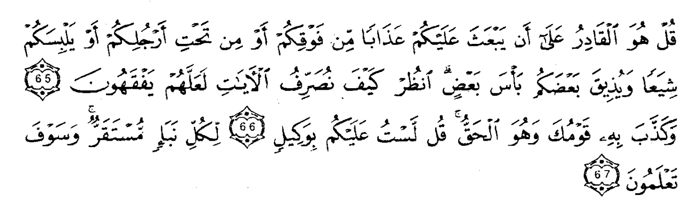
"Then they are returned to Allāh, their True Master. Lo! Judgement is His and He is the most swift of those who take reckoning." Because of the different actions and spiritual conditions of people, some will have a quick reckoning while others will be detained for a longer period. Allāh, though, has the power to take reckoning of everyone in an instant if He pleases.

"Say, 'Who shall rescue you from the darkness of land and sea..." Sayyidina Abdullāh bin Abbās رضى الله عنه has interpreted this to refer to the various trials and difficulties of life. During such trying times, even the idolaters turn to Allāh and *"humbly and secretly"* they supplicate to Allāh thus, *"Most surely if You save us from this, we will definitely be of the grateful ones."*

"Say, 'Allāh shall rescue you from it, and from every other difficulty, then too you ascribe partners to Him!" They promise to mend their ways, but when Allāh delivers them from their difficulties, they forget their promises and continue to commit polytheism (shirk).

This is as Allāh says in Surah Ankabūt, *"When they board a ship they supplicate to Allāh, sincerely devoting their worship for Him. But when He rescues them to land, they again begin to ascribe partners to Him to show ingratitude for the things We gave them and to enjoy. Soon they will come to know."* [*Surah 29, verse 65,66*]

Such is the psychology of the Polytheists. In times of ease, they commit polytheism *(shirk)* and at times of difficulty they turn to Allāh.



(65) Say, "He is Able to send a punishment to you from above or from beneath your feet, or provoke you to divide into various factions and taste of each others brutality." See how We elucidate the verses so that they understand. (66) Your people deny this when it is the truth. Tell them, "I am not an overseer unto you. (67) For every proclamation, there is a fixed term and you shall soon come to know.

ALLĀH IS ABLE TO AFFLICT YOU WITH A PUNISHMENT FROM ABOVE OR FROM BELOW AND CAUSE YOU TO ENGAGE IN WAR

The previous verses made mention of calamities at sea, when people turned to Allāh but then forgot Him. That was only one example of Allāh's punishment, otherwise *"He is Able to send a punishment to you from above..."* As it occurred in the past, certain nations were destroyed with a shower of stones, a terribly destructive rainstorm or when Jibr'īl عليه السلام gave a devastating shriek from the heavens, causing objects and hearts to shatter. Allāh is also able to send a punishment *'from beneath your feet..."* in the form of floods, sinkholes,

earthquakes, etc.

These are only examples, but Allāh is capable of punishing from all six directions. The Holy Prophet صلى الله عليه وسلم is reported to have made the following Supplication *(du'ā)*, *"O Allāh, protect me from the front, from behind, from my right, from my left and from above. I seek protection with your grandeur that I should not be destroyed from below."* [*Mishkāt p. 210*]

Allāh says in Surah Mulk, *"Have you taken security from Him in the heavens that He causes you to sink in the earth then it is convulsed. Or have you taken security from Him in the heavens that He showers stones upon you. So soon you will come to learn of My warning." [Surah 67, verses 16,17]*

"......or provoke you to divide into various factions and taste of each others brutality." The commentator Abul Barakāt Nasafi رحمة الله عليه writes in his Tafsīr "Madārikut Tanzīl" *(v. 2 p.17)* that Allāh is capable of dividing people into numerous factions, each having conflicting ideas and desires and following their own leaders. It will only be in war and battle that they will ever come together.

In this way, each will suffer at the hands of the other. This is a great punishment that neither descends from the heavens nor emerges from the earth. It happened to the nations of the past and is evident in this Ummah as well.

Sayyidina Zaid bin Aslam Tābi'ī رحمة الله عليه said that when this verse was revealed, the Holy Prophet صلى الله عليه وسلم told the Companion *(Sahāba)* رضى الله عنهم, "Do not divide into factions after me, decapitating each other with your swords."

Sayyidina Hasan رحمة الله عليه mentioned that *"a punishment to you from above or from beneath your feet..."* "is addressed to the Polytheists and "or provoke you to divide into various factions and you taste of each others brutality" is addressed to the believers *(Mu'minīn)*. [*Durrul Manthūr v. 3 p.20*]

Sayyidina Sa'd رضى الله عنه narrates that once the Holy Prophet صلى الله عليه وسلم passed the mosque *(Masjid)* of Bani Mu'āwiya and performed two Rakāhs Salāh there. The Companion *(Sahāba)* رضى الله عنهم also performed two Rakāhs Salāh with him. The Holy Prophet صلى الله عليه وسلم made a lengthy Supplication *(du'ā)* and then told them, "I asked my Lord for three things, two of which were accepted, and the third was refused. I asked my Lord not to destroy my Ummah by drought, and this was accepted. Then I asked my Lord not to drown my Ummah and He accepted this as well. When I asked that my Ummah should not fight amongst themselves, this Supplication *(du'ā)* was not accepted." [*Mishkāt p. 512*]

Although floods and droughts have killed many people of this Ummah, they have never destroyed the entire Ummah because of the supplication *(du'ā)* of the Holy Prophet صلى الله عليه وسلم.

"See how We elucidate the verses so that they understand." It is the grace of Allāh that He has explained His verses in great detail, furnishing all the necessary proofs so that people may be guided.

"Your people deny this when it is the truth. Tell them, 'I am not an overseer unto you. " Inflicting punishment is not the duty of the Holy Prophet صلى الله عليه وسلم but is exclusive to Allāh.

"For every proclamation there is a fixed term and you shall soon come to know." This means that whatever has been proclaimed to people has a fixed period during which it will come to pass. Only Allāh knows when they will take place, and people will come to learn of them in due course.

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَـٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ
ٱلشَّيْطَـٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ (68) وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ
مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَـٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ (69) وَذَرِ ٱلَّذِينَ
ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ وَذَكِّرْ بِهِۦٓ أَن تُبْسَلَ نَفْسٌۢ
بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا
يُؤْخَذْ مِنْهَآ ۗ أُو۟لَـٰٓئِكَ ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ
بِمَا كَانُوا۟ يَكْفُرُونَ (70)

(68) When you see those who engage in finding fault with Our verses, then turn away from them until they engage in some other talk. Should Devil (Shaytān) cause you to forget, then after recalling, do not sit with the oppressive folk. (69) The cautious ones are not at all accountable for them, but it is an advice so that they fear. (70) Forsake those who take their religion (D'īn) as a play and sport, whom the worldly life has deceived. Advise hereby (with the Qur'ān) so that no soul is apprehended by its deeds. There shall be neither helper nor intercessor for her (the soul) besides Allāh. Should she offer every compensation, it would not be accepted from her. Those are the ones who have been apprehended because of their actions. They shall have a drink of boiling water and an excruciating punishment because they used to disbelieve.

THE PROHIBITION AGAINST SITTING IN GATHERINGS WHERE ISLĀM IS CRITICIZED

It happened once that believers *(Mu'minīn)* and polytheists were sitting together, when the polytheists, having no reverence for the Qur'ān, began to scoff and jeer at the Qur'ān. Allāh advised the Muslims saying, *"When you see those who engage in finding fault with Our verses, then turn away from them until they engage in some other talk. Should Devil (Shaytān) cause you to forget, then after recalling, do not sit with the oppressive folk."*

This subject matter has already been discussed in verse 140 of Surah Nisā, where Allāh says, *"It has already been revealed to you in the Book that when you hear the verses of Allāh being rejected and ridiculed, you should not sit with them until they engage in other talks. Without doubt, in that case, you will be just like them."*

The objection is raised that it is necessary to associate with the disbelievers *(Kuffār)* for the purpose of conveying the message of Islām to them. It is said that unless one interacts with the disbelievers *(Kuffār)*, the message of Islām will not

reach them. In reply to this Allāh says, *"The cautious ones are not at all accountable for them [the disbelievers (Kuffār)], but it is an advice so that they fear."*

This verse means that those believers *(Mu'minīn)* who are firm in their Belief *(Imān)*, who recognize the truth from falsehood and who will not be influenced by the criticism of the disbelievers *(Kuffār)* may associate with them with the sole objective of advising them. Perchance they may take heed.

The author of "Rūhul Ma'āni" (*v. 7 p.184*) quotes from Abu Ja'far رحمة الله عليه that when the verse, *"after recalling, do not sit with the oppressive folk"* was revealed, the Muslims said, 'If we immediately get up when the Polytheists criticize that Qur'ān, we will then not be able to sit in the Masjidul Harām, nor make Circumambulation *(Tawāf)* of the Ka'ba (because the Polytheists will never stop their gatherings)." On this occasion Allāh revealed the verse, *"The cautious ones are not at all accountable for them (the disbelievers), but it is an advice so that they fear."* The verse told them that as long as they were practising good and did not participate in the gatherings of the Polytheists, they were not responsible for the actions of the Polytheists. At the same time, they were not to neglect advising them.

SHUNNING THOSE WHO TAKE THEIR RELIGION *(D'ĪN)* AS PLAY AND SPORT AND WHO ARE BEGUILED BY THE LIFE OF THIS WORLD

Allāh says, *"Forsake those who take their religion (D'īn) (Islām) as a play and sport, whom the worldly life has deceived.* However, one should not ignore them totally, but one should *"advise hereby (with the Qur'ān) so that no soul is apprehended by its deeds."*

Concerning those who have remained aloof from guidance and refused to accept the truth, Allāh says that on the Day of Judgement *"There shall be neither helper nor intercessor for her (the soul) besides Allāh."* The Holy Prophets عليهم السلام were commissioned to convey the message and it was only the foolish ones who do not accept. They will be subjected to the everlasting torments of Hell when no ransom will avail any person. However, to save their souls, if they had the opportunity, they will try to pay the compensation. Allāh says, *"Should she offer every compensation, it would not be accepted from her."*

Allāh had mentioned in Surah Mā'idah *(Surah 5, verse 36)*, *"Indeed if the disbelievers (Kuffār) possessed whatever is in the earth plus the like thereof in addition to ransom themselves from the punishment of the Day of Judgement, it will not be accepted from them. Theirs shall be an agonizing chastisement."* This subject has been discussed on numerous occassions in the Qur'ān.

"Those are the ones who have been apprehended because of their actions. They shall have a drink of boiling water..." Allāh says in Surah Muhammad, *"They will be made to drink boiling water that will slash their intestines to shreds."* [*Surah 47, verse 15*]

Added to this they will have to suffer *"an excruciating punishment because they used to disbelieve."*

Lesson: The above verse prohibits Muslims from attending such gatherings where Allāh, the Holy Prophet صلى الله عليه وسلم the Qur'ān or the religion *(D'īn)* of

Islām are denied or ridiculed. In many countries where Muslims are in the minority, the disbelievers *(Kuffār)* convene gatherings and organise dramas that ridicule Islām and the Muslims. They even invite the Muslims to these gatherings; sadly many Muslims ignorantly attend and tolerate them.

The disbelievers *(Kuffār)* also write literature that derides Islām, and Muslims in universities and colleges read them in the name of research. This is also Unlawful *(Harām)*, as is attending such gatherings as mentioned above. It constitutes disrespect and impertinence to hear or read discourses that mock Islām. If a person attended such a gathering innocently, then he should not delay to leave, as Allāh says, *"after recalling, do not sit with the oppressive folk."*

There are occasions when it becomes necessary to reply to their mockery and abuse of Islām. In such cases, it is permissible for only such Muslims to attend these gatherings who are able to decisively debate the disbelievers *(Kuffār)* involved.

The tragedy is that most Muslims do not educate themselves sufficiently in Islām. They spend years acquiring the knowledge of this world, but are ignorant about Islāmic beliefs, practices, the teachings of the Qur'ān and Ahadīth and the biography of the Holy Prophet صلى الله عليه وسلم They therefore swallow the abuse of the disbelievers *(Kuffār)* and cannot contest them. Worse still is the fact that they are then influenced by the talk of the disbelievers *(Kuffār)* and begin to doubt Islām. Eventually they develop such an inferiority complex that they listen to everything that the disbeliever *(kāfir)* says without a word of objection. It is totally Unlawful *(Harām)* for such people to attend these gatherings.

Even more surprising are those Muslims who go to Orientalist educators in disbelievers *(Kuffār)* universities to obtain some degree in Islāmic studies. In the course of their studies their "educators" continuously raise objections against Islām (mostly in the name of a "critical analysis"), thereby teaching them how to raise objections against Islām. They then attain their degrees by using the very answers furnished by these Orientalists, and later propagate these to other students and their students when they begin to lecture. Thus, they preach the teachings of Islāmic enemies. It is Unlawful *(Harām)* to enrol at such universities

قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَا
ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَـٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَـٰبٌ يَدْعُونَهُۥٓ إِلَى
ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَـٰلَمِينَ
(71) وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ (72) وَهُوَ
ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ
ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ۚ وَهُوَ
ٱلْحَكِيمُ ٱلْخَبِيرُ (73)

(71) Say, "Leaving Allāh, should we call unto that which cannot benefit us, nor harm us and turn back on our heels after Allāh had guided us? Should we be like he whom Devil (Shaytān) had deviated from the path in a forest, leaving him bewildered when he has companions calling him to guidance saying, 'Come to us!'" Say, "Verily only the guidance of Allāh is guidance and we have been commanded to surrender to the Lord of the universe, ... (72) to establish Salāh and to fear Him. He is the One unto Whom you will be gathered." (73) He is the One Who created the heavens and the earth with the truth. The day when He shall say, "Be!" and it will be. His speech is the truth and sovereignty shall be His on the day when the trumpet is blown. He is the Knower of the unseen and the visible and He is the Wise, the Informed.

ONLY THE GUIDANCE OF ALLĀH IS GUIDANCE

It is narrated in "Durrul Manthūr" that the Polytheists told the believers *(Mu'minīn)* to follow their way and discard the way of the Holy Prophet صلى الله عليه وسلم. In reply to this Allāh revealed the above verse viz. *"Say, 'Leaving Allāh, should we call unto that which cannot benefit us, nor harm us and turn back on our heels after Allāh had guided us?..."*

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that Allāh has cited the example of a person who lost the way. His companions call him to the right path, but the Devils *(Shayātīn)* are there frightening him so that he follows their desires. He thus stands bewildered and motionless. If he responds to the Devils *(Shayātīn)*, he will be destroyed, but if he hearkens to his companions, he will be guided.

When the disbelievers *(Kuffār)* call the believers *(Mu'minīn)* to follow them, Allāh instructs that they should reply, *"Say, 'Leaving Allāh* (Who has perfect authority to effect harm and benefit), *should we call unto that which cannot benefit us, nor harm us and turn back on our heels after Allāh had guided us? Should we be like he who Devil (Shaytān) had deviated from the path in a forest, leaving him bewildered when he has companions calling him to guidance saying, 'Come to us!"* This will be the consequence of accepting the advice of the disbelievers *(Kuffār)*.

"Say, 'Verily only the guidance of Allāh is guidance..." Once a person has received guidance from Allāh, he does not require any other recommendations, especially from the disbelievers *(Kuffār)*.

Furthermore, the believers *(Mu'minīn)* are commanded to say, *"and we have been commanded to surrender to the Lord of the universe, to establish Salāh and to fear Him. He is the One unto Whom you will be gathered."* How can one forsake Oneness of Allāh *(Tauhīd)* and the worship of Allāh, when one will have to stand before Allāh on the Day of Judgment.

"He is the One Who created the heavens and the earth with the truth." i.e with perfection. Resurrection is by no means farfetched, especially for Allāh. He is Omnipotent and doing things is extremely easy for Him, as Allāh says, *"The day when He shall say, 'Be!' and it will be."*

"His speech is the truth and His shall be the sovereignty the day when the trumpet is blown." On that fateful day, none shall have any authority but Him.

"He is the Knower of the unseen and the visible and He is the Wise, the Informed." According to His wisdom, He will give retribution and when He decides that the trumpet be blown to signal the Day of Judgment, only then will it be blown.

۞وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ
مُّبِينٍ (74) وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ
ٱلْمُوقِنِينَ (75) فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ
ٱلْأَفِلِينَ (76) فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى
لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ (77) فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ
أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ (78) إِنِّى وَجَّهْتُ وَجْهِىَ
لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ (79)
وَحَآجَّهُۥ قَوْمُهُۥ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن
يَشَآءَ رَبِّى شَيْـًٔا وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ (80) وَكَيْفَ
أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ
سُلْطَٰنًا فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ (81) ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ
يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ (82)

(74) When Ibrahīm told his father Āzar, "Do you take idols as your deity? Indeed I see you and your people in manifest error." (75) Thus We showed Ibrahīm the kingdoms of the heavens and the earth so that he may become of those convinced. (76) When the night shrouded him he saw a star. He said, "This is my Lord!" But when it set he said, "I do not like things that set." (77) When he saw the moon shining, he said, "This is my Lord!" But when it set, he said, "If my Lord does not guide me I shall surely become of the strayed nation." (78) When he saw the sun shining he said, "This is my Lord! This is the greatest!" But when it set he said, "O my people, indeed I am innocent of the things that you ascribe." (79) "Verily, I have turned my face to the Being Who created the heavens and the earth, detaching myself from all others and inclining only to Allāh, and I am not of the Polytheists (Mushrikīn)." (80) His people debated with him. He said, "Do you debate with me concerning Allāh, when He has guided me? I do not fear what you ascribe as partner to Him, unless my Lord wills something. The knowledge of my Lord encompasses everything. Will you not take heed? (81) "How can I fear that which you associate as partners when you do not fear that you ascribe such partners to Allāh regarding whom Allāh has not revealed a warrant to you? So which of the two groups are more worthy

of safety; if you have knowledge?" (82) Those who believe and do not obscure their belief with oppression, only for such people will be safety and only they are rightly guided.

THE DEBATE OF SAYYIDINA IBRAHĪM عليه السلام ABOUT THE WORSHIP OF THE STARS, MOON AND SUN

Sayyidina Ibrahīm عليه السلام is considered to be the father of all the Holy Prophets عليهم السلام who came after him. His nation lived in the vicinity of Babylon, which is situated in present-day Iraq. The king at that time was a person called Nimrūd, who claimed to be Allāh. The people worshipped idols and even the father of Sayyidina Ibrahīm عليه السلام was an idolater.

Sayyidina Ibrahīm عليه السلام, who was born as a believer in one deity, invited the people to Oneness of Allāh *(Tauhīd)* and underwent tremendous sacrifices for this cause. His confrontation with Nimrūd is narrated in Surah Baqarah (*Surah 2, verse 258*) in the verse, *"Did you not see the one who disputed with Ibrahīm عليه السلام concerning his Lord..."* The incident where he was thrown into a raging fire will be discussed in Surah Anbiya and Surah Saffāt (*Surahs 21 and 37 respectively*).

In the above verse, Allāh says, *"When Ibrahīm told his father Āzar, 'Do you take idols as your deity? Indeed I see you and your people in manifest error."* In Surah Maryam (*Surah 19, verse 42*), the address of Sayyidina Ibrahīm عليه السلام also appears where he told his father, *"O my beloved father, why do you worship that which cannot hear, cannot see and cannot benefit you in the least?"* He also exhorted his father not to worship Devil *(Shaytān)* and that remaining as he was would invite the punishment of Allāh.

His father listened but refused to accept and the blurted out, *"If you do not desist, I shall surely stone you (to death)! Leave me to be totally separated from us!"* [*Surah Maryam, verse 46*]

Ibn Kathīr رحمة الله عليه writes in "Al Bidaya wan Nihayah" (*v. 1 p.104*) that the people of Damascus and those in its vicinity worshipped seven stars and each of the seven doors of Damascus bore the picture of one of these stars. They made offerings to these stars and had feasts in their names. (The seven stars refer to the sun, moon and the planets Mars, Venus, Mercury, Jupiter and Saturn). It appears that the incident mentioned in the verse occurred somewhere near Damascus, after Sayyidina Ibrahīm عليه السلام had left his people.

The incident was that he once saw a bright and shining star. According to Sayyidina Abdullāh bin Abbās رضى الله عنه this was Jupiter, while Sayyidina Qatadah رحمة الله عليه maintains that it was Venus. As a lesson to the worshippers of these planets who were also present Sayyidina Ibrahīm عليه السلام said, *"This is my Lord!"* After a while *"when it set he said, 'I do not like things that set.* " i.e. How can one worship something that disappears and not there when you need it?

Thereafter the moon, being brighter than any star or planet appeared. *"When he saw the moon shining, he said, 'This is my Lord!' But when it set, he said, 'If my Lord does not guide me I shall surely become of the strayed nation.* "'In this way he invited them to Oneness of Allāh *(Tauhīd)* in a most unique way and this statement alluded to them that they were a nation gone astray.

"When he saw the sun shining he said, 'This is my Lord! (Since he knew that after the sun, no brighter celestial body would appear, he added) *This is the greatest!"* Knowing that the discourse was now to end, he waited for the sun to set and then said most decisively without hinting, *"O my people, indeed I am innocent of things that you ascribe..."*

In this way he impressed upon their minds that whatever they worshipped were the creation of Allāh and that He decides when they should appear and disappear. He meant to inform them that just as he absolves himself from worshipping these things, they should also refrain from the practice.

Thereafter, he went on to say even more unambiguously, *"Verily, I have turned my face to the Being Who created the heavens and the earth, detaching myself from all others and inclining only to Allāh, and I am not of the Polytheists (Mushrikīn)."*

SAYYIDINA IBRAHĪM'S عليه السلام REPLY TO THE PEOPLE'S PROTESTS

Sayyidina Ibrahīm عليه السلام had already proven to his people the fallacy of their beliefs, rendered them speechless and declared his Belief *(Imān)*. Yet they disputed with him saying that they had found their forefathers doing the same. They wanted him to rather become one of them. Allāh describes the scene when He says, *"His people debated with him. He said, 'Do you debate with me concerning Allāh, when He has guided me?* "'i.e. since I am convinced about my religion *(D'īn)*, how can I leave it for you?

It seems that they then threatened Sayyidina Ibrahīm عليه السلام with their false gods, to which he replied, "I do not fear what you ascribe as partner to Him... "These are lifeless and can do no harm nor any good. He then added "unless my Lord wills something." Only in this ease can anything happen to one. *"The knowledge of my Lord encompasses everything. Will you not take heed?"* It is now only left to them to accept since they have been presented with the detailed proofs of Oneness of Allāh *(Tauhīd)*.

"How can I fear that which you associate as partners when you do not fear that you ascribe such partners to Allāh regarding whom Allāh has not revealed a warrant to you?" It is not possible that these false gods should be feared when they do not possess the capacity to harm anyone. The Polytheists should rather fear Allāh since He is most Capable of effecting good and harm. Whatever they fabricate has not been warranted by Allāh, but rather condemned by Him.

"So which of the two groups are more worthy of safety; if you have knowledge?" The one group consists of those who accept Allāh as their sole deity while the other ascribes others as partners to Him. The second group are the guilty ones who threaten those who believe in Allāh. The answer to this question can be ascertained simply by applying one's intelligence.

Allāh then replies by saying, *"Those who believe and do not obscure their belief with oppression, only for such people will be safety and only they are rightly guided."* This verse declares the safety of those who possess true Belief *(Imān)* i.e. their beliefs and actions comply perfectly with the Shari'ah. The verse refers to those who do not obscure their belief in Allāh with polytheism *(shirk)*. Only their Belief

(Imān) is acceptable in the sight of Allāh. They believe in Allāh, all His messengers عليه السلام, Books, the Ākhirah *(Hereafter)* and everything that was brought by the Holy Prophets عليهم السلام. After the advent of the Holy Prophet صلى الله عليه وسلم, Belief *(Imān)* will never be acceptable without belief in him as well.

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ
حَكِيمٌ عَلِيمٌ (83) وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا
مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ
نَجْزِى ٱلْمُحْسِنِينَ (84) وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ (85)
وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ (86) وَمِنْ
ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ (87) ذَٰلِكَ
هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ
(88) أُو۟لَٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هَٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا
قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ (89) أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْ ۗ قُل لَّآ
أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ (90)

(83) This is Our argument that We gave to Ibrahīm عليه السلام against his nation. We raise the stages of whomsoever We wish. Verily your Lord is the Wise, All Knowing. (84) We gifted him with Is'hāq and Ya'qūb, both of whom We guided. We guided Nūh from before and from his progeny Dawūd, Sulaymān, Ayyūb, Yusuf, Mūsa and Harūn. Thus We reward those who do good. (85) And Zakariyya, Yahya, Isā and Ilyās, all of whom were of the righteous... (86) And Ismā'īl, Yasa, Yunus and Lūt. Each of them We favoured above the universe... (87) ..and from their forefathers, progeny and brothers. We chose them and guided them to the straight path. (88) This is Allāh's guidance by which He guides whom He wills from His bondsmen. If they commit polytheism (shirk), then all their actions will be destroyed. (89) These are the ones whom We have granted the Book, wisdom and apostleship. If the people of the present times reject the apostleship, then We have appointed many people who will not reject it. (90) These are those people whom Allāh has guided, so follow their guidance. Say, "I do not ask from you remuneration for it. It is but a reminder for the universe."

THE VARIOUS HOLY PROPHETS عليهم السلام AND THE INSTRUCTION TO FOLLOW THEM

The altercation that Sayyidina Ibrahīm عليه السلام had with those who worshipped the stars was an argument that Allāh inspired in him. Allāh says,

"This is Our argument that We gave to Ibrahīm عليه السلام *against his nation."*

"We raise the stages of whomsoever We wish. Verily your Lord is the Wise, All Knowing." The Holy Prophet عليه السلام were conferred with the highest stages and among them there were also many echelons. Allāh says in Surah Baqarah, *"These are the messengers, some of whom We have given excellence over others." [Surah 2, verse 253]*

Sayyidina Ibrahīm عليه السلام attained a high rank because of his sacrifices for the religion *(D'īn)* and the numerous debates he had with the people and sovereigns. Those Holy Prophet عليه السلام who came after him were all from his progeny. It is because of this that he is referred to as the father of the Holy Prophets عليهم السلام. Allāh then speaks of his progeny saying, *"We gifted him with Is'hāq and Ya'qūb, both of whom We guided."* Sayyidina Ibrahīm عليه السلام taught his children, they obliged and they in turn taught their children.

"We guided Nūh from before... "Sayyidina Nūh عليه السلام is called the second Ādam عليه السلام because all mankind issued from him after mankind was destroyed in the floods. It was his offspring that spread out on to the earth.

"Rūhul Ma'āni" (*v.7 p.21 1*) narrated from Tabarani that Sayyidina Abu Dharr رضى الله عنه asked the Holy Prophet صلى الله عليه وسلم, 'O the Holy Prophet صلى الله عليه وسلم, who was the first of all the Holy Prophets عليهم السلام?" the Holy Prophet صلى الله عليه وسلم replied, "Nūh عليه السلام. There was a difference of ten generations between him and Sayyidina Ādam عليه السلام." [*Mishkāt p. 513*]

Sayyidina Ādam عليه السلام was the first Holy Prophet, as mentioned clearly in certain Ahadīth, but Sayyidina Nūh عليه السلام is allegorically referred to as the first. Certain commentators have mentioned that the name 'Nūh' is not Arābic, and Allāma Kirmani رحمة الله عليه states that it is a Hebrew word that means 'something stationary.' Hākim رحمة الله عليه has mentioned that Sayyidina Nūh's عليه السلام name was actually Abdul Ghaffār and that he was called Nūh because he would constantly weep because of fear of Allāh (if translated in Arabic, the name "Nūh" will refer to one who weeps abundantly). [*"Rūhul Ma'āni"*]

"...and from his progeny Dawūd, Sulaymān, Ayyūb, Yusuf, Mūsa and Harūn." Sayyidina Dawūd عليه السلام was the same person who killed Jalūt (Goliath), Allāh bestowed him with Holy Prophethood and kingship. After him his son Sayyidina Sulaymān عليه السلام became king and messenger, and he built Baitul Muqaddas.

Ibn Jarīr رحمة الله عليه writes that Sayyidina Ayyūb عليه السلام was related to Sayyidina Is'hāq عليه السلام in the fourth generation. According to the historian Ibn Asākir رحمة الله عليه, his mother was the daughter of Sayyidina Lūt عليه السلام. Sayyidina Yusuf عليه السلام is known to be the grandson of Sayyidina Is'hāq عليه السلام, i.e. the son of Sayyidina Ya'qūb عليه السلام.

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The son of a noble, the son of a noble, the son of a noble, the son of a noble (viz.) Yusuf, the son of Ya'qūb, the son of Is'hāq, the son of Ibrahīm عليه السلام." [*Bukhari v. 1 p.497*]

The brothers, Sayyidina Harūn and Mūsa عليه السلام are mentioned in numerous verses of the Qur'ān. The Qur'ān testifies to the fact that they were

brothers, but there exists a difference of opinion with regard to whether they were real brothers or uterine brothers. Both their names are not Arabic.

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that in the Coptic language "Mū" means water and "Sha" means trees. Therefore, Sayyidina Mūsa عليه السلام was called Mūsha because as a child he was thrown between some trees where there was some water. Then, according to a law in the Arabic language, the "Sha" was changed to "Sa" and the name thus became "Mūsa" in Arabic. According to certain scholars, the word Harūn is a Hebrew name meaning 'someone beloved.'

"Thus We reward those who do good..." "They were rewarded just as Sayyidina Ibrahīm عليه السلام and the other Holy Prophets عليهم السلام were rewarded before him. [*"Rūhul Ma'āni"]*

"And Zakariyya, Yahya, Isa and Ilyās..." All of these Holy Prophets عليهم السلام were also from Sayyidina Ibrahīm عليه السلام's progeny. Sayyidina Zakariyya عليه السلام was the father of Sayyidina Yahya عليه السلام. Sayyidina Zakariyya عليه السلام had made Supplication *(du'ā)* to Allāh for pure offspring despite the fact that his wife was barren. Allāh granted him his wish in the form of Sayyidina Yahya عليه السلام.

In the time of Sayyidina Zakariyya عليه السلام, the wife of Sayyidina Imrān عليه السلام took an oath that she would devote her son yet-to-be-born to the service of the Baitul Muqaddas. However, she bore a girl whom she named Maryam, and was to become Sayyidah Maryam عليها السلام, the mother of Sayyidina Isā عليه السلام. The entire incident has been mentioned in Surah Āl Imrān.

Sayyidina Isā عليه السلام comes from the progeny of Sayyidina Ibrahīm عليه السلام through his mother, since he was born without a father. Some commentators have thus concluded that the word "dhuriyya" ('progeny') also includes the children of one's daughters. There is a difference of opinion in this regard, the details of which are mentioned in "Rūhul Ma'āni".

Some commentators have mentioned that Sayyidina Ilyās عليه السلام was the son of Sayyidina Ismā'īl عليه السلام.

"...... all of whom were of the righteous..." Each of these Holy Prophets عليهم السلام possessed the quality of piety to the highest degree i.e. they practised everything good and abstained from everything evil. The most righteous of them was Sayyidina Ibrahīm عليه السلام.

"And Ismā'īl, Yasa, Yunus and Lūt." Since this verse is also linked to "from his progeny," an objection is raised that Sayyidina Lūt عليه السلام was not from the progeny of Sayyidina Ibrahīm عليه السلام. It is also mentioned that Sayyidina Yunus عليه السلام was also not from his descendants. This objection is removed when we assume that this verse is rather linked to other verses like *"We have sent"* or *"We guided."*

Sayyidina Ismā'īl عليه السلام was the son of Sayyidina Ibrahīm عليه السلام and the Holy Prophet صلى الله عليه وسلم was from his descendants. Both Sayyidina Ibrahīm and Ismā'īl عليه السلام made the Supplication *(du'ā)*, *"Our Lord, sent amongst them (our progeny) a messenger from them..."* (*Surah Baqarah, verse 129*), referring to Sayyidina Muhammad صلى الله عليه وسلم.

The father of Sayyidina Yunus عليه السلام was Matta. Sayyidina Yunus عليه السلام was from the town of Nineveh and was sent as a Holy Prophet to them. His story is mentioned in Surah Anbiya (21), Surah Sāffāt (37) and Surah Nūn Al Qalam (68). The detailed incident will, Insha Allāh, be mentioned in Surah Sāffāt.

Sayyidina Lūt عليه السلام was the son of Sayyidina Ibrahīm's عليه السلام brother Hārān. He accepted the message of Sayyidina Ibrahīm عليه السلام and migrated with him to Shām. Allāh made him a messenger and sent him to a few towns, as will be mentioned in Surah A'rāf (7), Surah Shu'arā (26) and other Surahs.

"Each of them We favoured above the universe..." "Since the Holy Prophet صلى الله عليه وسلم is superior than all of these Holy Prophets عليهم السلام, commentators interpret the verse to mean that they were favoured above the universe of their particular eras. The author of "Rūhul Ma'āni" writes that this verse indicates that the Holy Prophets عليهم السلام were superior in rank even to the angels.

"And from their forefathers, progeny and brothers." Allāh had guided and favoured the forefathers, offspring and brothers of the Holy Prophets عليهم السلام mentioned above. "We chose them and guided them to the straight path." This emphasises what has been mentioned previously.

"This is Allāh 's guidance whereby He guides whom He wills from His bondsmen." This verse teaches us that guidance comes only from Allāh. No person, be he a saint or a Holy Prophet can boast to others of the fact that he has been guided, since it is a blessing from Allāh.

"If they commit polytheism (shirk), then all their actions will be destroyed." Polytheism *(shirk)* and disbelief *(kufr)* destroy all actions. The Holy Prophets عليهم السلام have been protected by Allāh from committing any sin. The verse, therefore, means that even if it is assumed that they were ever to commit polytheism *(shirk)*, it will destroy even their noble deeds. Therefore, a disbeliever *(kāfir)* and a Polythe cannot expect to gain any reward from their actions.

"These are the ones whom We have granted the Book, wisdom and apostleship." The *"Book"* refers to all divine scriptures and *"wisdom"* refers to the reality of all things, as well as to the ability to judge between people. Prophethood ('nabuwwa') was conferred to all of them i.e. each of them was called a Holy Prophet. All the Holy Prophets عليهم السلام mentioned above have not been termed "Rasūl"*(Messenger)* "Holy Prophet," the reason being [according to some Scholars *(Ulemā)*] that a "Rasūl" *(Messenger)* Holy Prophet" is a *(Nabi)* Prophet who had been given a new Shari'ah and a new book. All those mentioned above did not receive this privilege.

"If the people of the present times, reject the apostleship, then We have appointed many people who will not reject it." Rejecting their apostleship will mean that one is rejecting the Holy Prophet صلى الله عليه وسلم and the Qur'ān, because both the Qur'ān and the Holy Prophet صلى الله عليه وسلم inform us of their apostleship. Some commentators mention that the verse *("people who will not reject it")* refers to the Companion *(Sahāba)* رضى الله عنهم, while others state that it refers to all the believers from the progeny of Sayyidina Ādam عليه السلام, including the people of every century since man's inception.

"These are those people whom Allāh has guided, so follow their guidance." This

refers to following them in the basics of belief i.e. belief in Allāh, His messengers, His books, his angels and the Day of Judgement. They should also be followed in their character, morals, piety, abstinence, humility, patience, fortitude, etc.

Bukhari *(v. 2 p.709)* reports that Sayyidina Abdullāh bin Abbās رضى الله عنه made sajdah *(prostration)* when he recited the 24th verse of Surah Sād (38). When his student, Sayyidina Mujāhid رحمة الله عليه asked him why he performed the sajdah, he replied, "Do you not recite the verses, '*...and from his progeny Dawūd, Sulaymān .. These are those people whom Allāh has guided, so follow their guidance'?* Sayyidina Dawūd عليه السلام was from those whom the Holy Prophet صلى الله عليه وسلم was instructed to follow. [Since the verse of Surah Sād mentions that Sayyidina Dawūd عليه السلام made prostration (sajdah)] the Holy Prophet صلى الله عليه وسلم also made the prostration *(sajdah)* after reciting this verse."

According to Imām Abu Hanifah رحمة الله عليه it is Compulsory *(Wājib)* to perform this prostration *(sajdah)* in Surah Sād, while according to Imām Shafi'ī رحمة الله عليه it is not.

"Say, 'I do not ask from you remuneration for it." Allāh will confer the reward of propagating the message. Allāh says in Surah Saba, *"Say, 'You may keep whatever remuneration I may have asked from you. My reward is from Allāh only and He is Witness over everything."* [*Surah 34, verse 47*]

"It is but a reminder for the universe." Since the Qur'ān is a reminder for the entire universe, it indicates that the Holy Prophet صلى الله عليه وسلم was sent as a messenger to the entire universe.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنزَلَ الْكِتَابَ
الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا
وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

(91) People have not realised Allāh's power as they should have realised when they said, "Allāh has not revealed anything to any human being." Say, "Who has revealed the Book that Mūsa brought as a light and guidance for people? You placed it in various pages that you showed, but much of it you concealed. You were taught such things that neither you, nor your forebears had knowledge of." Say, "Allāh (revealed these)!" and then leave them to play in their absurdities.

AN EXAMPLE OF THE OBSTINACY AND INSOLENCE OF THE JEWS

"People have not realised Allāh's power as they should have realised..." Many people do not believe in Allāh and there are also many who associate partners with Him despite believing in Him. They do not believe in His glorious attributes as they should. Allāh therefore sent His messengers and books to guide people, but there were still many who did not accept.

"..... when they said, 'Allāh has not revealed anything to any human being." Sayyidina Mujāhid Tābi'ī رحمة الله عليه mentions that the Polytheists of Makkah

made this statement. Other commentators maintain that it was the Jews who said it.

"Durrul Manthūr" *(v. 3 p.29)* narrates that a hefty Jewish scholar by the name of Mālik bin Sayf once argued with the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم told him, "I ask you by the oath of that Allāh Who revealed the Torah to Sayyidina Mūsa عليه السلام! Did you see in the Torah that Allāh detests a hefty scholar?"

Upon hearing this, he burst out in a rage and shouted out, "By Allāh! Allāh has not revealed anything to any human being!" This statement refuted even the Torah, so his companions told him, "Its a shame that you say such things! Was nothing revealed to Mūsa عليه السلام?" Paying no heed to their advice, he repeated his statement exclaiming, "Allāh has not revealed anything to any human being!" On this occasion the above verse was revealed.

It is indeed the pinnacle of obstinacy that a person denies his deep-rooted beliefs, thus forsaking his religion *(D'īn)* altogether. Some people are foolish enough to claim that they believe in Allāh but they do not fear His retribution, thus denying Allāh's capacity to take them to task. Such people have truly *'not realised Allāh 's power as they should have realised."*

Allāh informs the Holy Prophet صلى الله عليه وسلم, *"Say; 'Who has revealed the Book that Mūsa brought as a light and guidance for people?"* By saying that Allāh had not revealed anything to any human is to refute whatever the Jews believed in as well. It is a refutation of reality.

Thereafter Allāh makes mention of the evil actions of the Jews by saying, *"You placed it (the Torah) in various pages that you showed (to people), but much of it you concealed."* When a question was posed to any of the Jewish scholars, they placed their hand into a box and extracted any page. They then pretended to read the law, which they phrased according to the desire of the questioner. In this manner, they extracted money from the people and hid the description of the Holy Prophet صلى الله عليه وسلم from them. The details of how they concealed the law of stoning *(rajm)* has already been discussed [refer to the commentary of verses 41 to 43 of Surah Mā'idah (5)]

"You were taught such things that neither you, nor your forebears had knowledge of' Say, 'Allāh (revealed these)!" Firstly, the Jews accepted the Torah. Secondly, they believed that it was worthy to be accepted because it was a light and a source of guidance. Thirdly, they utilised it. Although they also abused it, the fact that they referred to it denotes that it was acceptable to them and they never rejected it. Fourthly, they believed that it was a boon and favour to them, due to which they attained the position of religious scholars. It was therefore impossible for them to say that they refute the Torah. When they have accepted all the above facts, the question is posed, *"Since you accept that the Torah is a reality, who revealed it?"* They have no choice but to admit that it was Allāh who revealed it to Sayyidina Mūsa عليه السلام.

"then leave them to play in their absurdities." The duty of the Holy Prophet صلى الله عليه وسلم was to convey the message. Once this was done and they still do not accept after much explanation, they should be left to be. They shall soon learn the

error of their ways once they reach the Ākhirah *(Hereafter).*

Lesson: The Holy Prophet صلى الله عليه وسلم has prophesied that a time will dawn upon his Ummah when they will follow exactly in the footsteps of the Bani Isrā'īl. [*Mishkāt p. 30*]

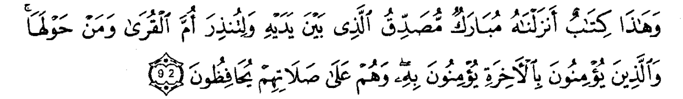
Today the reality of this can be witnessed. In the name of patronage, many so-called saints are greedily consuming peoples' money. Just like the Bani Isrā'īl, they seek only the world and are far removed from the sunnah. They purposely pass such rulings in the matters of religion *(D'īn)* that are contrary to the Shari'ah so that people continue patronising them and filling their coffers. They remain ready to debate with the true Scholars *(Ulemā)* and then misinterpret the Qur'ān and Ahadīth to suit their sinister ends.

It once occurred that a person claiming to possess knowledge was delivering a sermon and, in trying to prove the excellence of the Holy Prophet صلى الله عليه وسلم, told the audience that "*Lā ilāha Illallāh*" does not appear in the Qur'ān. A hāfiz (one who memorized the Qur'ān) stood up to walk away. Seeing this the speaker said, "See that Wahabi walking away!" The hāfidh said, "I am leaving because you had incorrectly stated that "*Lā ilāha Illallāh*" was not in the Qur'ān."

"If it is, then show it to me!" retorted the speaker. When a Qur'ān was brought, the hāfiz pointed out the second ruku of Surah Sāffāt [*Surah 37, verse 35*] and Surah Muhammad [*Surah 47, verse 19*] where "*Lā ilāha Illallāh*" is clearly mentioned. When confronted with the reality, the speaker blurted, "This is the Qur'ān of the Wahabis! They wrote it themselves!" Such statements are synonymous to that which the Jew Mālik bin Sayf made to soothe his dented pride.

Then there are the Rawāfidh, who claim that the Qur'ān has been altered because the Qur'ān refutes their fabricated beliefs. Whereas the Qur'ān (in Surah Tauba) declares that Allāh is pleased with the emigrants *(Muhajirīn)*, the Ansār and those who follow them, these people call the Companion *(Sahāba)* رضى الله عنهم disbelievers *(Kuffār)*. When this belief is rebuffed by the Qur'ān, not only do they say that the Qur'ān was altered, but they insolently say that Allāh did not know at that time that the Companion *(Sahāba)* رضى الله عنهم were going to forsake Islām. (May Allāh save us!)

How outrageous can they be that they are prepared to attribute ignorance to Allāh just to preserve their false beliefs? Such is the condition of so many deviant factions of our time.



(92) This is the Book that We have revealed, which is most blessed. It verifies that which was before it so that you may warn the people of "The mother of all Villages" (Makkah) and those in its vicinity. Those who are convinced of the Ākhirah (Hereafter) believe in it and they are observant of their Salāh.

THE QUR'ĀN IS A BLESSED BOOK AND VERIFIES THE PREVIOUS SCRIPTURES

In the previous verses, the Jews refuted all the scriptures, including the Qur'ān. Therefore, in this verse, Allāh confirms the revelation of the Qur'ān, adding that it *"is most blessed"* and that it *"verifies that which was before it..."*

The author of "Rūhul Ma'āni" (*v. 7 p.221*) explains the meaning of *"most blessed"* as "filled with benefit because it encompasses the welfare of both worlds and contains the knowledge of all people, past, present and future." The Qur'ān does not contradict the previous scriptures but ratifies them, Therefore the Jews and Christians should also accept it.

".....so that you may warn the people of 'The mother of all Villages' (Makkah) and those in its vicinity." "Ummul Qura" ('The mother of all Villages') is another name of Makkah and it was called thus because at the time when the Qur'ān was revealed it was the largest town and people from nearby areas would come there for their needs.

Certain commentators have mentioned that *"Those in its vicinity"* refers to the whole world because the Holy Prophet صلى الله عليه وسلم was sent as messenger to the entire world, men and jinn included. Another verse of Surah An'ām states, *"This Qur'ān has been revealed to me so that I may warn you thereby as well as those whom it reaches. - [Surah 6, verse 19]*

"Those who are convinced of the Ākhirah (Hereafter) believe in it and they are observant of their Salāh." Only these people are concerned about their plight in the Ākhirah (Hereafter). They are constant in their Salāh because it is the epitome of devotion and an expression of one's submission to all the demands of Belief (Imān).

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ
سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّـٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَـٰٓئِكَةُ
بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ
تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَـٰتِهِۦ تَسْتَكْبِرُونَ (93) وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ
كَمَا خَلَقْنَـٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَـٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ
شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَـٰٓؤُا۟ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا
كُنتُمْ تَزْعُمُونَ (94)

(93) Who can be more unjust than he who invents lies about Allāh and says, "Revelation comes to me," when no revelation comes to him at all? (And who can be more unjust than) he who says, "I shall soon reveal the like of what Allāh has revealed." If only you could see the unjust ones in the throes of death, with

the angels stretching out their arms (saying), "Deliver up your souls! Today you shall be presented with a humiliating punishment because you used to say untruths about Allāh and you were too arrogant to accept the verses of Allāh." (94) "Undoubtedly you come to Us alone, as We created you the first time and you will leave behind what We had blessed you with. We do not see your intercessors whom you claimed as partners with you. Indeed your relations have been severed and what you claimed has been lost to you."

WHO CAN BE MORE UNJUST THAN THOSE WHO INVENT LIES ABOUT ALLĀH AND LAY FALSE CLAIMS TO PROPHETHOOD?

Previously mention was made of the person who falsely claimed that Allāh had not revealed anything. In the above verses, Allāh speaks of others like him, who invent lies about Allāh e.g. by saying that Allāh had made him a Holy Prophet or that Allāh had adopted a partner, has a son, or he says that he can reveal what Allāh had revealed.

With regard to the statement *"I shall soon reveal the like of what Allāh has revealed,"* Allāma Ibn Kathīr رحمة الله عليه writes that this refers to concocting verses similar to that which Allāh has revealed merely to contradict them. Commentators mention that this verse refers to Musailama Kadhdhāb, who claimed Prophethood during the time of the Holy Prophet صلى الله عليه وسلم. He, and others, used to compose verses in reply to the Qur'ānic challenge to compete with the Qur'ān. However, they were eventually forced to concede defeat and admitted their inability to rise to the challenge. The verses that Musailama composed were absolutely inadequate, foolish and absurd.

To acquire a following and recognition, some people claimed Prophethood after the Holy Prophet صلى الله عليه وسلم, but each of them were disgraced in this very world. Similar was the plight of those who claimed to be the Messiah [Sayyidina Isā عليه السلام] and those who said they were the Mahdi.

THE DISGRACE OF THE DISBELIEVERS *(KUFFĀR)* AT THE TIME OF DEATH

"If only you could see the unjust ones in the throes of death, with the angels stretching out their arms (saying), 'Deliver up your souls! Today you shall be presented with a humiliating punishment because you used to say untruths about Allāh and you were too arrogant to accept the verses of Allāh. " They used to regard acceptance of the truth and submission to Allāh' s law as a disgrace. This will be the plight of all those mentioned in the previous verses, who acted only to attain the glory of this world. The road to their disgrace shall begin when they die.

Allāh describes their punishment at the time of death in Surah Muhammad, *"What will be their condition when the angels claim their souls, smiting their faces and backs?"* [*Surah 47, verse 27*]

Sayyidina Barā bin Āzib رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that when a disbeliever *(kāfir)* has to leave this world for the Ākhirah *(Hereafter)*, dark-faced angels descend from the heavens. They carry with them sack cloth and appear before him as far as the eyes can see. Then the angel of death himself comes, sits by the head and says, "O foul soul! Emerge towards

Allāh's anger!" The soul then disperses throughout the body in an attempt to escape. Thereafter the angel of death forcefully extracts the soul, just as wet wool wrapped around a skewer is forcefully removed.

When the angel of death removes the soul, the other angels, without losing a split second, grab hold off the soul and wrap it in the sackcloth. Such a foul odour will emanate from the soul that has never emanated from any decomposing body on earth. They then take this soul up to the heavens and, whenever they pass any group of angels, they ask, "Who is this foul soul?" Using the worst names on earth, they reply, "This is so and so, the son of so and so (taking the person's name)."

When they reach the doors of the heavens, they request entry, but the doors are not opened. Then the Holy Prophet صلى الله عليه وسلم recited the following verse of Surah A'rāf [*Surah 7, verse 40*], *"The doors of the heavens are not opened for them and they will not enter Heaven (Jannah) until a camel passes through the eye of a needle."* This hadith is lengthy and even describes the punishment of the disbelievers *(Kuffār)* in the grave. It will, Insha Allāh, be reproduced in the commentary of the above verse of Surah A'rāf. The hadith is to be found on page 142 of *"Mishkāt"*.

It is learnt that the punishment of the disbeliever *(kāfir)* begins from the time he dies, it is then followed up in the grave, to be continued on the Day of Judgement, whereafter he is condemned to eternal doom in Hell. (May Allāh keep us firm on Belief *(Imān)* and take our souls with Belief *(Imān)*. Āmīn).

EVERY PERSON SHALL APPEAR ALONE ON THE DAY OF JUDGMENT *(QIYĀMAH)*

"Undoubtedly you come to Us alone..." Every person will be separated from his family and associates. Allāh says in Surah Maryam [*Surah 19, verses 94/95*], *"Undoubtedly He has counted each of them meticulously and they all will come to him unaccompanied."* None from whom support was received in this world shall be of any assistance to another on the Day of Judgement, not one's relatives, friends, armies or nations. This applies to all except the righteous ones, who will remain loyal to each other even on the Day of Judgment *(Qiyāmah)*.

"…..as We created you the first time..." Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Without doubt, on the Day of Judgement, you will appear before Allāh unclothed and uncircumcised." the Holy Prophet صلى الله عليه وسلم then recited the verse of Surah Anbiya, *"As We initiated the creation, We shall return them. This is a promise from Us! Indeed We shall fulfil!"* Thereafter he mentioned, "The first to be dressed will be Sayyidina Ibrahīm عليه السلام." [*Bukhari v. 2 p.693*]

ALL ONE'S WEALTH WILL BE LEFT BEHIND IN THE WORLD

"........ and you will leave behind what We had blessed you with. It has been explained that none shall have any aide on the Day of Judgement because all will be required to appear alone. This verse explains that even the wealth acquired in the world will be just as useless to one because it will all have to be left behind.

People are forever engrossed in multiplying their wealth, with only a few of them spending this for the Ākhirah *(Hereafter)*. Their lives and deaths revolve

around their wealth. They earn to eat and eat to earn. Their wealth shall be nothing but a burden for them on the Day of Judgement.

Sayyidah Aysha رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم said, "This world is home to him who has no home and wealth to him who has no wealth. Only that person accumulates for this world who has no intelligence." [*Mishkāt p. 444*]

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When a person dies, the angels enquire from each other what he had brought (by way of good deeds) to send ahead for himself? (On the other hand), the people of the world ask what had he left behind?" [*Mishkāt p. 445*]

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "On the Day of Judgement, man will be brought forward like a lamb. He will then be presented before Allāh, Who will ask, 'Did I not grant you wealth and bounties? What did you do with these?' He will reply, 'I accumulated it and multiplied it until it flourished. Then I left it all behind. Allow me to return and bring it all before you.

The Holy Prophet صلى الله عليه وسلم continued, "Allāh will say, 'Show Me what you had sent ahead here (to the Ākhirah *(Hereafter)*.' He will again reply, 'I accumulated it and multiplied it until it flourished. Then I left it all behind. Allow me to return and bring it all before you.' It will then transpire that he was one who had not performed any good deeds on earth. He will then be flung into Hell." [*Mishkāt p. 443*]

"We do not see your intercessors whom you claimed as partners with you. Indeed your relations have been severed and what you claimed has been lost to you. - Every person will flee from the next on the Day of Judgement, even those whom the disbelievers *(Kuffār)* thought will intercede for them. Then they will realise the great folly of rejecting the teachings of the Holy Prophet عليه السلام.

إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ۚ ذَٰلِكُمُ
ٱللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿95﴾ فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ۚ
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿96﴾ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى
ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿97﴾ وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن
نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَفْقَهُونَ ﴿98﴾ وَهُوَ
ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا
نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّٰتٍ مِّنْ أَعْنَابٍ
وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۗ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ ۚ إِنَّ فِى



(95) Undoubtedly Allāh is the One Who splits the grains and date stones. He extracts the living from the dead and the dead from the living. This is Allāh! How then are you retrogressing? (96) He cleaves the daybreak, made the night a quietude and appointed the sun and moon to fixed orbits. This is the stipulation of The Mighty, The All Knowing. (97) It is He Who made the stars so that you may be guided thereby in the multiple darkness of the land and ocean. Indeed We have explained the verses for the knowledgeable ones. (98) It is He Who created you from a single soul, so a place for living a long while and a place for living in trust for a short period. Indeed We have clearly expounded the verses for a people who possess intelligence. (99) It is He Who sends rain from the skies, then extracts thereby the sprout of every plant, extracting therefrom greens and then from this We draw forth grains that surmount atop each other. From the pollen of the date palm, We extract laden branches (and We germinate) gardens of grapes, olives, pomegranates, some of which are alike, while others are not alike. Look at its fruit when it grows and ripens. Indeed herein are signs for the believing folk.

THE MANIFESTATIONS OF ALLĀH'S POWER AND PROOFS FOR ONENESS OF ALLĀH *(TAUHĪD)*

The above verses contain mention of the signs pointing to Allāh' s power and might. All of these indicate His Oneness. Allāh begins by saying, *"Undoubtedly Allāh is the One Who splits the grains and date stones."* Allāh splits these minute things when He decides that they should begin to germinate and sprout into plants and large trees. From these, the inhabitants of the earth benefit tremendously.

"He extracts the living from the dead and the dead from the living." The various interpretations of this have been discussed in the commentary of Surah Āl Imrān (*verse 27*). A common example is the emergence of a dead egg from a living hen, and a living chicken from a dead egg. A green tree produces a dry seed and the same dry seed sprouts into a flourishing green tree.

"This is Allāh! How then are you retrogressing?" With all these signs before them, how is it possible that people are turning further away from Allāh's worship?

"He cleaves the daybreak..." The darkness of the night vanishes when He decides, giving way to the brightness of the day. Allāh continues, *..... made the night a quietude..."* People are afforded the ideal opportunity to rest in the quiet of the night. Although one may sleep during the day, the sleep experienced at night is more restful and soothing. A person cannot sleep the entire day, and even if he wants to, the worries of his occupation and the activities of others will always be an obstacle.

"...and appointed the sun and moon to fixed orbits." The days, months and years are calculated by means of these orbits. Associated to them are also the various acts of worship such as Hajj, fasting in Ramadhān and stipulation of payment in the case of debts and loans. Besides these there are countless other activities that

depend upon the calculation of time.

Allāh sums up the verses by asserting, *"This is the stipulation of The Mighty, The All Knowing."*

"It is He Who made the stars so that you may be guided thereby in the multiple darkness of the land and ocean." The stars are used to determine direction at night, so that the lost traveller on land and at sea may find his way.

"Indeed We have explained the verses for the knowledgeable ones.

This verse refers to the verses of the Qur'ān as well as the natural signs and indications denoting the power of Allāh.

"It is He Who created you from a single soul..." i.e. from Sayyidina Ādam عليه السلام. Allāh systemized the reproduction of man to follow from generation to generation, each time from the back of the father to the womb of the mother. After passing through several stages of development, the child is born.

"........so a place for living a long while (i.e. the father's back) and a place for living in trust for a short period (i.e. the mother's womb)." The origin of the child is within the father, whereafter it is transferred as a trust to the mother for a shorter period.

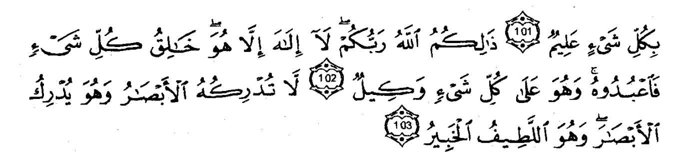
Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned the opposite. He interprets the mother's womb as the place of remaining a longer while because of the long process of development there. The author of "Rūhul Ma'āni" (*v. 7 p.236*) says that Sayyidina Abdullāh bin Abbās رضى الله عنه refers to the father's back as a temporary place of trust because Allāh had removed all the souls of mankind from the back of Sayyidina Ādam عليه السلام and taken a pledge from them. They then testified to the fact that Allāh is their Lord. They were then returned as a trust to his back. When Allāh desires, he reclaims this trust.

"Indeed We have clearly expounded the verses for a people who possess intelligence."

The author of "Rūhul Ma'āni" writes that after mentioning about the stars, Allāh says that they are signs for those who are *"knowledgeable"* whereas after creation of man from a single soul He mentions that this is a sign for people *"who possess intelligence."* The additional emphasis in the second case is because the power of Allāh is less apparent there..

"It is He Who sends rain from the skies, then extracts thereby the sprout of every plant, extracting therefrom greens and then from this We draw forth grains that surmount atop each other. From the pollen of the date palm, We extract laden branches (and We germinate) gardens of grapes, olives, pomegranates, some of which are alike, while others are not alike. Look at its fruit when it grows and ripens. Indeed herein are signs for the believing folk." In this lengthy verse, Allāh describes various types of vegetation, all of which display His power and are a bounty for man. Oneness of Allāh *(Tauhīd)* can be witnessed in the manner in which the rain causes all of the above to appear on earth when they may have been non-existent before.

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ وَخَلَقَ كُلَّ شَىْءٍ وَهُوَ



(100) Yet they associate the Jinn as partners to Allāh whereas He had created them. And they fabricate sons and daughters for Him without knowledge. He is Pure from these things and Exalted above what they ascribe. (101) He created the heavens and the earth without a sample. How can He have children when He has no wife? He created everything and has knowledge of everything. (102) This Allāh is your Lord! There is no deity besides Him, the Creator of all things, so worship Him. He is Vigilant over all things. (103) Visions cannot encompass Him, but He can encompass all visions and He is the Knower of all subtleties, the Informed.

ALLĀH CREATED EVERYTHING, HE IS THE TRUE DEITY AND CANNOT HAVE CHILDREN

The previous verses had established Oneness of Allāh *(Tauhīd)* and the above verses now refute certain beliefs of the Polytheists. Allāh says, *"Yet they associate the Jinn as partners to Allāh whereas He had created them."* i.e. The Polytheists used to worship and submit to the devils and idols. These Jinn Devils *(Shayātīn)* used to frighten them in their sleep and while they were awake. To safeguard themselves from these devils, the Polytheists used to make pictures and statues of these jinn, which they would worship.

"Ruhūl Ma'āni" (*v.7 p.241*) reports a second opinion from Sayyidina Abdullāh bin Abbās رضی الله عنه. He says that this verse was revealed with regard to certain heretics who claimed that Allāh had created humans and animals, while Iblīs had created the beasts, snakes, scorpions and other harmful creatures. The first interpretation is best in my humble opinion.

Allāh says in Surah Jinn [*Surah 72, verse 6*], '*indeed there were many men from the human race who would seek refuge with men from the Jinn, thereby increasing in their rebellion.* "It is indeed foolish that the beings whom these Polytheists worship were created by Allāh just as they were, making them all equals.

"And they fabricate sons and daughters for Him without knowledge." The Christians claimed that Sayyidina Isā عليه السلام was the son of Allāh, the Jews claimed that Sayyidina Uzair عليه السلام was His son and the Polytheists of Makkah said that the angels were Allāh's daughters. They failed to realise that it is considered a defect for a deity to have children because this indicates dependence and competition. Allāh is not in need of children. Allāh declares, *"He is Pure from these things and Exalted above what they ascribe."*

"He created the heavens and the earth without a sample." All knowledge has been derived from Allāh. He created the raw materials and then raised the heavens to seven layers and spread out the earth. Since the object of having children is to acquire assistance, Allāh does not require them, because He is Powerful by Himself.

Allāh says in Surah Saba, *"Say, 'Call those whom you worship besides Allāh. They have no control over an atom's weight in the heavens or in the earth. They do not even share any partnership in the two, and none of them are assistants to Allāh."* [*Surah 34, verse 22*]

"How can He have children when He has no wife?" He requires no wife because of His independence, so how can He have children?

"He created everything..." The things that people ascribe as partners unto Him are all part of His creation. How can the creation be related to the Creator by birth? Only those who do not perceive the rank of their Creator will ascribe children to Him.

".....and has knowledge of everything." Allāh knows of the beliefs and actions of the Polytheists and shall punish them accordingly.

"This Allāh is your Lord! There is no deity besides Him, the Creator of all things, so worship Him." Only Allāh has the attributes of creating and sustaining. How can the creation be worshipped when they possess no such qualities?

"He is Vigilant over all things." He is at liberty to do as He pleases and none may interfere. How can another being be worshipped?

"Visions cannot encompass Him, but He can encompass all visions and He is the Knower of all subtleties, the Informed." This is another attribute reserved only for Allāh that none can see Him in this world. When Sayyidina Mūsa عليه السلام asked to see Allāh, He replied, *"You can never see Me."* [*Surah A'rāf (7), verse 143*]

The believers *(Mu'minīn)* will see Allāh in the Ākhirah *(Hereafter)*, as mentioned in Surah Qiyāmah [*Surah 75, verses 22,23*], *"Faces on that day shall be fresh, looking at their Lord."* The sight of The Creator cannot be compared to the sight of the creation and it cannot be understood exactly how Allāh will be seen and where He will be seen when He is not confined to any space. This will be known only in Heaven *(Jannah)*.

قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ وَمَنْ عَمِىَ فَعَلَيْهَا وَمَآ أَنَا۠
عَلَيْكُم بِحَفِيظٍ ﴿104﴾ وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ
يَعْلَمُونَ ﴿105﴾ ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ لَآ إِلَٰهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ
ٱلْمُشْرِكِينَ ﴿106﴾ وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا وَمَآ أَنتَ
عَلَيْهِم بِوَكِيلٍ ﴿107﴾

(104) Portents of insight have undoubtedly arrived from your Lord. Whoever will see, it shall be for himself and whoever is blind, it shall only be to his detriment. I am not a warder to you. (105) Thus have We clarified the verses from all angles so that they say, "You have studied," and so that We explain it for those who have knowledge. (106) Follow what has been revealed to you from your Lord. There is no deity but Him. And ignore the polytheists (Mushrikīn).

(107) If Allāh had willed, they would not have ascribed partners. We have not made you a warder unto them, nor are you responsible for them.

INSIGHT COMES FROM ALLĀH

After explaining His attributes, Allāh draws attention to certain other facts that deserve consideration. Allāh says, *"Portents of insight have undoubtedly arrived from your Lord. Whoever will see* (use his intelligence and ponder), *it shall be for himself* (because he will come to realise the truth) *and whoever is blind, it shall be only to his detriment."*

The duty of the Holy Prophet صلى الله عليه وسلم was only to convey the message. He cannot force people to practise. Therefore Allāh instructs him to say, *"I am not a warder to you."*

"Thus We have clarified the verses from all angles so that they say, 'You have studied... "i.e. What you preach is not from yourself, but you have learned this from another, viz. Allāh. On the other hand, those who were stubborn and antagonistic would say, as in Surah Nahl, *"He has been taught by a human"* [*Surah 16, verse 103*]

Another reason of expounding the verses is ..... *so that We explain it for those who have knowledge."* Only these people will truly understand.

Allāh continues to state, *"Follow what has been revealed to you from your Lord."* Addressed to the Holy Prophet صلى الله عليه وسلم, this verse invokes him not to be overly concerned about those who do accept. There will always be the supportive people as well as the arrogant. This is all according to Allāh's perfect wisdom. If He desired, none would commit polytheism (shirk), but He guides whom He wills. As Allāh says, *"If Allāh had willed, they would not have ascribed partners.*

"We have not made you a warder unto them, nor are you responsible for them." the Holy Prophet صلى الله عليه وسلم had to carry out his task of conveying the message and not be concerned about those who shall never accept the truth.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيَّنَّا
لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿108﴾
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ
وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿109﴾ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ
يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿110﴾

(108) Do not insult those whom they worship instead of Allāh, for then they shall swear Allāh due to enmity and without knowledge. Thus We have beautified for every nation their actions. Then unto their Lord shall be their return and He will inform them of what they used to do. (109) They swear solemn oaths by Allāh that if any sign comes to them from Allāh, they will

definitely believe. Say, "Signs are only with Allāh." How do you know if they will even believe when a sign comes to them? (110) We shall overturn their hearts and their eyes just as they did not believe the first time and leave them wandering blind in their insubordination.

DO NOT REVILE THE GODS OF THE POLYTHEISTS

"Do not insult those whom they worship instead of Allāh, for then they shall swear Allāh due to enmity and without knowledge." Although the Polytheists also accepted Allāh as the Creator of the universe, they were prone to swear and revile Allāh whenever their enmity for the Muslims overcame them, especially in a tit-for-tat situation. Allāh therefore instructs the believers *(Mu'minīn)* not to be the cause for reviling Allāh by provoking the polytheists to do so.

"Lubābun Nuqūl" (*p. 108*) reports from the compendium of Abdur Razzāq رحمة الله عليه that this verse was revealed when the Polytheists actually used insolent words to revile Allāh when certain Muslims used foul words for their idols.

The Scholars *(Ulemā)* have deduced from this verse that it is not permissible to be the cause for an action that is not permissible. Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "It is a major sin for a person to swear his parents." The Companion *(Sahāba)* رضى الله عنهم asked, "O the Holy Prophet صلى الله عليه وسلم, can a person swear his parents?" The Holy Prophet صلى الله عليه وسلم replied, "When someone swears another person's father, the person swears his father in return and when he swears his mother, the person swears his mother in retaliation." [*Mishkāt p. 419*]

"Thus We have beautified for every nation their actions." Just as all nations are devoted to their practices, the disbelievers *(Kuffār)* love the disbelief *(kufr)* they practise. However, *"unto their Lord shall be their return and He will inform them of what they used to do."* The same actions that they adored in this world will be a cause of punishment for them in the Ākhirah *(Hereafter).*

THE DISBELIEVERS *(KUFFĀR)* FALSELY SWORE TO BELIEVE IF A PARTICULAR MIRACLE WAS SHOWN TO THEM

"They swear solemn oaths by Allāh that if any sign comes to them from Allāh, they will definitely believe." The Muslims thought that the Polytheists would believe if the miracles were shown to them. However, this was only an excuse that the Polytheists used because they never really intended to believe.

Allāma Ibn Kathīr رحمة الله عليه reports *(v. 2 p.164)* that once the Holy Prophet صلى الله عليه وسلم spoke to the Quraish about accepting Islām. They said, "O Muhammad صلى الله عليه وسلم! You tell us that Mūsa عليه السلام had a staff that caused 12 springs to gush forth from a rock. You say that Isā عليه السلام used to raise the dead and that a camel emerged for a mountain for the nation of Thamud. You must also show us a miracle."

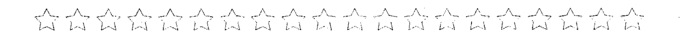
When the Holy Prophet صلى الله عليه وسلم asked them what miracle they wished to see they said, "We want the mount of Safa to be transformed into gold." The Holy Prophet صلى الله عليه وسلم asked them if they would accept him as a messenger if he showed them this miracle. They said that all of them would then follow him.

When the Holy Prophet صلى الله عليه وسلم supplicated to Allāh to show them this miracle, Jibr'īl عليه السلام appeared and said, "Choose one of two options. If you wish We will turn the mount of Safa into gold, but then if they do not believe Allāh will inflict a punishment upon them. On the other hand, they can be left as they are and be given the opportunity to repent and accept Belief *(Imān)*."

When the Holy Prophet صلى الله عليه وسلم opted to leave them as they were, Allāh revealed the verses, *"They swear solemn oaths by Allāh that if any sign comes to them from Allāh, they will definitely believe...* (up to the verse) *...but most of them are ignorant."*

Allāh continues to say, *"Say, 'Signs are only with Allāh. "How do you know if they will even believe when a sign comes to them?"'* Their oaths were false and they never really wished to believe.

"We shall overturn their hearts and their eyes (they will not be able to seek the truth, nor recognise it) *just as they did not believe the first time and leave them wandering blind in their insubordination."*



PART EIGHT

۞ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا
كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ (111) وَكَذَٰلِكَ جَعَلْنَا
لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ
غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ (112) وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ
ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟ مَا هُم مُّقْتَرِفُونَ (113)

(111) Certainly if We send the angels down to them or if the dead speak to them or if We gather everything before them, they will not believe except if Allāh wills, but most of them are ignorant. (112) Thus We have appointed for every Prophet enemies who are devils from humans and jinn, who whisper to each other things that seem good but are intended to deceive. If your Lord wills, they will not do so. So leave them and what they concoct. (113) (They whisper to each other) so that the hearts of those who disbelieve in the Hereafter are inclined thereto, so that they grow fond of it and so that they may engage in those things that they do.

FURTHER MENTION OF THE REJECTERS AND THE MISCHIEF OF THE DEVILS *(SHAYĀTĪN)*

Explaining the fact that the Polytheists never requested for miracles with the intention of believing in them, Allāh says, *"Certainly* if *We send the angels down to them or the dead speak to them or We gather everything before them* (the things of the unseen), *they will not believe except if Allāh wills, but most of them are ignorant."* Their ignorance is apparent from the fact that they ask for miracles when they do not want to believe in them, failing to realise that they will be subjected to severe punishment if they reject a miracle that they requested.

To console the Holy Prophet صلى الله عليه وسلم that he should not be too concerned with these people, as they were opposed to every one of the Prophets عليهم السلام, Allāh says, *"Thus We have appointed for every Prophet enemies who are devils from humans and jinn..."*

These enemies are such that they *"whisper to each other things that seem good but are intended to deceive."* They camouflage their speech just as people adorn ugly objects so that they appear palatable. They do this so that others do not

accept Islām.

"If your Lord wills, they will not do so." Their presence and their opposition are based on Allāh's wisdom. Therefore, Allāh says, *"So leave them and what they concoct."* This verse instructs the Holy Prophet صلى الله عليه وسلم not to be overly perturbed about them since they have already resolved to oppose him.

Allāh continues to say that they whisper these things *"so that the hearts of those who disbelieve in the Hereafter are inclined thereto (i.e. towards their talks), so that they grow fond of it and that they may engage in those things that they do."*

أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَـٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ
ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ
﴿114﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَـٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
﴿115﴾ وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا
ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿116﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ ۖ وَهُوَ
أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿117﴾

(114) Should I seek another judge besides Allāh when He has revealed the Book to you in detail? Those to whom We have given the Book know that it is revealed with the truth from their Lord, so do not ever become of the doubtful ones. (115) The words of your Lord have been completed in truth and justice. There is none to alter his words and He is the All Hearing, the All Knowing. (116 If you follow the majority of earth they will lead you astray from Allāh's path. They follow only conjecture and speculation. (117) Undoubtedly your Lord knows best who has strayed from His path and He knows best who the rightly guided ones are.

ALLĀH'S BOOK IS DETAILED AND HIS WORDS ARE COMPLETE

Although the Holy Prophet صلى الله عليه وسلم preached the verses of the Qur'ān together with related beliefs and attributes of Allāh, the Polytheists wanted him to forsake all of this to follow their way of life. Allāh instructed His Holy Prophet صلى الله عليه وسلم to say, *"Should I seek another judge besides Allāh.* .This is impossible when He is the most perfect and the Muslim is pleased with all Allāh's laws and decisions. Besides this, has not Allāh revealed the Book to you in detail?' In it are the details of every law and injunction of guidance.

"Those to whom We have given the Book know that it is revealed with the truth from their Lord, so do not ever become of the doubtful ones." Even though the address in the verse appears to be directed at the Holy Prophet صلى الله عليه وسلم, it is directed towards the reader because no Noble Prophet عليه السلام can ever doubt his own apostleship.

"The words of your Lord have been completed in truth and justice." This verse

refers to the completion of the words of the Qur'ān. Much of the subject matter discussed in the Qur'ān has been discussed in detail, while the Holy Prophet صلى الله عليه وسلم has also explained much. What the Holy Prophet صلى الله عليه وسلم has explained is just like the words of Allāh and obeying him is really obedience to Allāh. All these injunctions are complete with justice and do not oppress anyone.

Certain commentators have interpreted the verse to mean that the words of Allāh are moderate. Neither do they forbid everything, nor do they permit everything. The religion *(D'īn)* includes much permission and many prohibitions, including the Makrūhāt (*detestable*). The religion *(D'īn)* is not subject to any person's desires, neither does it disregard man's needs and instincts. If there were no prohibitions in the Shari'ah, there would be no difference between man and animals. The laws of the Shari'ah are also subject to man's capability, as Allāh says in Surah Taghābun [*Surah 64, verse 16*], *"Fear Allāh as you are capable."* Another verse reads, *"Allāh does not burden a soul with more than it can bear."* [*Surah 2, verse 286*]

The narratives in the Qur'ān and the warnings contained therein are all perfectly true and cannot be doubted.

"There is none to alter his words..." The words and the meaning of the Qur'ān have been safeguarded from alteration and adulteration. Allāh promises in Surah Hijr [*Surah 15, verse 9*], *"Indeed We have revealed the Reminder (Qur'ān) and We shall be its protectors.* "Even the enemies of Islām know that the Qur'ān present today is the very same Qur'ān that was revealed to the Holy Prophet صلى الله عليه وسلم.

"....and He is the All Hearing, the All Knowing." Allāh is well aware of the connivance of the enemies of Islām and He shall judge between those who oppose the Qur'ān and those who conform to it on the Day of Judgement.

THE MAJORITY ON EARTH MISLEAD OTHERS

"If you follow the majority on earth they will lead you astray from Allāh's path." It is learnt from this verse that the majority does not necessarily have to be right. The verse has already been discussed in Surah Mā'idah where Allāh says, *"Say, 'The evil and the good are not equal even though the abundance of the evil may appeal to you.* [*Surah* 5, *verse 100*]

Allāh says in Surah Tauba [*Surah 9, verse 119*], *"O you who believe, fear Allāh and associate with the truthful ones."* Attachment to Allāh depends on Belief *(Imān)* and piety *(taqwa)*, not on the majority.

"They follow only conjecture and speculation." For this reason it will be foolish to follow the majority.

"Undoubtedly your Lord knows best who has strayed from His path and He knows best who the rightly guided ones are." According to this knowledge, Allāh shall judge between them on the Day of Judgement.

فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَـٰتِهِۦ مُؤْمِنِينَ ﴿118﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا۟

مِمَّا ذُكِرَ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَقَدۡ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيۡكُمۡ إِلَّا مَا ٱضۡطُرِرۡتُمۡ إِلَيۡهِۗ وَإِنَّ
كَثِيرٗا لَّيُضِلُّونَ بِأَهۡوَآئِهِم بِغَيۡرِ عِلۡمٍۗ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِٱلۡمُعۡتَدِينَ ﴿119﴾ وَذَرُواْ
ظَٰهِرَ ٱلۡإِثۡمِ وَبَاطِنَهُۥٓۚ إِنَّ ٱلَّذِينَ يَكۡسِبُونَ ٱلۡإِثۡمَ سَيُجۡزَوۡنَ بِمَا كَانُواْ يَقۡتَرِفُونَ
﴿120﴾ وَلَا تَأۡكُلُواْ مِمَّا لَمۡ يُذۡكَرِ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَإِنَّهُۥ لَفِسۡقٞۗ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ
إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡۖ وَإِنۡ أَطَعۡتُمُوهُمۡ إِنَّكُمۡ لَمُشۡرِكُونَ ﴿121﴾

(118) Eat of that on which the name of Allāh was taken if you are indeed believers in His verses. (119) What ails you that you do not eat from that on which Allāh's name was taken whereas it has been made clear to you what is forbidden; except for that which you are constrained to eat. Surely many lead others astray without knowledge, because of their whims. Undoubtedly your Lord knows best who the rightly guided ones are. (120) Forsake the apparent sins and the inner sins. Certainly those who commit a sin will soon receive the punishment of what they perpetrate. (121) Do not eat of that on which Allāh 's name was not taken and it is undoubtedly a sin. The Devils (Shayātīn) surely whisper evil into the hearts of their allies so that they dispute with you. If you will follow them, then you shall certainly be of the Polytheists.

EAT THOSE ANIMALS SLAUGHTERED LAWFULLY AND ABSTAIN FROM THOSE THAT ARE UNLAWFUL *(HARĀM)*

"Durrul Manthūr" (*v. 2 p.41*) narrates that the Jews once asked the Holy Prophet صلى الله عليه وسلم, "How is it that you eat the animal that we kill (slaughter), yet you do not eat the animal that Allāh kills (one that dies naturally)?" The above verses were revealed on this occasion.

According to another narration [*Ibn Kathīr v. 2 p.169*] the Persians sent someone to tell the Polytheists of Makkah to debate with the Holy Prophet صلى الله عليه وسلم in the following manner. They should ask him that if he considers an animal to be Lawful *(Halāl)* which was slaughtered by his own knife, why does he not regard that animal as Lawful *(Halāl)* which Allāh slaughtered with a gold knife?

Tirmidhi narrated from Sayyidina Abdullāh bin Abbās رضى الله عنه that some people complained to the Holy Prophet صلى الله عليه وسلم saying, "O the Holy Prophet صلى الله عليه وسلم! We eat that which we kill, but do not eat of that which Allāh kills." Thereupon Allāh revealed the above verses viz. *"Eat of that on which the name of Allāh was taken if you are indeed believers in His verses."*

It is apparent from the first narration that the Jews raised the objection, whereas the second narration indicates that the Persians prompted it. Ibn Kathīr رحمة الله عليه writes that it is unlikely that the Jews could have raised the objection since they also do not approve of eating carrion. This does not dismiss the narration because a person bent on criticizing does not care to consider whether the criticism ricochets on him. They only focus their argument on the factor of death and do not decipher the essential differences between carrion and

slaughtered animals.

Allāh has not permitted every type of animal. In brief, the Qur'ān permits what is pure and forbids what is impure. Says Allāh regarding the Holy Prophet صلى الله عليه وسلم in Surah A'rāf [*Surah 7, verse* 157], *"He permits the pure things for them and prohibits them from the impure."* The opening verse of Surah Mā'idah mentions explicitly that all animals can be consumed with the exception of those that are forbidden. The forbidden animals have been detailed in the Qur'ān and the Holy Prophet صلى الله عليه وسلم has also made mention of other prohibited animals. Of course, those that are permitted must first be slaughtered lawfully.

Slaughtering entails that the jugular veins, the foodpipe and the windpipe of the animal be severed after reciting "Bismillah" (i.e. Allāh's name must be taken). Then too the slaughterer must be a Muslim or a member of the People of book *(Ahlul kitāb)*. Since it is Unlawful *(Harām)* to consume blood, slaughtering allows the animal's blood to be drained out. Those who object do not understand this essential difference between the slaughtered animal and the animal that dies naturally.

If a Muslim or a person from the People of book *(Ahlul kitāb)* hits an animal with a stick thereby killing it, the animal will be regarded as carrion because the blood did not drain out. This animal is referred to as a *"mawqūdha"* and has been discussed in the beginning of Surah Mā'idah.

When the Polytheists raised the objection, Allāh revealed the verse instructing the believers (Mu'minīn) to eat only from those animals on which Allāh's name was taken and not to succumb to the ways of the Polytheists. Allāh then says, *"What ails you that you do not eat from that on which Allāh's name was taken whereas it has been made clear to you what is forbidden; except for that which you are constrained to eat.*

"Surely many lead others astray without knowledge, because of their whims." Those who talk whatever their whims fancy, lead many others astray.

"Undoubtedly your Lord knows best who the rightly guided ones are. "He shall grant them their retribution accordingly.

THE INSTRUCTION TO ABSTAIN FROM ALL OUTER AND INNER SINS

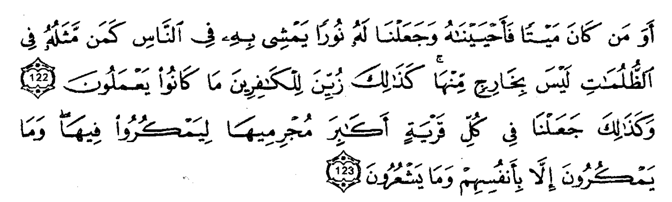
"Forsake the apparent sins and the inner sins." Every person should abstain from those sins that are apparent to others as well as those that others are unaware of. Allāh, of course, knows everything and nothing may be hidden from Him. A Muslim should never think that he will escape in the Hereafter as he appeared to escape in this world because *"Certainly those who commit a sin will soon receive the punishment of what they perpetrate."*

"Do not eat of that on which Allāh's name was not taken and it is undoubtedly a sin. The Satans (Shayātīn) surely whisper evil into the hearts of their allies so that they dispute with you." The Persian Polytheists instigated the Makkan Polytheists to dispute with the Holy Prophet صلى الله عليه وسلم with regard to the above issue.

Allāh then warns the Muslims *"If you will follow them then you shall certainly be of the Polytheists (Mushrikīn)."* i.e. if you follow them by disobeying Allāh and

following those besides Him.

Ruling: An animal will be Unlawful *(Harām)* if Allāh's name is purposely omitted when slaughtering even though the slaughterer is a Muslim or from the People of book *(Ahlul kitāb)*. If the Muslim or person from the People of book *(Ahlul kitāb)* forgot to recite Bismillah, the animal will be Lawful *(Halāl)*. The laws pertaining to slaughtering were discussed at the beginning of Surah Mā'idah.



(122) Is he who was dead, then We granted him life and gave him a light whereby he may walk among people better than one like him who is in multiple darkness from which he Shall not emerge? Thus have We beautified for the disbelievers the actions that they do. (123) In this manner We made the prominent ones in every town the sinners so that they may plot there. They only plot against themselves, but they do not perceive it.

THE BELIEVER *(MU'MIN)* HAS A LIGHT WHILE THE DISBELIEVER *(KĀFIR)* FLOUNDERS IN DARKNESS

Allāma Baghawi رحمة الله عليه reports in "Ma'ālimut Tanzīl" (*v. 2 p.128*) that according to Sayyidina Abdullāh bin Abbās رضى الله عنه, the person who was given *"a light"* was Sayyidina Hamzah رضى الله عنه, the uncle of the Holy Prophet صلى الله عليه وسلم. The other *"who is in multiple darkness"* is Abu Jahl, who once even threw horse dung on the Holy Prophet صلى الله عليه وسلم.

Sayyidina Hamzah رضى الله عنه (who had then not yet accepted Islām) heard of this incident while returning from hunting and his bow was still in his hand. In a rage, he struck Abu Jahl with the bow across the head. Abu Jahl pleaded, "Do you not see what religion *(D'īn)* he has brought? He makes us stupid, insults our gods and opposes our forefathers." Sayyidina Hamzah رضى الله عنه told him, "Who can be more stupid than you? You leave Allāh to worship idols!" He then declared the witness *(Shahadah)* by saying, "I bear witness that there is none worthy of worship besides Allāh and I bear witness that Muhammad صلى الله عليه وسلم is the servant and messenger of Allāh!" Upon his acceptance of Islām, Allāh revealed the verse *'is he who is dead, then We granted him life..."* Despite the circumstances of revelation, the verse applies to all disbelievers *(Kuffār)* and believers *(Mu'minīn)*.

The disbelievers *(Kuffār)* are considered dead because of their disbelief *(kufr)*, while the Muslims are really alive, walking amongst people with the light of Belief *(Imān)*. This light guides them to good works and deeds.

"Thus have We beautified for the disbelievers the actions that they do." Just as the

believers *(Mu'minīn)* hold their Belief *(Imān)* dearly, the disbelievers *(Kuffār)* enjoy their disbelief *(kufr)* and will not part with it, thinking that their actions are good.

MANY OF THE PROMINENT PEOPLE OF EVERY TOWN ARE SINNERS

"In this manner We made the prominent ones in every town the sinners..." Just as most of the prominent people of Makkah in terms of worldly possessions were the sinners, so too Allāh has made many of the leaders of the previous nations their leaders in sin as well. The purpose was *"so that they plot therein."* They plot to prevent the propagation of the truth, but *"They only plot against themselves, but they do not perceive it.* They fail to realise what the consequences of their actions will be.

In the explanation of "so that they plot therein," the author of "Ma'ālimut Tanzīl" writes that the leaders of Makkah appointed four people to every street to prevent others from following the Holy Prophet صلى الله عليه وسلم. They would warn any newcomer to Makkah to beware of the Holy Prophet صلى الله عليه وسلم, saying that he was a magician and a liar (Allāh forbid!).

It is evident throughout the world that many of the leaders and prominent people of every town neither accept guidance, nor do they allow others to do so.

وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟ لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ ٱللَّهُ أَعْلَمُ
حَيْثُ يَجْعَلُ رِسَالَتَهُۥ سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟ صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٌ
شَدِيدٌۢ بِمَا كَانُوا۟ يَمْكُرُونَ ﴿124﴾

(124) When a sign comes to them they say, "We will never believe until we are given what was given to the messengers of Allāh!" Allāh knows best where He wishes to place His message. Soon disgrace and a frightful punishment shall afflict the sinful ones because of their plotting.

A REFUTATION OF THE IGNORANT CLAIM OF WALĪD BIN MUGHIRA THAT HE SHOULD ALSO RECEIVE THE PROPHETHOOD

"Ma'ālimut Tanzīl" (*v. 2 p.121*) reports that the above verse was revealed when Walīd bin Mughira once told the Holy Prophet صلى الله عليه وسلم, "If apostleship is really something, then I am more worthy of it than you because my age exceeds yours and so does my wealth."

Another reason reported for the revelation of this verse is that Abu Jahl once stated, "The Bani Abd Manāf have competed with us in the race for honour to the extent that we have become race horses. Now they claim that they have a Holy Prophet among them upon whom revelation descends. By Allāh, we will never believe in this claimant to the Prophethood until revelation does not descend to us as it does to them." Allāh revealed the above verse in reply to him,

as well as to Walīd.

The reply is that Allāh selects whom He pleases for apostleship because He knows who is worthy of this mantle and who is able to bear the responsibility. For someone to claim that he is more worthy of the post amounts to objecting against Allāh and attributing ignorance to Him. Those who laid such claims will be subjected to humiliation and a most tortuous chastisement in the Ākhirah *(Hereafter)*.

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ ﴿125﴾

(125) Whomsoever Allāh wishes to guide, He expands his bosom for Islām. Whomsoever He desires to send astray, He narrows and constricts his bosom as if he is ascending into the sky with great difficulty. Thus Allāh afflicts with His punishment those who do not believe.

THE BOSOM OF THE GUIDED ONES ARE OPENED AND THAT OF THE DEVIANT ONES ARE CONSTRICTED

Hearing the verses of the Qur'ān and witnessing the natural signs, some people become Muslims, but the majority remain steadfast on disbelief *(kufr)*. In this verse Allāh says, *"Whomsoever Allāh wishes to guide, He expands his bosom for Islām."* All doubts and hesitance are removed from his heart and he accepts Islām with sincerity.

On the other hand, *"Whomsoever He desires to send astray, He narrows and constricts his bosom as if he is ascending into the sky with great difficulty.* "When the message of Islām is presented to such a person, he finds it extremely difficult to accept.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم recited the above verse and then said, *"When celestial light (nūr) enters the heart, the heart expands."* The Companion *(Sahāba)* رضى الله عنهم enquired, "O the Holy Prophet صلى الله عليه وسلم, what is the sign whereby one may recognise this?" The Holy Prophet صلى الله عليه وسلم replied, "Yes, the sign is that a person becomes detached from the 'Home of Deceit' (the world), turns towards the 'Home of Eternity' *(Hereafter)* and prepares for death in advance." [*Mishkāt p. 446*]

Explaining the constriction of bosoms, Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that when Allāh is mentioned, the hearts of some people contract and they become alarmed and uneasy. However, when mention is made of their idols their hearts are overcome with joy ("Ma'ālimut Tanzīl"). Therefore a believer *(Mu'min)* should also be overjoyed and exuberant because of his Belief *(Imān)* and everything associated with it.

"Thus Allāh afflicts with His punishment those who do not believe." Commentators have translated the word "rijs" ('punishment') in numerous

ways. The author of "Rūhul Ma'āni" has written that it refers to being deprived of Allāh's assistance. He then quotes Sayyidina Mujāhid رحمة الله عليه as saying that it refers to all things that are bereft of good. According to Imām Rāghib Isfahāni رحمة الله عليه, it denotes things that are filthy and foul, whereas Zujjaj رحمة الله عليه is of the opinion that it refers to being cursed in this world and receiving the punishment of the Hereafter. All of the above meanings may be implied simultaneously.

The verse means that just as much as Allāh wishes to narrow such a person's heart, that much "rijs" will He place into the heart.

وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ (126) لَهُمْ دَارُ
ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ (127) وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا
يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ
بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا
شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (128) وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟
يَكْسِبُونَ (129)

(126) This is the straight path of your Lord, We have certainly elucidated the verses for those who will heed the advice. (127) Theirs shall be an abode of peace by their Lord and He is their Protecting Friend because of the works that they did. (128) The day when We shall gather them all. "O assembly of Jinn! You have made a large contingent of humans your followers." Then their human allies will submit, "O our Lord, we had derived benefit from each other and we reached the fixed term that You had appointed for us." Allāh shall ordain, "Your abode will be the Fire, wherein you shall abide forever; except those whom Allāh wills. Certainly your Lord is The Wise, The All Knowing." (129) In a like manner We make some of the oppressors allies to others because of the deeds that they perpetrate.

THE PATH OF ALLĀH IS STRAIGHT

"This is the straight path of your Lord." i.e. The religion *(D'īn)* of Islām in which there is no crookedness. The message is crystal clear, as Allāh continues to say, *"We have certainly elucidated the verses for those who will heed the advice."* Hereafter Allāh mentions the favours He shall bestow upon those who walk on the straight path.

THE PROMISE OF AN ABODE OF PEACE FOR THE BELIEVERS

"Theirs shall be an abode of peace by their Lord..." The abode of peace ('Dārus Salām') referred to in this verse is Heaven *(Jannah)*. The people of Heaven *(Jannah)* shall not have any hardships and difficulties, neither physical nor spiritual. They will bear no enmity, hatred, jealousy and malice towards each

other and their bounties will never be taken away from them.

Upon entry into Heaven *(Jannah)* they will be told, *"Enter Heaven (Jannah) with peace and in safety."* Surah Yāsīn [*Surah 36, verse 58*] mentions that the people of Heaven *(Jannah)* will greeted by Allāh with the words: *"Peace!' A greeting from the Merciful Lord."* In brief, Heaven *(Jannah)* will be an embodiment of peace and serenity. (May Allāh make us of its inhabitants. Āmīn!)

The second favour of Allāh on the believers *(Mu'minīn)* is mentioned in the verse thus, ... *and He is their Protecting Friend because of the works that they did."* The author of "Ma'ālimut Tanzīl" writes in the explanation of this verse that Allāh shall grant inspiration to the righteous ones to do good in this world and He shall reward them for it in the Hereafter.

THE QUESTIONING OF JINN AND MAN ON THE DAY OF JUDGMENT *(QIYĀMAH)*

"The day when We shall gather them all." These include man and jinn. Then Allāh shall address the jinn [i.e. the Satans *(Shayatīn)*] saying, *"O assembly of Jinn! You have made a large contingent of humans your followers."* Iblīs had already told Allāh at the beginning, *"I shall definitely take a stipulated amount of Your bondsmen..."* He also said, *"I will surely waylay them on Your straight path. Then I will approach them from the front, the back, their right and their left and You shall find most of them to be ungrateful."* [*Surah A'rāf (7), verses 16,17*]

In keeping with his promise, Iblīs and his progeny are constantly at work to mislead man. They have already succeeded in leading the majority of mankind astray and it will be because of this that Allāh will address them on the Day of Judgement. The author of "Rūhul Ma'āni" writes that this statement will be to rebuke them.

THE REPLY OF MANKIND AND THEIR ADMISSION OF GUILT

"Then their human allies will submit, 'O our Lord. we had derived benefit from each other..." The author of "Rūhul Ma'āni" (*v. 8 p.26*) quotes from Sayyidina Hasan and Ibn Juraij رحمة الله عليه that people derived benefit from the jinn when they would declare upon reaching a destination, *"I seek refuge with the chief of this valley."* Instead of seeking protection with Allāh, they would seek protection with the jinn residing there. The jinn would derive benefit from humans when they would be flattered by the fact that humans would seek refuge with them instead of with Allāh. In this way they felt that humans considered them to have the powers of Allāh.

".....and we reached the fixed term that You had appointed for us." Certain commentators interpret this *'fixed term"* to be death, while others say that it is the Day of Judgement. This statement of theirs exudes undertones of regret and is a type of admission of their sins.

However, it will now be too late for regrets and *"Allāh shall ordain, 'Your abode will the Fire.."* Allāh had already informed Iblīs (*Shaytān*) when he displayed his arrogance and swore to mislead man, *"CertainlyI shall fill Hell with you and all those who follow you."* This promise of Allāh will, therefore, have to come to pass and they will all have to enter into Hell, *"wherein you shall abide*

forever; except those whom Allāh wills." If Allāh wills He may excuse some people and remove them from Hell. However, the disbelievers *(Kuffār)* will *"remain there forever."*

Allāh will decree these things according to His wisdom and knowledge, because *"Certainly your Lord is The Wise, The All Knowing."*

"In a like manner We make some of the oppressors allies to others because of the deeds that they perpetrate." The author of "Mālimut Tanzīl" quotes from Sayyidina Qatadah رحمة الله عليه that the manifestation of this is common in this world. The disbelievers *(Kuffār)* always assist each other in their opposition to Islām and the Muslims.

Other commentators interpret the verse to mean that they will be brought close together on the Day of Judgement. They will be formed into groups and cast into the blaze of Hell. Allāh says in Surah Sāffāt *[Surah 37, verses 22,23]*, *"Gather the oppressors, those akin to them and that which they worshipped besides Allāh. Then guide them on the path to the Blaze."* Allāh says in Surah Zumar, *"The disbelievers will be dragged in groups towards Hell."* [*Surah 39, verse 71*]

Another group of commentators is of the opinion that the verse denotes that Allāh will make some of the oppressors gain supremacy over others, punishing them in this manner.

يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ عَلَيۡكُمۡ ءَايَٰتِي
وَيُنذِرُونَكُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَاۚ قَالُواْ شَهِدۡنَا عَلَىٰٓ أَنفُسِنَاۖ وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا
وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ كَانُواْ كَٰفِرِينَ (130) ذَٰلِكَ أَن لَّمۡ يَكُن رَّبُّكَ مُهۡلِكَ
ٱلۡقُرَىٰ بِظُلۡمٖ وَأَهۡلُهَا غَٰفِلُونَ (131) وَلِكُلّٖ دَرَجَٰتٞ مِّمَّا عَمِلُواْۚ وَمَا رَبُّكَ
بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ (132) وَرَبُّكَ ٱلۡغَنِيُّ ذُو ٱلرَّحۡمَةِۚ إِن يَشَأۡ يُذۡهِبۡكُمۡ
وَيَسۡتَخۡلِفۡ مِنۢ بَعۡدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوۡمٍ
ءَاخَرِينَ (133) إِنَّ مَا تُوعَدُونَ لَأٓتٖۖ وَمَآ أَنتُم بِمُعۡجِزِينَ (134) قُلۡ
يَٰقَوۡمِ ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ إِنِّي عَامِلٞۖ فَسَوۡفَ تَعۡلَمُونَ مَن تَكُونُ لَهُۥ
عَٰقِبَةُ ٱلدَّارِۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ (135)

(130) O Assembly of jinn and humankind! Have messengers from among you not come to you expounding My laws to you and warning you about the meeting of this day? They will say, "We testify against ourselves!" The life of the world had beguiled them and they testify against themselves that they were undoubtedly disbelievers. (131) This is because your Lord does not destroy towns unjustly while the inhabitants are unaware. (132) For each there are ranks by virtue of their actions. Your Lord is not unaware of what they do. (133) Your

Lord is Independent, The Merciful. If He wills He may remove you and replace after you whomsoever He pleases, just as He had created you from the progeny of another nation. (134) Without a trace of doubt, what you have been promised will certainly come to pass and you cannot escape. (135) Say, "O my people, continue practising at your places, indeed I am practising. Soon you will come to know in whose favour shall be the ultimate result of this universe. Undoubtedly, the oppressors will never be successful"

THE JINN AND HUMANS WILL BE ASKED WHETHER MESSENGERS CAME TO THEM AND THE CONFESSION TO THEIR CRIMES

Allāh will address those present on the Day of Judgement, saying, *"O assembly of jinn and humankind! Have messengers from among you not come to you expounding My laws to you and warning you about the meeting of this day?" i.e.* Did you not take heed and prepare for this day?

At the beginning they will deny saying, *"By Allāh, our Lord, we never perpetrated polytheism (shirk)!"* (This has already been discussed in verse 23 of Surah An'ām). However, their limbs and their Holy Prophets عليهم السلام will testify against them and eventually they will also be forced to admit their polytheism *(shirk)*. Allāh refers to this juncture when He says, *"They will say, 'We testify against ourselves!" i.e.* They will admit their sins and disbelief *(kufr)*.

Amid this scenario, Allāh makes mention of their condition when He says, *"The life of the world had beguiled them and they testify against themselves that they were undoubtedly disbelievers."* They considered this world to be the pinnacle of their achievements and hankered after their passions and pleasures. In the process they paid no heed to the warnings sounded to them by the Holy Prophets عليهم السلام.

"This (i.e. the sending of messengers) *is because your Lord does not destroy towns unjustly while the inhabitants are unaware." i.e.* Allāh does not destroy them until they are aware of the consequences of their injustice and sins. Eventually, when they ignore the teachings of the Holy Prophets عليهم السلام, Allāh sends His punishment because of their sins, the greatest of which is infidelity *(kufr)*.

THE RANKS OF PEOPLE VARY ACCORDING TO THEIR ACTIONS

"For each there are ranks by virtue of their actions." The ranks of those doing good vary, just as the ranks of the evildoers vary according to the extent of their deeds. Accordingly, their rewards and punishment will also vary.

"Your Lord is not unaware of what they do." None should think that his actions will go unnoticed and that he will not receive the full rewards for them. Allāh is well aware of every deed, be it good or bad.

"Your Lord is Independent, The Merciful." Allāh requires no person nor any action. However, all the creation are dependent on Him and He showers His mercy upon them by providing their sustenance and seeing to their every need. In this world His mercy is for all, while in the Hereafter, He will bestow His mercy only upon the obedient ones.

"If He wills, He may remove you and replace after you whomsoever He pleases just as He had created you from the progeny of another nation." Just as the forefathers of present day nations have been removed from the face of the earth, Allāh can cause people alive today to gradually disappear and be replaced by others. If Allāh wills, He is also able to remove nations in an instant.

People are dependent on Allāh for their existence in this world and will also require Him in the Hereafter. For this reason, they should accept Belief *(Imān)* and live accordingly.

JUDGMENT DAY *(QIYĀMAH)* WILL CERTAINLY COME

"Without a trace of doubt, what you have been promised will certainly come to pass..." Judgment day *(Qiyāmah)*, reckoning, rewards, punishment, Heaven *(Jannah)*, Hell and everything promised by the Holy Prophets عليهم السلام are the absolute truth and will come to pass. None should think that it is not coming just because it has not yet arrived.

"...and you cannot escape." None shall be able to avert the inevitable. Allāh says in Surah Maryam [*Surah 19, verses 94,95*], *"Surely We have counted them meticulously and each of them will appear before us all alone."* Only Allāh knows the time of Judgment day *(Qiyāmah)* and He will bring it to pass when he wills. It is foolish for people to deny the advent of Judgment day *(Qiyāmah)* on the basis that it has not manifested itself for so many thousands of years. The delay of an event does not mean that it will not take place.

"Say, 'O my people, continue practising at your places, indeed I am practising. Soon you will come to know in whose favour shall be the ultimate result of this universe." Only when their eyes close in this world will their true eyes open to reality. Only then will they comprehend that Belief *(Imān)* and righteous actions are of benefit. However, realisation in the Hereafter will be of no avail.

"Undoubtedly, the oppressors will never be successful." This verse declares the blanket rule that all the disbelievers *(Kuffār)* and Polytheists will be unsuccessful in the Hereafter even though they seem to think that they are successful in this world. The true condition of a person will be exposed on the Day of Judgement.

WERE MESSENGERS SENT TO THE JINN?

"O assembly of jinn and humankind! Have messengers from among you not come to you..." The general context of this verse denotes that Holy Prophets were also sent to the jinn. Ibn Kathīr رحمة الله عليه [*v. 2 p.177*] has reported from Sayyidina Ibn Jarīr and Dhahāk رحمة الله عليه that Prophets عليهم السلام were also sent to the jinn, from the jinn, as derived from this verse. However, he writes that this verse does not necessarily denote this since *'from amongst you"* could mean "from the sum of both groups" i.e. messengers were sent to all of you from either one of the two groups.

An example is the verse of Surah Rahmān [*Surah 55, verse 22*] where Allāh says, *"Pearls and corals emerge from the two of them,"* In this verse *"the two of them"* refers to the sea as well as rivers, whereas corals and pearls are found only in the sea. The interpretation will therefore be that these emerge from 'the sum of the two waters.'

Reporting from numerous commentators like Sayyidina Mujāhid رحمة الله عليه and Sayyidina Ibn Juraij رحمة الله عليه, Allāma Ibn Kathīr رحمة الله عليه has written that no Prophets عليهم السلام were from the jinn.

"Rūhul Ma'āni" (*v. 8 p.28*) reports that the word *"messengers"* in the above verse refers to those sent by Allāh as well as those messengers whom these Holy Prophets عليهم السلام sent to their respective nations. Therefore, although no Holy Prophets عليهم السلام were sent to the jinn, many of the jinn were appointed as preachers by the Holy Prophets عليهم السلام. These types of messengers are included in the purport of this verse.

It is a fact that the jinn are also charged with the responsibility of carrying out the injunctions of Allāh and that they lived on this earth before man. It is therefore necessary that they require messengers to impart the injunctions of Allāh to them. Allāh says, *"A warner passed in every nation."* This verse indicates that messengers were sent to the jinn before man set foot upon the earth.

It is very possible that the jinn were instructed to follow those Holy Prophet عليه السلام who were sent to humans, but there is no conclusive proof for this The fact is certain though that the Holy Prophet صلى الله عليه وسلم was sent as a messenger to man and jinn alike.

In the concluding verses of Surah Ahqāf [*Surah 46, verses 28 to 32*], mention is made of the jinn who received the message from the Holy Prophet صلى الله عليه وسلم and then propagated it to their people saying, *"Accept the caller to Allāh and believe in him."* Surah Rahmān continuously addresses the jinn and the Ahadīth also recount that the Holy Prophet صلى الله عليه وسلم met with the jinn and invited them to Islām, reciting Surah Rahmān to them.

In substantiation of the opinion that the jinn were enjoined to follow the same Holy Prophets عليهم السلام as man, the Qur'ān makes mention of the fact that they told their people, *"O our people, indeed we have heard a Book revealed after Mūsa, verifying what was before it and guiding towards the truth and the straight path."* This verse indicates that the jinn were practicing the injunctions of the Torah, for if they had their own Prophets عليهم السلام in the time of Sayyidina Mūsa عليه السلام, they would have followed him instead.

وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ
بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ
وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ
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(136) A portion of their crops and animals that Allāh created, they stipulated for Allāh saying, "This is for Allāh," according to their estimation, "and this is for our partners." So what becomes their partners" does not reach Allāh and what becomes Allāh's reaches their partners. Evil indeed is what they decide.

THE POLYTHEISTS COMMIT POLYTHEISM *(SHIRK)* WITH THEIR CROPS AND LIVESTOCK

Among the various ways in which the Polytheists *(Mushrikīn)* practised polytheism *(shirk)* was that they used to devote a portion of their wealth to their idols. They also commonly cut the ears of their animals and set many of them free in the names of their idols. In fact, this practice is common until today among the Polytheists.

The above verse refers to their practice where they used to apportion some of their animals and crops to their idols and a little to Allāh, whereas Allāh had created all of these things and provided for them. They would permit only the poor and travellers to partake of this. It often occurred that the portion devoted to Allāh would be found mixed with that of the idol, in which case they would leave it as is and consider all to be for the idol. On the other hand, when the portion devoted to an idol was found mixed with that which was devoted to Allāh, they would immediately separate it.

Their first crime was that they ascribed partners to Allāh. Secondly, they apportioned what Allāh had created for these partners and then (thirdly) they gave a larger portion to the idol rather than to Allāh. Because of this multitude of sins, Allāh declares, *"Evil indeed is what they decide."*

Some Scholars *(Ulemā)* have stated that similar sins are common nowadays among some Muslims. During the short time that they devote to Allāh [for remembrance of Allāh *(Dhikr)* and recitation of Qur'ān *(Tilāwah)*], they also engage in worldly business, yet during their hours of business they are not prepared to devote any time for religious activities.

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ
شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ
فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿137﴾ وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ
إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ ٱسْمَ ٱللَّهِ عَلَيْهَا
ٱفْتِرَآءً عَلَيْهِ ۚ سَيَجْزِيهِم بِمَا كَانُوا۟ يَفْتَرُونَ ﴿138﴾ وَقَالُوا۟ مَا فِى بُطُونِ
هَٰذِهِ ٱلْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ وَإِن يَكُن مَّيْتَةً
فَهُمْ فِيهِ شُرَكَآءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿139﴾ قَدْ خَسِرَ
ٱلَّذِينَ قَتَلُوٓا۟ أَوْلَٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَحَرَّمُوا۟ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ
قَدْ ضَلُّوا۟ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿140﴾

(137) Thus have their partners beautified the murder of their children for many of the Polytheists to destroy them and to obscure their religion (Dīn) for them.

If Allāh wills, they will never do so. So leave them to their devices. (138) They say of their assumption, "These are livestock and crops that are restricted. Only those people whom we approve of may eat from it." Then there are those animals whose backs have been forbidden and those upon whom Allāh's name has not been taken; as a slander against Allāh. Soon He will punish them for what they devise. (139) They say, "Whatever is within the bellies of these animals are reserved strictly for our males and forbidden to our wives. If it is suntilborn, then they may share therein." Soon He shall punish them for what they speak. Undoubtedly He is The Wise, The All Knowing. (140) Those people are losers who foolishly murder their children without knowledge and forbid what Allāh has provided them with as a slander upon Allāh. They have surely gone astray and are not rightly guided.

THE IDOLATERS USED TO MURDER THEIR CHILDREN AND FORMULATE THEIR OWN CUSTOMS CONCERNING FORBIDDEN AND PERMITTED ANIMALS

Before the advent of the Mercy to the universe, the Holy Prophet صلى الله عليه وسلم, the entire world was steeped in the darkness of disbelief *(kufr)*, polytheism *(shirk)* and ignorance. The Arabs were overwhelmed with ignorance and formulated various customs under the direction of human and jinn Satans *(Shayātīn)*.

Many of these have been discussed in the verses, "...*then they will definitely cut the ears of animals...*". "*....what has been slaughtered in the name of any besides Allāh...*" "*Allāh has not ordained the 'Bahīrah,' the 'Sā'ibah'...*" and the verse, "*A portion of their crops and animals that Allāh created, they stipulated for Allāh saying, 'This is for Allāh...*"

In the verses under discussion Allāh says, "*Thus have their partners beautified the murder of their children for many of the Polytheists...*" As a result of this, they feel no parental compassion, nor any hesitancy in burying their daughters alive and killing their children out of fear of poverty. Satan *(Shaytān)* misled them to do this so as "*to destroy them...* "They will be destroyed in the Hereafter when they suffer the punishment and in this very world they are destroyed because they will be deprived of perpetuating their posterity.

Another reason for coercing them into this vile deed is "*to obscure their religion (D'īn) for them.*" "Ma'ālimut Tanzīl" reports from Sayyidina Abdullāh bin Abbās رضى الله عنه the interpretation of this verse. He states that Satan *(Shaytān)* beautified these actions for them so that they begin to doubt their religion *(D'īn)*. Whilst they were previously following the religion *(D'īn)* of Sayyidina Ismā'īl عليه السلام, they were diverted from it because of the misguidance of Satan *(Shaytān)*.

"*They say of their assumption, 'These are livestock and crops that are restricted. Only those whom we approve of may eat from it.* "In this way they forbid what Allāh had permitted, thereby altering the injunctions of Allāh.

In the commentary of the verse, "*Allāh has not ordained the 'Bahīrah,' the 'Sā'ibah'...*" mention was made of the practice amongst the Polytheists to absolve certain types of animals from being mounted and from being burdened with menial tasks. These they did in the name of their idols. Allāh Ta'āla refers to this

when says, *"Then there are those animals whose backs have been forbidden..."*

They then also stipulated certain animals *"upon whom Allāh's name has not been taken; as a slander against Allāh"* i.e. they ordained that Allāh's name will not be taken when slaughtering certain animals. In their ignorance, they regarded this as a means of pleasing Allāh. Allāh says with regard to this, *"Soon He will punish them for what they devise."*

They also transgressed Allāh's laws of prohibition when they said, *"Whatever is within the bellies of these animals are reserved strictly for our males and forbidden to our wives. If it is suntilborn, then they* (male and female) *may share therein."* Allāh says, *"Soon He shall punish them for what they speak. Undoubtedly He is The Wise, The All Knowing."*

The last of these verses states, *"Those people are losers who foolishly murder their children without knowledge and forbid what Allāh has provided them with as a slander upon Allāh. They have surely gone astray and are not rightly guided."* This verse summarises the condition and the plight of the Polytheists who have been described above. Allāh is the rightful Owner of everything and they had no right to kill their children even though they were the parents. They will be punished for this, as well as for forbidding the Lawful *(Halāl)* sustenance that Allāh provided.

Lesson: The word *"partners"* refers to the idols of the Polytheists because they associated these as partners of Allāh. The human and jinn Shayātīn *(devils)* who mislead them can also be referred to as their *"partners."* The Polytheists thought that these *"partners"* will intercede for them on the Day of Judgement. This was discussed in verse 94 of Surah An'ām (*Surah 6*) where Allāh says, *"We do not see your intercessors whom you claimed as partners with you. Indeed your relations have been severed and what you claimed has been lost to you.*

Allāh says in Surah Yunus, *"Then We will separate them and their partners will say, 'You never worshipped us!"* [*Surah 10, verse 28*]

Lesson: These verses point out that since Allāh is the Creator of everything, He reserves the right to declare things Lawful *(Halāl)* and Unlawful *(Harām)*. Whoever does so on his own will be guilty of attempting to adopt the sole privilege of Allāh and is thus sinful. Those who pass laws contradicting the dictates of the Shari'ah are also guilty of this crime.

THOSE COMMITTING INNOVATIONS *(BID'AH)* ARE ON THE PATH OF THE POLYTHEISTS

People perpetrating innovations *(Bid'ah)* are also guilty of some of the crimes committed by the Polytheists. Some of these people stipulate that females are prohibited from eating a certain type of food that they dedicate in the name of Sayyidah Fātima رضى الله عنها. However, they allow males to eat from it, just as the Polytheists used to do. They also perpetrate other similar customs that have no basis in the Shari'ah.

۞ وَهُوَ ٱلَّذِىٓ أَنشَأَ جَنَّٰتٍ مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا

أُكُلُهُۥ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۚ كُلُوا۟ مِن ثَمَرِهِۦٓ إِذَآ
أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿141﴾
وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ
ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿142﴾

(141) He is the One Who created such gardens that are trellised and those that are not trellised, date palms and plantations of various foods and (created) olives and pomegranates that are alike and that are not alike. Eat from it's fruit when it grows and give its due on the day of harvesting. Do not waste, for verily Allāh does not like the wasters. (142) From the animals (He has created) those for loading and those for lying on the ground. Eat from what Allāh has provided for you and do not follow the footsteps of Devil (Shaytān). Indeed he is your open enemy.

ORCHARDS, PLANTATIONS AND ANIMALS ARE ALLĀH'S BOUNTIES TO MAN

Allāh begins these verses by describing the two types of orchards that He has created. Allāh says, *"He is the One Who created such gardens that are trellised..."* Examples of these are grape vines and certain types of creepers that grow on trellises. Then there are those *"... that are not trellised..."* These stand on their own and do not require any support. Examples of these are plenty and include the date palm and various other fruits, vegetables and cereals. There are also many creepers that do not require trellises, like those of watermelons, pumpkins, etc. All these grow in their own fashion according to Allāh's wisdom.

"....and plantations of various foods... "From the same water and the same ground, crops of various types, tastes and benefits grow. Some are tasty while others bitter; some may be of excellent quality while others may be poor. [*"Ma'ālimut Tanzīl" v. 2 p.135*]

"...and (created) olives and pomegranates that are alike and that are not alike." Although fruit may be of the same species and colour, yet they vary in taste and texture.

"Eat from its fruit when it grows and give its due on the day of harvesting." Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that this verse refers to the Zakāh on crops that may be a tenth or a twentieth part of the produce, according to specific regulations. Other commentators mention that since this verse was revealed in Makkah and Zakāh was only ordained in Madinah, it would refer to giving some of the crop in charity to the poor.

Sayyidina Abdullāh bin Abbās رضى الله عنه is also reported to have said that initially an unspecified portion had to be given to the poor, but once Zakāh was ordained, the amount was fixed.

Certain commentators have stated that although the rest of the Surah was revealed before the Hijrah, the above verses were reveled thereafter. Therefore,

the verse does refer to Zakāh. [*"Ruhul Ma'āni" v. 8 p.38*]

The laws regarding Zakāh on crops have been discussed in Surah Baqarah under the verse, *"O you who believe, spend from the pure things that you earn and from what We have extracted for you from the earth."* [*Surah 2, verse 267*]

"Do not waste, for verily Allāh does not like the wasters." The Arabic word 'Isrāf' refers to transgressing the limits and is generally used for wastage because wastage and extravagance entail the transgression of limits. Isrāf will denote all actions of transgression and includes the case where a person spends all his wealth on the poor, leaving himself destitute.

The author of "Rūhul Ma'āni" (*v. 8 p.38*) reports from Ibn Juraij رحمة الله عليه that this verse was revealed with regard to Sayyidina Thābit bin Qais bin Shammās رضى الله عنه. He once harvested his crop of dates and declared that he would distribute dates to whoever came there. People continued to come until the evening, when he was left with nothing for himself. It was then that this verse was revealed.

Sayyidina Abu Muslim رحمة الله عليه has mentioned that the verse means that one should not eat from the harvest until the dues of the poor have been distributed so that their portion is not diminished. According to. Ibn Shihāb Zuhri رحمة الله عليه, the verse means that one should not spend the crop in sinful avenues.

Thereafter Allāh makes mention of His bounties with regard to animals. Allāh says, *"From the animals* (He has created) *those for loading..."* These are large animals, while others have been created small as if they are *"lying on the ground,"* such as sheep and goats. Although the smaller animals cannot carry loads, they may be milked or eaten, and their meat is better than that of the larger animals. Their skins may also be utilized for clothing, bedding and laying on the ground.

"Eat from what Allāh has provided for you and do not follow the footsteps of Satan (Shaytān)." People should eat from Lawful *(Halāl)* sustenance and not do as their forefathers had done (in following Satan *(Shaytān)* when they declared things Lawful *(Halāl)* and Unlawful *(Harām)* as they pleased. Satan *(Shaytān)* can never be followed because *"indeed he is your open enemy."*

ثَمَٰنِيَةَ أَزْوَٰجٍ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ
ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ
﴿143﴾ وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا
ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا
فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ إِنَّ ٱللَّهَ لَا
يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿144﴾

(143) (Allāh created) Eight types of couples. Two from sheep and two from goats. Say, "Has Allāh forbidden two males or two females, or the child that is contained in the bellies of two females?" Inform me with proof if you are indeed truthful. (144) Two from cattle and two from camels. Say, "Has Allāh forbidden two males or two females, or the child that is contained in the bellies of two females? Were you present when Allāh commanded you with this?" Who can be more unjust than he who invents a lie about Allāh to lead people astray without knowledge. Verily Allāh does not guide the unjust folk.

THE EIGHT TYPES OF ANIMALS AND HOW THE POLYTHEISTS PERMITTED AND FORBADE THEM AS THEY PLEASED

"(Allāh created) Eight types of couples." i.e. From those animals from which man generally eats and derives milk. *"Two from sheep and two from goats. "*i.e. A male and a female from each type.

From these, the Polytheists would declare Unlawful *(Harām)* at random. At times they would declare the males Unlawful *(Harām)*, at times a pair, etc. They would then attribute this prohibition to Allāh. Allāh says, *"Say, 'Has Allāh forbidden two males or two females, or the child that is contained in the bellies of two females?"*

Allāh says, *'inform me with proof if you are indeed truthful."* In the next verse Allāh asks them, *"Were you present when Allāh commanded you with this?"* It is evident that they will be unable to furnish a proof and it is obvious that Allāh had not commanded them to do these things.

"Who can be more unjust than he who invents a lie about Allāh to lead people astray without knowledge. Verily Allāh does not guide the unjust folk." By adopting the path of disbelief *(kufr)*, they have already warranted Hell for themselves.

قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٖ يَطۡعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيۡتَةً أَوۡ
دَمٗا مَّسۡفُوحًا أَوۡ لَحۡمَ خِنزِيرٖ فَإِنَّهُۥ رِجۡسٌ أَوۡ فِسۡقًا أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦۚ فَمَنِ
ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَإِنَّ رَبَّكَ غَفُورٞ رَّحِيمٞ (145) وَعَلَى ٱلَّذِينَ هَادُواْ
حَرَّمۡنَا كُلَّ ذِي ظُفُرٖۖ وَمِنَ ٱلۡبَقَرِ وَٱلۡغَنَمِ حَرَّمۡنَا عَلَيۡهِمۡ شُحُومَهُمَآ إِلَّا
مَا حَمَلَتۡ ظُهُورُهُمَآ أَوِ ٱلۡحَوَايَآ أَوۡ مَا ٱخۡتَلَطَ بِعَظۡمٖۚ ذَٰلِكَ جَزَيۡنَٰهُم بِبَغۡيِهِمۡۖ
وَإِنَّا لَصَٰدِقُونَ (146) فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمۡ ذُو رَحۡمَةٖ وَٰسِعَةٖ وَلَا يُرَدُّ
بَأۡسُهُۥ عَنِ ٱلۡقَوۡمِ ٱلۡمُجۡرِمِينَ (147)

(145) Say, "In the revelation that has come to me I find forbidden for the consumer only to eat carrion, flowing blood or the flesh of swine for indeed it is an impurity or (I find forbidden) the sin (of consuming) the flesh of that animal upon which the name of another besides Allāh was taken. As for him who is

driven by necessity, then (should he eat thereof) neither rebelliously, nor transgressing the limits, then verily Allāh is Most Forgiving, Most Merciful." (146) We forbade every clawed animal upon the Jews. From among cattle and goats, We forbade for them the fat of the two, excluding what is carried by the back, the entrails and what is attached to the bones. This was the punishment We gave them as retribution for their rebellion, and undoubtedly We are truthful. (147) So if they deny you, then tell them that your Lord is the possessor of all-embracing mercy and His punishment will not be averted from the criminal folk.

WHAT IS UNLAWFUL *(HARĀM)*?

To refute the many things that the Arabs themselves forbade for themselves, Allāh revealed the verse in which He says, *"Say, 'In the revelation that has come to me I find forbidden for the consumer only to eat..."*

"..carrion... " Those animals that die a natural death.

".... .flowing blood..." Therefore the little blood that remains in the flesh after slaughtering is not Unlawful *(Harām)* since it does not flow. The spleen and liver are also Lawful *(Halāl)* since they are congealed blood and not flowing blood.

"..... or the flesh of swine .for indeed it is an impurity..." Every part of the pig is Unlawful *(Harām)* even though it may be slaughtered according to the Shari'ah. The hair and bones of other animals are pure even though they die naturally, but those of a pig can never be pure.

"..... or the sin (of consuming) the flesh of that animal upon which the name of another besides Allāh was taken." This is the fourth thing mentioned in this verse. Thereafter permission is given for a person to eat of these things when he is in danger of losing his life because of starvation. Then too he may eat only that much which will preserve his life and no more.

All of these were discussed in Surah Baqarah under the verse, *"Forbidden for you are carrion, blood, the flesh of swine..."* and the verse of Surah Ma'idah, *"Forbidden for you are carrion, blood..."*

The Holy Prophet صلى الله عليه وسلم was the final messenger of Allāh and only these things were forbidden for him at the time when this verse was revealed. Later the verse of Surah Mā'idah was revealed containing additional things.

Allāh has outlined the basic principle with regard to Unlawful *(Harām)* things when He mentioned in Surah A'rāf [*Surah 7, verse* 157], *"He permits for them the pure things and forbids from them the impure things."* Therefore, it will not be proper for someone to deduce from the verse under discussion that only these four things are forbidden in the Shari'ah. The Qur'ān was still being revealed when this verse was revealed and other injunctions were ordained thereafter.

CERTAIN THINGS WERE FORBIDDEN FOR THE JEWS BECAUSE OF THEIR REBELLION

Allāh then enumerates certain foods that were forbidden for the Jews, but are permissible for the Ummah of the Holy Prophet صلى الله عليه وسلم The first of

these were *"every clawed animal."* This refers to every animal the hooves, claws or feet of which are not split e.g. camels, ostriches and ducks. This is according to Sayyidina Abdullāh bin Abbās رضى الله عنه, Sayyidina Saīd bin Jubair رحمة الله عليه, Sayyidina Qatādah رحمة الله عليه and Sayyidina Mujāhid رحمة الله عليه.

It has already been mentioned in verse 93 of Surah Āl Imrān (Surah 3) that camel meat and milk was permitted in the religion *(D'īn)* of Sayyidina Ibrahīm عليه السلام, but that Sayyidina Ya'qūb عليه السلام forbade it upon himself and the Jews continued with this prohibition. This was later prohibited in the Torah.

Allāh continues to say, *"From cattle and goats, We forbade for them the fat of the two, excluding what is carried by the back, the entrails and what is attached to the bones. This was the punishment We gave them as retribution for their rebellion, and undoubtedly We are truthful."*

This subject matter was discussed in Surah Nisā [*Surah 4, verse 160*] where Allāh mentioned, *"Because of the oppression of the Jews, We forbade them from the pure things that were permissible for them."* It is thus evident that these things were forbidden for them on account of the oppression that they perpetrated upon their own souls by disobeying Allāh. For the Ummah of the Holy Prophet صلى الله عليه وسلم nothing can now be made Unlawful *(Harām)* since the Shari'ah is complete.

"So if they deny you, then tell them that your Lord is the possessor of all-embracing mercy..." The Polytheists denied the Holy Prophet صلى الله عليه وسلم either openly or by making excuses like saying that if he is the true Holy Prophet of Allāh, why are they then not destroyed by punishment (for rejecting him)? They are told that Allāh is most Merciful and will send His punishment when He decides, according to His wisdom. The fact that the punishment is delayed does not mean that it will not come. When it does come then *"His punishment will not be averted from the criminal folk."*

سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ
كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ
فَتُخْرِجُوهُ لَنَآ ۖ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿148﴾ قُلْ فَلِلَّهِ ٱلْحُجَّةُ
ٱلْبَٰلِغَةُ ۖ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿149﴾ قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ
حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ ﴿150﴾

(148) Soon those who commit polytheism (shirk) will say, "If Allāh willed, neither we, nor our forefathers would not have committed polytheism (shirk), and we would not have forbidden anything." In the same manner those before them had denied until they tasted Our punishment. Say, "Have you any knowledge that you may disclose for us? You only follow conjecture and speculation." (149) Say, "Only Allāh has the "Hujjatul Bālighah" and if He wills

He may guide all of you." (150) Say, "Bring your witnesses who will testify that indeed Allāh forbade these." If they testify then you do not testify with them. Do not follow the whims of those who deny Our verses, who do not believe in the Hereafter and who associate others with their Lord.

THE CONTENTION OF THE POLYTHEISTS

It is in the nature of man that not only does he commit sins, but he also argues to justify his actions, desiring that things conform to his wishes and inclinations. The wrongdoers reply so tersely to those wishing to advise them that the persons have to remain silent before their fabricated arguments and proofs.

When the Polytheists were told to worship Allāh their Creator and Sustainer and not to concoct their own customs, they argued that everything is from Allāh. Their quarrel is mentioned in the above verse when they said, *"If Allāh willed, neither we nor our forefathers would not have committed polytheism (shirk), and we would not have forbidden anything."* The basis of their argument was that if Allāh was displeased with their actions, why did He not destroy them?

In reply to their altercation Allāh says, *"In the same manner those before them had denied until they tasted Our punishment."* i.e. Just as the previous nations contested the same issue and were finally punished, these people will also receive the punishment that they seek to hasten.

With regard to their statement that Allāh would not have allowed them to continue if He was displeased with their actions, Allāh replies, *"Say, 'Have you any knowledge that you may disclose for us?"'* The question is rhetorical, not requiring an answer, because it is obvious that they have no knowledge to that effect. Allāh continues to say, *"You follow only conjecture and speculation.* "Their arguments are merely conjectural and the result of speculation.

Allāh placed man on earth as a test for him. The test entails that he is given the choice to either conform to Allāh's commandments or to disobey. If he were not granted this option and was forced to act as Allāh dictated, there would not have been any test. Allāh, in His wisdom, had granted man the intelligence, the ability and the choice to act. When a person exercises these faculties in committing polytheism *(shirk)* and concocting various customs, he will be accountable. The fact that these things occur does not mean that Allāh is pleased with them. Allāh is pleased only with those actions and beliefs that were propagated by His scriptures and the Holy Prophets عليهم السلام.

"Say, 'Only Allāh has the 'Hujjatul Baalighah... "i.e. The final and conclusive argument rests only with Allāh, and the arguments tendered by the Polytheists are baseless.

"..... and if He wills He may guide all of you." Allāh has decreed in His infinite wisdom that the truth must coexist on earth with falsehood. Allāh has, however, shown everyone the way to guidance so that every person may follow.

"Say, 'Bring your witnesses who will testify that indeed Allāh forbade these. If they testify then you do not testify with them (because their testimony will be false). *Do not follow the whims of those who deny Our verses, who do not believe in the Hereafter*

and who associate others with their Lord. "This verse prohibits following those who follow their whims viz, the disbelievers *(Kuffār)* and Polytheists.

۞ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ
إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا
تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ
اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ (151) وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا
بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا نُكَلِّفُ
نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ
ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (152) وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا
فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ
لَعَلَّكُمْ تَتَّقُونَ (153)

(151) Say, "Draw closer, I shall recite to you the things that your Lord has forbidden for you. That you do not ascribe any partner to Him and be kind towards your parents. That you do not slay your children for fear of poverty, for We sustain you and them as well. And that you do not draw near to acts of lewdness that may be apparent and hidden. And that you do not murder a soul which Allāh had forbidden except with a right. These are the things which Allāh has solemnly commanded you so that you may understand. (152) And approach the wealth of the orphan only in a favourable manner until he reaches maturity. And give full measure and weight in fairness. We only burden a soul with what it can bear. When you speak, then adopt justice even though it be your relative and fulfil the covenant of Allāh. These are the things which Allāh has solemnly commanded you so that you may take heed. (153) And indeed this is my straight path, so follow it. Do not follow other paths, for they will deviate you from Allāh's path. These are the things which Allāh has solemnly commanded you so that you may adopt piety (taqwa)."

TEN FUNDAMENTAL COMMANDS

It is recorded in "Ma'ālimut Tanzīl" (*v. 2 p.140*) that the Polytheists asked the Holy Prophet صلى الله عليه وسلم to inform them of what Allāh had forbidden. In reply to this Allāh revealed the above verses viz. *"Say, 'Draw closer, I shall recite to you the things that your Lord has forbidden for you...* "Although the list of ten things includes prohibitions and instructions, the word *'forbidden"* has been used because not to follow the instructions is forbidden. These are:

1. *"That you do not ascribe any as partner to Him..."*

2. *"be kind towards your parents."*

3. *'That you do not slay your children for fear of poverty..." 'The Arabs used' to murder their children for one of two reasons. 'The first was the fear that the child' will have to share their food thus subjecting them to poverty. 'They did not realise that Allāh provides for all, as He says here, "We sustain you and' them as well."*

'The second' reason for slaying their children was that in certain tribes and' areas, people considered it a disgrace to have a daughter, as Allāh says in Surah Nahl [Surah 16, verse 59] that the father of the baby girl, 'He hides from the people due to the evil tidings that he received'. Must he keep her with disgrace or bury her in the sand? Evil indeed' is the decision that he takes!" He would' then bury the little girl alive. Allāh says in Surah Takwīr, "When the girl who was buried alive will be asked for what sin was she killed? "[Surah 81, verses 8,9]

4. *"And that you do not draw near to acts of lewdness that may be apparent and' hidden." 'This includes all related acts, like! fornication, nudity, promiscuity, etc.*

'Tirmidhi reports that the Holy Prophet صلى الله عليه وسلم *said; "Four things were part of the lifestyles of the Holy Prophet* عليه السلام*. (1) Modesty, (2) Applying perfume, (3) Using the Miswāk and(4) Marriage.*

Abu Dawūd reports that the Holy Prophet صلى الله عليه وسلم *once saw a person bathing in an open plain. He mounted the pulpit and, after praising Allāh, said, 'Verily Allāh is modest and' hidden and' He likes modesty. So when any of you baths, he should conceal himself."*

Sayyidina Abdullāh bin ''Umar رضى الله عنه *narrates that the Holy Prophet* صلى الله عليه وسلم *said; "Without a doubt, modesty and' Belief (Imān) are attached? 'When any one is removed', the other will also be removed?" [Mishkāt p. 432]*

5. *"And that you do not murder a soul which Allāh had 'forbidden except with a right." "Regrettably, murder is all too common nowadays and Muslims even murder their fellow Muslim brethren. The Holy Prophet* صلى الله عليه وسلم *stated', "If the inhabitants of the heavens and the earth collectively murder a single murder Allāh shall cast them all headlong into the fire of Hell. " [Mishkāt pg. 300]*

It is also not permissible to kill a disbeliever (kāfir) living in a Muslim country (called' Dhimmis) since they have taken a covenant with the Muslims for the security of their lives.

The Holy Prophet صلى الله عليه وسلم *said', 'That person is not of me and' I am not of him who draws his sword' against my Ummah,*

killing the good' and' the evil ones, as well as he who does not fulfil the covenant of one who under takes a covenant with him."[Muslim 'v. 2 p.319]

Sayyidina Abdullāh bin Mas'ūd' رضى الله عنه *reports that the Holy Prophet* صلى الله عليه وسلم *said; "it is not permissible to kill a person who testifies, 'Lā ilāha Illallāh Muhammadur Rasulullāh.' He may only be executed if he perpetrates one of three crimes (viz.) (1) He commits adultery after marriage (in which case he will be stoned' to death). (2) He intentionally murders another (in which case Qisās will be enforced'). (3) He leaves Islām to follow another Dīn (religion)." [Muslim 'v. 2 p. 59]*

Allāh then says, 'These are the things which Allāh has solemnly commanded' you so that you may understand'."

6. "And' approach the wealth of the orphan only in a favourable manner until he reaches maturity." Their guardians should not misappropriate the wealth of orphans. 'This has been discussed' in Surah Baqarah [Surah 2, verse 220] and the beginning of Surah Nisā [Surah 4, verse 2].

7. "And give full measure and weight in fairness." Many people demand that weight and measure be given in full when they have to receive, but cheat others when giving them goods in weight and measure; as Allāh says in Surah Mutaffifīn, "Woe to the cheaters. Those who, when they take measure from mankind; demand in full. But if they measure unto people or weigh for them, they cause them loss. Do such men not consider that they will be raised again? Unto an awful day; the day when all of mankind will stand before the Lord of the universe."[Surah 83, verses 1 to 6]

The evil practice of cheating in weight and measure was common among the nation of Sayyidina Shu'ayb عليه السلام. When he tried to advise them, they began to argue with him and refused to accept. Eventually they were all destroyed with a scream. The incident is discussed in Surah Hūd [Surah 11, verses 84 to 95].

THE GRAVE CONSEQUENCES OF CHEATING IN WEIGHT AND MEASUREMENT

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم told those who cheat in weight and measurement, "Undoubtedly you people are involved in two such malpractices because of which the previous nations were destroyed." *[Mishkāt p. 250]*

The Mu'atta of Imām Mālik رحمة الله عليه reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that Allāh casts terror into the hearts of those people who breach trusts. Death becomes widespread among the nations who commit adultery excessively. Sustenance is constrained for those who cheat in weight and measure. Murder and bloodshed overtake the nation that passes unjust decisions and enemies gain the upper hand over those who break their pledges.

Allāh then says in these verses, *"We only burden a soul with what it can bear."* There is therefore no real difficulty in adhering to the commands in these verses.

Lesson: Just as it is Unlawful *(Harām)* to reduce what is due when weighing and measuring, it is also Unlawful *(Harām)* to accept a full salary when one has not worked. the full hours of employment. Similarly it will be Unlawful *(Harām)* to accept payment (bribes) for work that one is normally paid to do. It will be unlawful *(Harām)* to accept remuneration for work done in Unlawful *(Harām)* institutions even though one has fulfilled one's task.

8. "When you speak then adopt justice even though it be your relative." One should' offer true testimony and' pass just decisions even though may these be against a close relative or friend'. 'This was discussed' under verse 135 of Surah Nisā where Allāh stated; "O you who believe, be firm in establishing justice and' be witness for Allāh even if it be against yourselves, your parents and' relatives."

9. "And fulfil the covenant of Allāh. " This was discussed in Surah Baqarah [Surah 2, verse 27] and' the beginning of Surah Mā'idah [Surah 5, verse 7]. Those who believe in Allāh have entered into a covenant with Allāh that they will fulfil all His commands and abstain from all His prohibitions.

The entire mankind pledged that they accept Allāh as their Lord when He asked their souls, 'Am I not your Lord? They replied; 'Certainly! 'We attest thereto.' (This was done) 'So that you do not say on the day of Judgment (Qiyāmah), 'Indeed' we were unaware of this Oneness of Allāh (Tauhīd), or that you say, 'Our forefathers committed' polytheism (shirk) from before and we were merely the progeny after them." i.e. 'We merely followed them. Allāh took this covenant with every person and none will be able to claim that he had no knowledge of the fact that Allāh is his Lord. Mankind will all have to fulfil this covenant. All the Holy Prophet عليه السلام *came to remind' man about this covenant. They have to fulfil this by their actions and beliefs and by accepting Islām.*

Allāh then says, 'These are the things which Allāh has solemnly commanded' you so that you may take heed."

10. "And indeed this is my straight path, so follow it. Do not follow other paths for they will deviate you from Allāh's path." Allāh revealed' the Qur'ān and simultaneously sent the Holy Prophet صلى الله عليه وسلم *as a preacher teacher and' elucidator of Allāh's commandments. It is incumbent for every person to follow the Holy Prophet* صلى الله عليه وسلم *Following Allāh and the Holy Prophet* صلى الله عليه وسلم *is referred to as the "straight path" This was the path adopted by the Companion (Sahāba)* رضى الله عنهم *and those after them.*

The Jews, Christians and even those Muslims who follow their whims and' fancies have all deviated from the straight path and

tread' the 'other paths" referred to in this verse. 'Whoever follows them will also be led astray and will not attain salvation in the Hereafter.

ALL PATHS BESIDES THE STRAIGHT PATH ARE MISLEADING

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once drew a line on the ground saying, *"This is the straight path."* He then sketched several other lines to the right and left of the first and said, "These are other paths and upon each there is a Devil *(Shaytān)* calling towards it." The Holy Prophet صلى الله عليه وسلم then recited the verse, *"And indeed this is my straight path, so follow it. Do not follow other paths, for they will deviate you from Allāh 's path."* [Mishkāt p. 30]

Allāh continues to say, *"These are the things which Allāh has solemnly commanded you so that you may adopt piety (taqwa)."* In adopting piety *(taqwa)*, a person will practise all Allāh's commands and will abstain from all evils, be they actions, beliefs, thoughts, disbelief *(kufr)* and polytheism *(shirk)*.

Lesson: These verses include much advice, encompassing the rights of man as well as those of Allāh. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه mentioned that whoever wishes to see the bequest of the Holy Prophet صلى الله عليه وسلم which bears his seal, should recite the verses *"Say, 'Draw closer, I shall recite to you what your Lord has forbidden for you... (up to the verse ending with) ... so that you may adopt piety (taqwa)."* [*Tirmidhi*]

Sayyidina Abdullāh bin Abbās رضى الله عنه had mentioned, "These verses of Surah An'ām are from the 'Muhkamāt' that constitute the 'Mother of the Book'. He then recited the above verses. [*Ibn Kathīr v. 2 p.2 87*]

ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَىْءٍ وَهُدًى
وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ (154) وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟
لَعَلَّكُمْ تُرْحَمُونَ (155) أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن
كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ (156) أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ
أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّن
كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ عَنْ ءَايَٰتِنَا سُوٓءَ
ٱلْعَذَابِ بِمَا كَانُوا۟ يَصْدِفُونَ (157)

(154) Then We gave Mūsa the Book by which the favour was completed for those who did good and which contained the details of everything. And it was a guidance and a mercy so that they become convinced of meeting their Lord. (155) This Book that We have revealed is blessed, so follow it and be wary so that mercy may be shown to you... (156) And that you say, "A Book was only

revealed to the two groups before us and we were unaware of their learning and teaching..." (157)..Or that you say, "If only a Book was revealed to us we would have been more guided than them." Indeed a proof, guidance and mercy has reached you from your Lord! Who is more unjust than he who denies Allāh 's verses and forbids (others) from them? Soon We shall severely punish those who forbid (others) from Our verses because they used to prevent others.

THE TORAH WAS COMPLETE AND WAS A MERCY AND GUIDANCE

"Then (i.e. after understanding what has already been said, one should understand that) *We gave Mūsa the Book by which the favour was completed for those who did good* (and practised upon it) *and which contained the details of everything...* "i.e. the details with regard to the Shari'ah of Sayyidina Mūsa عليه السلام.

Furthermore the Torah *"was a guidance and a mercy so that they become convinced of meeting their Lord."*

Then Allāh makes mention of the Qur'ān saying, *"This Book that We have revealed is blessed, so follow it and be wary so that mercy may be shown to you..."*

A REPLY TO THE ARGUMENT OF THE ARABS

Allāh goes on to say that the reason for revealing the Qur'ān was so that the Arabs do not say, *"A Book was only revealed to the two groups* (Jews and Christians) *before us and we were unaware of their learning and teaching...* "They would say that these Books were not in their language, therefore they could not benefit from them.

The possibility also existed that they say, *"If only a Book was revealed to us we would have been more guided than them."*

Consequently Allāh revealed the Qur'ān so that they do not have the opportunity to say this.

Allāh declares, *"Indeed a proof guidance and mercy has reached you from your Lord!" i.e.* the Qur'ān has been revealed so that they practise it and attain the guidance they sought.

"Who is more unjust than he who denies Allāh's verses and forbids from them?" Once the Qur'ān was revealed to them they denied it and, let alone failing to practise it, they prevented others from practising. They destroyed themselves and others as well.

With regard to them Allāh says further, *"Soon We shall severely punish those who forbid (others) from Our verses because they used to prevent others."*

Allāh thus replies to the above objections of the Arabs. The question may arise that since the Qur'ān is in Arabic, what reply will be given to those people who complain that they cannot understand Arabic? Allāh could have revealed the Qur'ān in any other language and since all are His creation, He was never constrained to restrict Himself to any particular language. This is just as He was not compelled to send the Holy Prophet صلى الله عليه وسلم from among the Arabs.

The Qur'ān is *'guidance for mankind"* and, with regard to the Holy Prophet

صلى الله عليه وسلم, Allāh declares in Surah Saba [*Surah 34, verse 28*], *"We have sent you [O Muhammad* صلى الله عليه وسلم*)] to the whole of mankind as a bearer of glad tidings and a warner. But most people do not know."* It is thus incumbent on every person to follow the Qur'ān and the Holy Prophet صلى الله عليه وسلم. None can object by claiming not to understand Arabic, for it is witnessed that the message of Islām has reached the entire world.

The Qur'ān is recited and taught in every language in the world. In fact, most of the Tafsīrs *(commentaries)* of the Qur'ān have been written by non-Arabs.

هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿158﴾

(158) They wait only for the angels to come to them or for your Lord to come or for some signs of your Lord to appear. The day when one of your Lord 's signs will appear, the belief (Imān) of a person will not benefit him if he had not believed previously or carried out any good in his belief Say, "Keep waiting! We are also waiting."

WHEN THE SUN WILL RISE FROM THE WEST, BELIEF *(IMĀN)* AND REPENTANCE *(TAUBAH)* WILL NOT BE ACCEPTED

The previous verses emphasise that the truth had already been revealed and that the only avenue open to people was to accept the truth without procrastinating. However, since the disbelievers *(Kuffār)* never wanted to believe, they still delayed. It now seemed that they were waiting for the impossible, as Allāh says, *"They wait only for the angels to come to them or for your Lord to come or for some signs of your Lord to appear. The day when one of your Lord 's signs will appear the belief (Imān) of a person will not benefit him if he had not believed previously or carried out any good in his belief"*

The sign referred to this verse *("The day when one of your Lord 's signs will appear")* is the rising of the sun from the west. When this will occur, neither will the belief of the disbelievers, nor the repentance of the believers be accepted. The reason is that only the belief in the unseen is accepted by Allāh and, once the sun rises from the west, the belief of the people will be the result of the manifestation of an apparent sign and not belief in the unseen. This is just as the Belief *(Imān)* of people will not be accepted on the Day of Judgement, when it will be too late. Belief *(Imān)* and repentance *(Taubah)* will also not be accepted from the person who sees the angels in front of him before his death.

Bukhari (*v. 2 p.667*) records from Sayyidina Abu Huraira رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Judgment day *(Qiyāmah)* shall never occur until the sun rises from the west. When people witness the sun rising from the west they will all believe, but at that time Belief *(Imān)* will be of no avail to them." The Holy Prophet صلى الله عليه وسلم then recited the above verse.

Sayyidina Safwān bin Assāl رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Without doubt Allāh has created a door in the west that is so large that a person can walk between the two ends for seventy years. This is the door of repentance *(Taubah)*. It will not be closed until the sun rises from its direction (the west). This is what is meant by the verse, *"The day when one of your Lord's signs will appear the Belief (Imān) of a person will not benefit him if he had not believed previously or carried out any good in his belief"* [*Tirmidhi and Ibn Majah*]

Sayyidina Mu'āwiyah رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Hijrah will not terminate until repentance *(Taubah)* terminates, and repentance *(Taubah)* will not terminate until the sun rises in the west." [*Abu Dawūd and Dārmi*]

Sayyidina Abdullāh bin Amr رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The first sign to appear [for Judgment day *(Qiyāmah)*] will be rising of the sun from the west and the **'Creature of the Earth,'** who will appear in front of people during midmorning. Whichever of these two will appear first, the other will follow closely." [*Muslim v. 2 p.404*]

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "There are three occurrences after which the Belief *(Imān)* of a person will not be of avail to him if he had not believed before or carried out any good deeds in his Belief *(Imān)*. **(1) The rising of the sun from the west. (2) The appearance of Dajjāl. (3) The emergence of the "Creature of the Earth."** [*Muslim v. 1 p.88*]

The **'Creature of the Earth'** will be discussed in verse 82 of Surah Naml (*Surah 27*), where the relevant Ahadīth will be quoted.

"Say, 'Keep waiting! We are also waiting." This verse serves as a reprimand for delaying to accept. It admonishes them, asking when will they ever accept? Will it be when the sun rises from the west? Then it will be too late, therefore they should accept immediately.

Lesson: Those people who place their trust in astronomy believe that it is impossible for the sun to rise from the west. This belief stems from sheer ignorance. They fail to realise that Allāh has created the sun, subjugated it and has determined its orbit. When He causes it to rise in the east and set in the west, He can surely cause it to rise in the west as well.

Allāh had mentioned in Surah Baqarah [*Surah 2, verse 258*] on the tongue of Sayyidina Ibrahīm عليه السلام, *"Indeed Allāh brings the sun forth from the east."* The east and west have derived their positions as cardinal points because of the rising and setting of the sun. If Allāh had so willed from the beginning, He would have caused the sun to rise from the west and set in the east. In that case, these people would have never considered it an impossibility.

Lesson: Ibn Kathīr (*v. 2 p.194*) narrates from Sayyidina Abdullāh bin Abi Awfa رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Before the sun rises from the west, the night will last the duration of three nights. People will be alarmed as to why the morning has not dawned, and they will begin screaming. They will run to the mosques *(Masjids)* when, suddenly the sun will rise from the west. It will reach the meridian of the sky and then set again. Thereafter, it will continue to rise whence it always rose from."

إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ ﴿159﴾

(159) Indeed those who caused divisions in their religion (D'īn) and have split into factions, you have nothing to do with them. Their matter rests with Allāh, then He will inform them of what they used to do.

YOU MUST HAVE NOTHING TO DO WITH THOSE WHO CAUSE DIVISIONS IN THEIR RELIGION *(D'ĪN)*

The worst illness of man is that he does not believe in Allāh or if he does believe, he associates partners with Him, denies the Holy Prophet عليهم السلام and the Books revealed by Allāh. Another illness after accepting Allāh and His religion *(D'īn)*is that people innovate things in the religion *(D'īn)* that were never part of religion *(D'īn)*.

One of the ploys of Devil *(Shaytān)* is that after people have accepted Allāh and all the requisites of religion *(D'īn)*, he instils in them such thoughts, passions and opinions that remove them from the fold of Islām. Although out of the fold of Islām, they still think that they are beloved to Allāh. This was prevalent amongst the Jews and the Christians, when they claimed to be the loved ones of Allāh whereas they were far astray and immersed in disbelief *(kufr)* and polytheism *(shirk)*.

They stooped to the degree of claiming that Sayyidina Isā عليه السلام was Allāh, some said that he was the son of Allāh, and others subscribed to the belief of the trinity. They even concocted the belief that their sins can be forgiven by a priest in the church on Sundays.

The Polytheists of Makkah claimed that they followed the religion *(D'īn)* of Sayyidina Ibrahīm عليه السلام. Whereas Sayyidina Ibrahīm عليه السلام was a firm believer in Oneness of Allāh *(Tauhīd)* and never forsook his beliefs despite great sufferings, the Polytheists resorted to worshipping idols and even placed idols within the Ka'ba. When the belief of Oneness of Allāh *(Tauhīd)* was presented before them, they exclaimed in surprise, *"Does he combine all the gods into one? This is indeed a strange thing."* [*Surah Sād (38), verse* 5]

When they were told that they practised polytheism *(shirk)* they said, *"Those people who take others as partners to Allāh say, 'We only worship them so that they may draw us close to Allāh." At times they would say, "They worship besides Allāh what does not harm them nor benefits them, and they say, 'These are our intercessors with Allāh."*

They entertained all these false notions, yet claimed to be the loved ones of Allāh.

In this manner, people caused many divisions in their respective religions *(D'īns)* and split into several denominations. The author of "Rūhul Ma'āni" (*v. 8 p.68*) has narrated from Sayyidina Abdullāh bin Abbās رضى الله عنه and Sayyidina Qatādah رحمة الله عليه that the above verse was revealed with reference to the Jews and the Christians.

These people created many divisions in their religion *(D'īns)*, appointed

their own leaders and rallied to support their stance. Allāh tells the Holy Prophet صلى الله عليه وسلم, *"you have nothing to do with them."* i.e. You will not be required to account for them, because *"Their matter rests with Allāh, then He will inform them of what they used to do."*

THERE IS NO REPENTANCE FOR THE PEOPLE WHO COMMIT INNOVATION *(BID'AH)*

"Rūhul Ma'āni" (*v. 8 p.68*) reports the following narration from Tirmidhi, "Hilya" of Abu Nu'aym and "Bayhaqi". Sayyidina Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told Sayyidah Aysha رضى الله عنها, "O Aysha, those who create divisions in their religion *(D'īn)*) and split into factions are the ones involved in bid'ah *(innovations)*, those who follow their passions and the deviant people of this ummah. There is no Taubah (*repentance*) for them. O Aysha, there is Taubah for every sinner except the innovators and those who follow their passions. Since there is no repentance for them, I am exonerated from them and they are free of me."

After quoting this narration, the author of "Rūhul Ma'āni" writes that the condition of the innovators is second only to the Polytheists, because they have been mentioned after the Polytheists.

THE DEVIANT SECTS

Devil *(Shaytān)* is constantly devising ways of leading people astray. He first tries to prevent them from Belief *(Imān)*. When this fails, he then plants doubts into their hearts. When they overcome these doubts and remain steadfast on their Belief *(Imān)*, he tempts them with such things that are against their Belief *(Imān)*.

He did this with the nations of the past and is using the same methodology with the Ummah of today. Gradually, he influences Muslims to perpetrate such actions that lead them out of the fold of Islām. Since these people are under the misconception that they are doing the right thing, they do not repent. Examples of such people are those who claim that Allāh is present within their Imāms, that the Qur'ān was altered, that Sayyidina Ali رضى الله عنه is Allāh, that the Ahadīth are not a source of Islāmic law and that the Holy Prophet صلى الله عليه وسلم was not the final messenger. They are all outside the fold of Islām and the Holy Prophet صلى الله عليه وسلم is free of them as well.

Devil *(Shaytān)* exerts himself to involve people in innovation *(Bid'ah)* so that they eventually leave the fold of Islām and never return because they think that they are being rewarded for their actions. The people who practise Bid'ah are termed as those who follow their passions, whether their innovations are about beliefs or actions. They will never accept the truth of the Qur'ān and hadith despite being advised at length.

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A time will definitely dawn upon my Ummah as had dawned upon the Bani Isrā'īl. They will imitate them just as one shoe is the replica of the other, to the extent that if a person of the Bani Isrā'īl openly fornicated with his mother, a person from my Ummah will do the same. There were 72 sects amongst the Bani Isrā'īl and my Ummah will be divided into 73. All will be in the fire of Hell

except one." When the Companion *(Sahāba)* رضى الله عنهم asked who those will be to enter Heaven *(Jannah)*, the Holy Prophet صلى الله عليه وسلم replied, "(They will be those who practise the way) which my Companion *(Sahāba)* and I follow." [*Tirmidhi*]

Especially those people should reflect on their plight who consider the Companion *(Sahāba)* رضى الله عنهم to be disbelievers *(Kuffār)*. They are the ones who exploit human weaknesses to revile the Companion *(Sahāba)* رضى الله عنهم in baseless books of history. They should bear the statement of Allāh in mind where He says, *"Their matter rests with Allāh, then He will inform them of what they used to do."*

Lesson: People without the knowledge of Qur'ān, hadith and the principles of Islāmic jurisprudence claim that the four Imāms of jurisprudence and their followers belong to the 72 deviant sects mentioned by the Holy Prophet صلى الله عليه وسلم.

This is erroneous since they all belong to a single group who honour and respect each other's Imām. The Scholars *(Ulemā)* of each Faith *(Madh'hab)* remember each other in their supplication *(du'ās)*. There is no difference in their beliefs, only in certain rulings, as existed between the Companion *(Sahāba)* رضى الله عنهم themselves. They therefore belong to the group that will enter into Heaven *(Jannah)*.

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

(160) Whosoever does a good deed will receive tenfold the like thereof. Whoever perpetrates a sin will only be punished the like thereof and will not be oppressed.

A MINIMUM OF TENFOLD REWARD WILL BE RECEIVED FOR A GOOD DEED

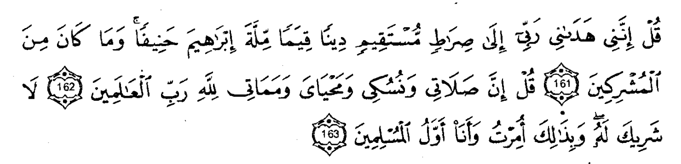
Because of His mercy and grace, Allāh has declared that a person will receive a minimum of tenfold reward for every good deed, yet the punishment for sins will not be multiplied. Then too, the sin may be forgiven through repentance *(Taubah)*.

Allāh mentions in Surah Baqarah [*Surah 2, verse 261*] that the reward for spending in Allāh's path will be multiplied 700 times and then *"Allāh multiplies (further) for whomsoever He pleases."*

Numerous Companion *(Sahāba)* رضى الله عنهم have narrated the hadith in which the Holy Prophet صلى الله عليه وسلم said that when a person spends in Allāh' s way while himself remaining at home, his reward will be seven hundred dirhams for every one dirham spent. If he spends while participating in Jihād, his reward will be multiplied 700,000 times. After saying this, the Holy Prophet صلى الله عليه وسلم recited the verse, *"Allāh multiplies (further) for whomsoever He pleases."*

Imām Abu Hanifah رحمة الله عليه narrates that the Holy Prophet صلى الله عليه وسلم said, "Verily Allāh has written every good and evil deed. So whoever intends a good without doing it, Allāh records for him the complete reward of the deed. If he actually carries out the deed, then Allāh records for him tenfold the reward, up to seven hundred and even much more. If a person intends an evil, then does not carry it out (because of fear for Allāh), Allāh shall record for him the reward of a complete good deed. If he carried out the evil, then Allāh records against him a single sin." [*Bukhari p. 161 and Muslim v. 1 p.78*]

According to another narration, when the person abstains from the sin, Allāh says, *"He left the sin for My sake (and will therefore receive a reward for this)."* [*Muslim v. 1 p.78*]



(161) Say, "Certainly my Lord has guided me to the straight path. This is the secure (D'īn) that is the creed of Ibrahīm, who was inclined towards the truth and was never of the idolaters." (162) Say, "Surely my Salāh, all my acts of worship, my life and my death are for Allāh, the Lord of the universe... (163) "He has no partner. With this have I been commanded and I am the first of those who surrender."

ALL MY ACTS OF WORSHIP, MY LIFE AND MY DEATH ARE FOR ALLĀH

After refuting the Polytheists, Allāh commands the Holy Prophet صلى الله عليه وسلم to declare, *"Say, 'Certainly my Lord has guided me to the straight path. This is the secure Dīn that is the creed of Ibrahīm, who was inclined towards the truth and was never of the idolaters.'"* This verse alludes to the foolishness of the Polytheists of Makkah, who claimed to follow Sayyidina Ibrahīm عليه السلام, but practised polytheism *(shirk).*

"Say, 'Surely my Salāh, all my acts of worship, my life and my death are for Allāh, the Lord of the universe. He has no partner."' This verse propagates two teachings. The first is that every action must be carried out for Allāh's pleasure. The second is that the life and death of a believer *(Mu'min)* is valuable and must be devoted to Allāh.

The believer *(Mu'min)* should devote his life in fulfilling all the commands of Allāh and then leave this world with Belief *(Imān)*. Death is the only obstacle between a believer *(Mu'min)* and the bounties of the Hereafter. If he is martyred in Allāh's way, then his death will be even more precious, for he will cross the bridge of death to be immersed in Allāh's munificence. No believer *(Mu'min)* should waste his valuable life and should invest everything in earning Allāh's pleasure.

"With this have I been commanded and I am the first of those who surrender." This was the privilege of every one of the Prophets عليهم السلام. They were all the first of their nations to believe and submit to Allāh. This verse denotes that the Holy Prophet صلى الله عليه وسلم was not only a preacher, but he fully practised the religion *(D'īn).*

Sayyidina Mūsa عليه السلام supplicated, *"I declare Your purity! I repent to You and I am the first of those who surrender."* Every Prophet عليهم السلام was the first to be commanded to believe and to practise their respective Shari' ahs.

The Arabic of the verse *"Surely my Salāh, all my acts of worship, my life and my death are for Allāh, the Lord of the universe..."* has been reported to be the supplication *(du'ā)* recited before slaughtering an animal. The only difference is that one will recite, *"Wa ana Minal Muslimīn,"* instead of *"Wa ana Awwalul Muslimīn."* [*Abu Dawūd v. 2 p.30*]

قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ
وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (164)

(164) Say, "Should I seek a Lord besides Allāh, when He is the Lord of everything?" The detriment of a sin shall be against every soul and none will bear the burden of another. Then unto your Lord shall you return and He will inform you of the things concerning which you differed.

I CANNOT SEEK A LORD BESIDES ALLĀH

This verse is addressed to all those who consider another to be their Lord besides Allāh, whether in belief or in deed. Allāh says, "Say, '*Should I seek a Lord besides Allāh, when He is the Lord of everything?"* This verse, although phrased as a question, is actually an emphatic exclamation that the Holy Prophet صلى الله عليه وسلم shall never seek another Lord. It is foolish for anyone to believe that an individual of the lowly creation can be regarded as the Lord when Allāh created them all.

"The detriment of a sin shall be against every soul and none will bear the burden of another." The claims of people are baseless when they say in this world that they will bear another's sin if the other follows them in their ways. On the Day of Judgement, none shall be of any assistance to the other whatsoever.

Reminding man of the Day of Judgement, Allāh says, *"Then unto your Lord shall you return and He will inform you of the things concerning which you differed."* On that day it will be evident who were on the right and who were not.

وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى
مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ (165)

(165) He is the One Who placed you as viceroys upon the earth and elevated

some of you above others in ranks so as to test you in what He has given you. Verily your Lord is Swift in punishment and indeed He is the Most Forgiving, Most Merciful.

ALLĀH HAS MADE YOU VICEROYS ON EARTH AND ELEVATED THE RANKS OF SOME OF YOU ABOVE OTHERS

Surah An'ām terminates with this verse. Throughout the Surah, Allāh expressed the belief in Oneness of Allāh *(Tauhīd)* and refuted erroneous beliefs and customs. Allāh has also cited many proofs to substantiate the belief of Oneness of Allāh *(Tauhīd)*. In this verse Allāh calls to mind His bounties when He says, *"He is the One Who placed you as viceroys upon the earth..."* Other nations have passed by and now it is the turn of those present to fulfil this task of vicegerency.

However, Allāh did not make everyone equal. Some are wealthy, others poor; some are strong and others are weak; some are leaders and others are followers, etc. These differences were stipulated so that Allāh may test man. Allāh wishes to see who will utilise their additional positions profitably and who will abuse them.

Every echelon of society shall appear on the Day of Judgement, when Allāh shall decide between them. Those who fulfilled the rights of Allāh and His bondsmen will be rewarded and those who did not will have to suffer chastisement. Allāh says, *"Verily your Lord is Swift in punishment and indeed He is the Most Forgiving, Most Merciful."*

Lesson: Another wisdom behind the difference in ranks is that those who are blessed with Allāh's bounties can show gratitude to Allāh by looking at the less fortunate. They will then thank Allāh for not making them like the others, who may be destitute, paralysed, blind, etc.

Sayyidina Abu Huraira رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When any of you sees someone who is superior to him in wealth and beauty, he should also look at someone less fortunate than him in these respects." [*Mishkāt p. 447*]

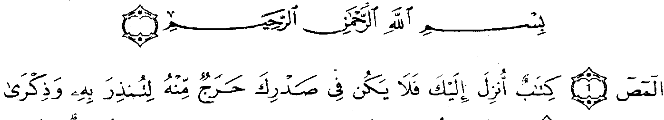
According to another narration, the Holy Prophet صلى الله عليه وسلم said, "Look at those less fortunate than yourselves and do not look at those more fortunate, so that you do not deprecate Allāh's bounties on you." [*Muslim v. 2 p.407*]

According to a hadith the Holy Prophet صلى الله عليه وسلم said, "Allāh will record that person as grateful and patient in whom there are two qualities. (1) With regard to religion *(D'īn)*, he looks at those who excel him so that he may follow their example. (2) In the matters of this world, he looks at those less fortunate than himself and then praises Allāh for granting him preference over them. Allāh will record such a person as grateful and patient. On the other hand, the person who looks at those inferior to himself in terms of religion *(D'īn)* and at those more fortunate than him in terms of this world and who then expresses dejection that he was not given that much of worldly possessions, Allāh will neither record him as grateful nor as patient." [*Mishkāt p. 448*]

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سورة الاعراف

Makkan	Surah Al-Araf	Verses 206



In the name of Allāh, the Beneficent, the Most Merciful.

(1) Alif Lām Mīm Sād. (2) This is a Book that has been revealed to you, so there should be no stricture in your heart about it so that you warn with it, and it is an advice to the believers. (3) Follow what has been revealed to you from your Lord and, leaving Him aside, do not follow other companions. Little is the advice that you heed to. (4) How many towns did We not, destroy when Our punishment came to them at night or while they were asleep during the afternoon? (5) When Our punishment afflicted them, their only plea was, "Indeed we were oppressors!"

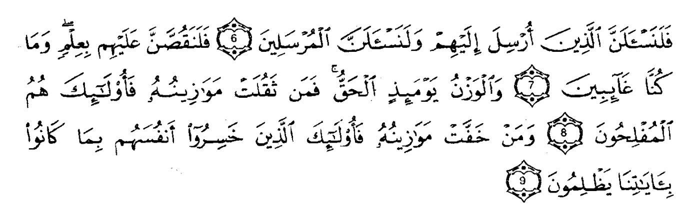
THIS BOOK IS AN ADVICE TO THE BELIEVERS *(MU'MINĪN)*

"This is a Book that has been revealed to you, so there should be no stricture in your heart about it..." This verse invokes the Holy Prophet صلى الله عليه وسلم not to be affected by the denial of the disbelievers *(Kuffār)* and that he should continue with his work of propagation. The purpose of revealing this Qur'ān is *"so that you warn with it..."i.e.* warn people of the consequences of their evil deeds and of their refusal to accept. Allāh then announces that the Qur'ān *"is an advice to the believers."*

Then, addressing the people in general, Allāh says, *"Follow what has been revealed to you from your Lord and, leaving Him aside, do not follow other companions. (With the abundance of advice before you) Little is the advice that you heed to."*

"How many towns did We not destroy when Our punishment came to them at night or while they were asleep during the afternoon?" Those who refuse to accept the truth suffer chastisement in this world and then the everlasting torment of the Hereafter.

"When Our punishment afflicted them, their only plea was, 'Indeed we were oppressors! " Their admission was then too late and the punishment could not be averted from them. Eventually they all perished.



(6) We shall definitely question those to whom messengers were sent and We will surely question the messengers... (7) We will certainly narrate to them with knowledge and We were not absent. (8) The weighing on that day is the truth! As for him whose scale is heavy, these will be the successful ones. (9) As for him whose scale is light, these are the ones who have lost their souls because they were unjust towards Our verses.

ON THE DAY OF JUDGMENT *(QIYĀMAH)*, THE HOLY PROPHETS AND THEIR NATIONS WILL BE QUESTIONED AND THEIR DEEDS WILL BE WEIGHED

On the Day of Judgement, people will be asked whether messengers had come to them, as Allāh says in Surah Qasas, *"The day when they will be summoned and Allāh will ask, 'What reply did you give to the messengers?"* [*Surah 28, verse 65*]

The messengers will also be asked whether they propagated the message, and what reply did they receive from their respective nations. A hadith has been reported in Muslim in which the Holy Prophet صلى الله عليه وسلم delivered a sermon and then concluded by saying,"What reply will you give when you will be questioned concerning me?" The Companion *(Sahāba)* رضى الله عنهم replied that they would testify to the fact that he had conveyed the message, fulfilled his obligation and had advised the Ummah.

Thereupon the Holy Prophet صلى الله عليه وسلم raised his index finger towards the sky and then lowered his gaze to the congregation, repeating thrice, "O Allāh! Be witness!"

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that on the Day of Judgment *(Qiyāmah)*, Sayyidina Nūh عليه السلام will be summoned and asked whether he had propagated the message. He will submit, "O my Lord, indeed I had conveyed." When his nation will be asked whether he had propagated the laws to them, they will deny that a warner ever came to them.

When Sayyidina Nūh عليه السلام will be told to present witnesses, he will say

that his witnesses are the Holy Prophet صلى الله عليه وسلم and his Ummah." After narrating this, the Holy Prophet صلى الله عليه وسلم said (referring to the Ummah at large), "Then you will be summoned and you will attest that indeed Sayyidina Nūh عليه السلام did convey the message." Then the Holy Prophet صلى الله عليه وسلم recited the verse, *"Thus we have made you such a group that is moderate in nature, so that you may be witness over the people and the messenger a witness over you."* [*Surah Baqarah (2), verse 142*] [*Bukhari v. 2 p.645*]

According to a similar narration of the "Musnad of Ahmad", the nations of other Prophets عليهم السلام will also deny that the message reached them. These Prophets عليهم السلام will also summon the Holy Prophet صلى الله عليه وسلم and his Ummah to testify in their favour. The Ummah of the Holy Prophet صلى الله عليه وسلم will testify that the Holy Prophet عليه السلام were truthful. They will then be asked how are they aware of this fact when they were not present then. They will say that their Holy Prophet صلى الله عليه وسلم had informed them that all the Holy Prophets عليهم السلام had conveyed their messages and they accept his word totally. [*Mishkāt p. 144*]

"We will certainly narrate to them with knowledge..." Commenting on this verse, Allāma Ibn Kathīr رحمة الله عليه writes that each person's book of deeds will be opened and it will speak for itself about the person's actions.

"…..and We were not absent." Allāh shall inform every person of his deeds, be they good or evil because He is Aware of all things.

THE WEIGHING OF DEEDS AND THE SUCCESS OF THOSE WHOSE SCALES ARE HEAVY

On the Day of Judgement, Allāh will reward and punish people according to His knowledge. However, so that they do not say that they were punished unjustly, the record of their actions will be presented to them, their actions will be weighed and witnesses will be summoned to attest to these deeds

With regard to this Allāh declares, *"The weighing on that day is the truth! As for him whose scale is heavy, these will be the successful ones."* Mention of the weighing of deeds is also made in Surah Mu'min [*Surah 23, verses 102,103*] and Surah Qāri'ah, where Allāh says, *"As for him whose scale is heavy, he will enjoy a pleasant life. As for him whose scale is light, his abode will be 'Hāwiya' (Hell)."* [*Surah 101, verses 6-9*]

Sayyidina Salmān رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The scales will be set up on the Day of Judgement. They will be so large that the heavens and the earth can be accommodated in them. Seeing this the angels will ask, 'O our Lord, what will this weigh?' Allāh will reply, 'I have set these scales for those of My creation whose reckoning I wish to take.' Hearing this, the angels will submit, 'O our Lord, we nave not worshipped You as we ought to have done." [*At Targhīb wat Tarhīb v. 4 p.425*]

Sayyidina Anas رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "An angel will be appointed to the scales. People will be brought to the scale and will have their deeds weighed. Whoever is brought will be made to stand between the pans of the scale. If his scale is heavy (with good deeds) the angel

will announce in such a loud voice that it will be heard by the entire creation, 'This person has been blessed with eternal good fortune and will never be unfortunate hereafter!' However, if a person's scale is light, the angel will announce in the same loud voice that will be heard by the entire creation, 'This person is doomed to eternal misfortune and will never attain good fortune hereafter!" [*Ibid*]

Sayyidina Shah Abdul Qādir رحمة الله عليه writes in his Tafsīr "Mūdihul Qur'ān" that the deeds of every person will be recorded according to its weight. An action performed with sincerity, love, according to the Shari'ah and at the opportune time will be weighty. However, when the same action is performed for ostentation, contrary to the Shari'ah and at an inopportune time, its weight will be greatly deficient. The records of deeds will be placed upon the scale and, when the good deeds are weighty, the evil deeds will all be forgiven. On the other hand, if the evil deeds outweigh the good deeds, the person will have to suffer the consequences.

According to other Scholars *(Ulemā)*, each deed will be given a body on the day of Judgment *(Qiyāmah)* and weighed accordingly. Weighing of the records and bodies of deeds is not farfetched for Allāh and He is even capable of weighing them as they are in their abstract form. If Allāh has granted the weak human the intelligence to indent instruments such as the thermometer and barometer that measure abstract entities like temperature and pressure, it can be easily understood that Allāh can also do the same.

The question may arise that how will it be possible for actions to be presented on the Day of Judgement, when they are of such a nature that they perish after coming into existence and cannot be preserved? This question bears no significance in today's times since the television, VCR and other such instruments prove that abstract phenomena like actions and sound can be recorded to be replayed later. The deeds of every person will be replayed on the Day of Judgement, weighed and they will be rewarded or punished accordingly.

The author of "Tafsīr Mazhari" reports from Allāma Suyuti رحمة الله عليه that certain Scholars *(Ulemā)* are of the opinion that only the deeds of the believers *(Mu'minīn)* will be weighed on the Day of Judgement. Those of the disbelievers *(Kuffār)* will not be weighed because their good deeds hold no value without Belief *(Imān)*. In substantiation of their opinion they quote the verse, *"We will not erect any scale for them on the day of Judgment (Qiyāmah)."* [*Surah Kahf (18), verse 105*]

Another group of Scholars *(Ulemā)* maintains that even the deeds of the disbelievers *(Kuffār)* will be weighed, but their good deeds will prove to be weightless. They quote the following verse of Surah Mu'min [*Surah 23, verse 103*] in support of their statement: *"He whose scale is light, these people have lost their souls forever in Hell."* They maintain that the verse refers to the disbelievers *(Kuffār)* because it says that they will be "forever" in Hell. A believer *(Mu'min)* will never remain in Hell forever.

Thereafter the author of "Tafsīr Mazhari" quotes from Allāma Qurtubi رحمة الله عليه that every person's deeds will not be weighed. He qualifies this statement by saying that those people will be exempted from having their actions weighed who will enter Heaven *(Jannah)* without reckoning and those who will be

condemned to Hell directly from the plain of reckoning without being reckoned. Besides these two groups, all disbelievers *(Kuffār)* and believers *(Mu'minīn)* will have their actions weighed.

The author of Tafsīr Mazhari writes that this opinion of Allāma Qurtubi رحمة الله عليه combines both the above verses of Surah Kahf and Surah Mu'minūn. After a treasured introduction to Surah A'rāf, Hakīmul Ummah Thanwi رحمة الله عليه writes in "Bayānul Qur'ān" that the belief *(Imān)* of the believers *(Mu'minīn)* and the disbelief *(kufr)* of the disbelievers *(Kuffār)* will be weighed. After they are distinguished from each other, the good deeds of the believers *(Mu'minīn)* will be weighed against their evil deeds.

"Durrul Manthūr" reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that those believers *(Mu'minīn)* whose good deeds are weightier will enter Heaven *(Jannah)* and those whose evil deeds are heavier will enter Hell. Those whose good and evil deeds are equal in weight will be assigned to the A'rāf. These believers *(Mu'minīn)* will be relieved of their punishment after intercession or they will be forgiven after spending a while in Hell *(Jahannam)*. The people on A'rāf will eventually enter Heaven *(Jannah)*.

THE GOOD DEEDS OF THE DISBELIEVERS *(KUFFĀR)* WILL HOLD NO WEIGHT

Allāh says in the concluding verses of Surah Kahf, *"Say, 'Should we inform you of those who are the worst losers in terms of their deeds? They are those whose efforts are destroyed in this worldly life while they think that they are carrying out good deeds. These are the ones who disbelieve in the verses of their Lord and in meeting with Him. So their deeds are wasted and no weight will be attached to them on the Day of Judgement."* [*Surah 18, verses 103-105*]

The greatest losers will be those people who will find all their actions in vain on the Day of Judgement, while they entertained great expectations of being rewarded. Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There will be many persons who will appear on the Day of Judgement as hefty sized people, but their weight will not even be equal to that of a mosquito's wing in Allāh' s sight." Thereafter the Holy Prophet صلى الله عليه وسلم recited the verse, *"no weight will be attached to them on the Day of Judgement."* [*Mishkāt p. 484*]

The author of "Tafsīr Mazhari" writes in the commentary of the above verse of Surah Kahf that the deeds of the disbelievers *(Kuffār)* will hold no significance in Allāh's sight. He then quotes the above hadith of Sayyidina Abu Huraira رضى الله عنه. The Hindu sādhūs and priests exert themselves greatly in spiritual exercises and the Jewish and Christians monks also exercise extreme asceticism, thinking that they will be rewarded in the Hereafter. Sadly for them they will appear empty handed before Allāh on the Day of Judgement.

In explaining the above verse of Surah Kahf, he writes a second interpretation to the effect that no scale will even be reserved for them and their actions will not be weighed at all. A third explanation is that the disbelievers *(Kuffār)* will find their deeds weightless when placed on the scales because these will be without the qualifying factor of Belief *(Imān)*.

وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿10﴾ وَلَقَدْ
خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ
يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿11﴾ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى
مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿12﴾ قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ
إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ﴿13﴾ قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿14﴾ قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿15﴾
قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿16﴾ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿17﴾ قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا
مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿18﴾

(10) Verily We have granted your a place to live on earth and created for you amenities for your existence therein. Little is the gratitude that you show. (11) Undoubtedly We created you, then fashioned you, then We told the angels, "Prostrate to Ādam!" They prostrated except for Iblīs. He was not from those who prostrated. (12) (Allāh) said, "What hindered you that you could not prostrate when I commanded you?" He replied, "I am better than him! You have created me from fire and created him from clay." (13) (Allāh) said, "Go down from here! It ill behoves you that you should be arrogant here! Get out for you are surely of the disgraced ones!" (14) He submitted, "Grant me respite until the day when they will be resurrected." (15) (Allāh) replied, "Indeed you are of those who have been granted respite." (16) He said, "Because You have sent me astray I will definitely waylay them on Your straight path." (17) "Then I will approach them from the front, the back, their right and their left and You shall find most of them to be ungrateful." (18) (Allāh) said, "Get away from here disgraced and banished. Whoever of them will follow you, I shall fill Hell (Jahannam) with the lot of you.

ALLAH'S FAVOUR ON THE CHILDREN OF SAYYIDINA ĀDAM عليه السلام

In the first verse that serves as an introduction to the rest, Allāh says, *"Verily We have granted you a place to live on earth and created for you amenities for your existence therein."* Allāh has made provisions for food and clothing. Despite solidity of the earth, Allāh made it soft enough to dig so that foundations may be laid for buildings, vegetation may be planted and animals may graze.

It is necessary that people show gratitude for all these bounties, but Allāh says, *"Little is the gratitude that you show."*

Thereafter Allāh mentions another two bounties on man when He says, *"Undoubtedly We created you, then fashioned you..."* Allāh created Sayyidina Ādam عليه السلام from clay and then fashioned his appearance and, in the same manner,

fashioned his progeny. Allāh says in Surah Tīn, *"Undoubtedly, We have created man in the best of moulds."* [*Surah* 95, *verse* 4]

The Holy Prophet صلى الله عليه وسلم has mentioned that Allāh created Sayyidina Ādam عليه السلام in His image. After Allāh instilled the soul into him, he came alive and was able to see, hear, feel, etc. Then Allāh taught him the 'names' of everything and asked the angels to repeat these, which they were unable to do. In this way, man's superior knowledge was established.

IBLĪS REFUSES TO PROSTRATE AND OBJECTS TO ALLĀH

".... then We told the angels, 'Prostrate to Ādam!" This episode was discussed in verse 34 of Surah Baqarah. This prostration was not one that denotes worship but one of respect. Consequently, *"They prostrated except for Iblīs. He was not from those who prostrated."* Although Iblīs was not an angel, but a jinn, he was with the angels because of his excessive worship.

When he refused to prostrate, Allāh asked, *"What hindered you that you could not prostrate when I commanded you?' He replied, 'I am better than him! You have created me from fire and created him from clay."* He objected that it was not logical that a creation of superior origin should prostrate to one of lowly origin.

His proof of superiority was erroneous because the nature of fire is destructive, while the nature of soil is constructive, since man uses it to plant his food and to construct buildings.

IBLĪS IS BANISHED

Even if it is assumed that Iblīs was better than Sayyidina Ādam عليه السلام, he was still obliged to obey Allāh's instruction. However, he chose rather to debate the issue and was therefore banished when Allāh told him, *"Go down from here! It ill behoves you that you should be arrogant here! Get out, for you are surely of the disgraced ones!"*

The author of "Rūhul Ma'āni" (*v. 8 p.90*) writes that *"here"* refers to Heaven *(Jannah)* where Iblīs resided at that time. According to Sayyidina Abdullāh bin Abbās رضى الله عنه *"here"* refers to a garden in this world that was situated in Aden. He says that Sayyidina Ādam عليه السلام was created there and it was there that the command to prostrate was issued. Another group of commentators merely state that the incident took place in the skies.

However, the question then arises that after Iblīs was banished by Allāh, how did he manage to mislead Sayyidina Adam عليه السلام to eat from the forbidden tree? The simplest reply is that Iblīs always resided in the heavens and, when he misled Sayyidina Ādam and Hawwa عليهما السلام in Heaven *(Jannah)*, he had not yet descended to the earth. It cannot be conclusively ascertained exactly how he managed to whisper the evil thoughts to them.

According to Sayyidina Hasan Basri رحمة الله عليه, Iblīs stood at the door of Heaven *(Jannah)* and cast the whispers from there. Besides this there are numerous other opinions, but only Allāh knows the true account. The fact of the matter is that he was banished with disgrace.

IBLĪS REQUESTS RESPITE TO LIVE ON UNTIL JUDGMENT DAY (*QIYĀMAH*)

Iblīs knew that Allāh had created man to live on earth and be viceroy there. He also desired to avenge himself for the disgrace that the new creation had caused him. For these reasons *"He submitted, 'Grant me respite until the day when they will be resurrected. (Allāh) replied, 'Indeed you are of those who have been granted respite."* According to verses in Surah Hijr [*Surah* 15, *verses 37,38*] and Surah Sād [*Surah 38. verse 80,81*], Allāh added, *"Indeed you are of those who have been granted respite until a day of an appointed time."*

IBLĪS SWEARS TO LEAD MAN ASTRAY

After being granted the respite, Iblīs expressed his malice for man and swore by Allāh's honour that he would definitely lead them all astray (according to verse 82 of Surah Sād). In the verses under discussion, he said, *"Because You have sent me astray I will definitely waylay them on Your straight path. Then I will approach them from the front, the back, their right and their left and You shall find most of them to be ungrateful."* Iblīs mentioned these four directions because people are generally attacked from these directions. The essence of his statement was that he would mislead them in every possible way.

Certain commentators have mentioned that he did not say that he would attack them from above because the descending mercy of Allāh prevented him. He can also not attack anyone from the bottom also and did not mention this direction either. The depravity and wretchedness of Iblīs was of such an extreme nature that he even attributed his deviation to Allāh instead of to himself.

Surah Hijr [*Surah 15, verse 39*] mentions that he said, *"My Lord! Because You have sent me astray, I will certainly beautify things for them on earth and lead them all astray."* Says he in Surah Bani Isrā'īl, *"Are You telling me that this is the being whom You have honoured above me? If You grant me respite till the Day of Judgment (Qiyāmah), I will surely gain control of his progeny save for a few individuals."* [*Surah 17, verse 62*]

Iblīs had not forgotten his promise and tirelessly attempts to lead man astray. It is because of his efforts that most people are led astray. He had promised to mislead everyone except for Allāh's *"devoted bondsmen."*

"(Allāh) said, 'Get away from here disgraced and banished." Although he was already instructed to go, the command is repeated because of his ravings about misleading man.

"Whoever of them will follow you, I shall fill Hell with the lot of you." Despite this declaration of Allāh, many people still seek to follow Iblīs.

وَيَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَـٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا
مِنَ ٱلظَّـٰلِمِينَ ﴿١٩﴾ فَوَسْوَسَ لَهُمَا ٱلشَّيْطَـٰنُ لِيُبْدِىَ لَهُمَا مَا وُۥرِىَ عَنْهُمَا مِن سَوْءَٰتِهِمَا
وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَـٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَـٰلِدِينَ

(20) وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ ٱلنَّـٰصِحِينَ (21) فَدَلَّىٰهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ
بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ
أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَـٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ (22) قَالَا رَبَّنَا
ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ (23) قَالَ ٱهْبِطُوا۟
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَـٰعٌ إِلَىٰ حِينٍ (24) قَالَ فِيهَا
تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ (25)

(19) O Ādam, abide you and your wife in Heaven (Jannah) The two of you may eat from wherever you wish, but do not approach this tree, for then you will be of the oppressors. (20) So Devil (Shaytān) whispered to the two of them so that the private portions of their bodies that they concealed from each other becomes exposed. And he said, "Your Lord has prohibited you from this tree so that you do not become two angels and so that the two of you do not become of the immortal." (21) He took an oath before them saying, "Most assuredly I am definitely an advisor to you!" (22) So doing, he manipulated them with deceit. When they tasted from the tree, their private portions became exposed and they began gathering the leaves of Heaven (Jannah) upon themselves. Their Lord called unto them, "Did I not forbid you from that tree and warned you that Devil (Shaytān) is your open enemy?" (23) They both submitted, "O our Lord, we have oppressed our souls and if You do not forgive us and show mercy to us, we will surely be of the losers." (24) (Allāh) said, "Go down all of you as enemies to each other. For you shall be an abode upon Earth and provision for a while." (25) (Allāh) said, "Therein shall you live, die, and from there shall you be removed."

IBLĪS SWEARS TO LEAD MAN ASTRAY

After Devil *(Shaytān)* was expelled, Allāh told Sayyidina Ādam عليه السلام, "*O Ādam, abide, you and your wife in Heaven (Jannah). The two of you may eat from wherever you wish, but do not approach this tree, for then you will be of the oppressors.*" Not only was Sayyidina Ādam عليه السلام prohibited from eating from the tree but he was even prevented from approaching it. Allāh also warned them, "*'O Ādam! Indeed he Devil (Shaytān) is an enemy to you and your wife, so he should never remove the two of you from Heaven (Jannah), causing you to be unfortunate.*" [*Surah TāHā (20), verse 117*]

Since Devil *(Shaytān)* was expelled from Heaven *(Jannah)*, he desired to have Sayyidina Ādam عليه السلام also expelled, so he lay in wait for them to cast evil thoughts to them. He thus said to them "*Your Lord has prohibited you from this tree so that you do not become two angels and so that the two of you do not become of the immortal. He took an oath before them saying, 'Most assuredly I am definitely an advisor to you!*" They were both tricked by his ploy, as Allāh says, "*So doing, he manipulated them with deceit.*"

They had hardly eaten but only tasted from the tree when *"their private portions became exposed and they began gathering the leaves of Heaven (Jannah) upon themselves."* This was an indication that let alone living in Heaven *(Jannah)*, they were not even to wear its clothing because of their misdemeanour.

DEVIL *(SHAYTĀN)* TEMPTED SAYYIDINA ĀDAM عليه السلام AND HIS WIFE TO EAT FROM THE FORBIDDEN TREE AFTER WHICH THEY ARE ALL SENT TO EARTH

"Their Lord called unto them, 'Did I not forbid you from that tree and warned you that Devil (Shaytān) is your open enemy?" They were both true believers *(Mu'minīn)* and, without argument, *"They both submitted, 'O our Lord, we have oppressed our souls and if You do not forgive us and show mercy to us we will surely be of the losers."* Allāh accepted their repentance, as mentioned in Surah Baqarah, *"Ādam received some words from his Lord and turned to Him. Without doubt He is Most Relenting, Most Merciful."* [*Surah 2, verse 37*]

They were both forgiven but, because man was destined from his inception to be the viceroy on earth, he had to leave Heaven *(Jannah)* for earth. Therefore "(Allāh) said, *'Go down all of you as enemies to each other. For you shall be an abode upon earth and provision for a while."*

Every person enjoys only a temporary journey in this world as *"(Allāh) said, Therein shall you live, die, and from there shall you be removed."* The incident of Sayyidina Ādam عليه السلام and Devil *(Shaytān)* was discussed in Surah Baqarah (verse 34) where certain important aspects were discussed.

يَـٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ
ذَٰلِكَ مِنْ ءَايَـٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾ يَـٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَـٰنُ
كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ
هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَـٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

(26) O children of Ādam, indeed We have revealed unto you clothing so that you may conceal the private portions of your bodies, and as a means of beautification. The clothing of piety (taqwa) is best. These are from the signs of Allāh so that you may take heed. (27) O children of Ādam, let not Devil (Shaytān) entice you as he removed your parents from Heaven (Jannah), tearing off from them their garments so as to expose their private parts. Surely he and his kind see you in a way that you do not see them. Indeed We have made the Devils (Shayātīn) allies to those who do not believe.

CLOTHING IS A BOUNTY FROM ALLĀH THAT SERVES TO CONCEAL AND TO BEAUTIFY

The previous verses discussed how Devil *(Shaytān)* swore to mislead man and even succeeded in misleading Sayyidina Ādam and Hawwa عليهما السلام. Now

Allāh warns the progeny of Sayyidina Ādam عليه السلام and reminds them of an extremely kind favour on them saying, *"O children of Ādam, indeed We have revealed unto you clothing..."* Allāh sends the rains which allows the crop of cotton to grow, with which people make garments.

Thereafter Allāh mentions two benefits of clothing. The first is *"so that you may conceal the private portions of your bodies..."* and the second is that it is *"a means of beautification."*

Elucidating the benefits of clothing, Allāh says in Surah Nahl [*Surah 16, verse 81*], *"and (Allāh) made coats for you that protect you from the heat and coats that protect you in battle."* Scholars *(Ulemā)* have mentioned that although Allāh has only mentioned *"the heat"* in this verse, He also intends the opposite i.e. cold. This is mentioned in the beginning of Surah Nahl (*verse 5*), where Allāh says, *"And He created animals from which you derive warm clothing and other uses and from which you eat."* In brief, clothing is a great boon of Allāh that offers many benefits to man.

Allāh continues to say, *"The clothing of piety (taqwa) is best."* Piety *(taqwa)* denotes abstaining from all sins and carrying out Allāh's injunctions. Piety *(taqwa)* protects a person from all vices and serves to conceal his faults. Those who have piety *(taqwa)* will wear clothes not only for beauty but more so to cover themselves. It will be noticed that those who do not possess Belief *(Imān)* are bereft of piety *(taqwa)* and naturally dress only for the sake of beauty and are not concerned about covering themselves.

MODESTY IS A NATURAL TRAIT OF MAN

Piety *(taqwa)* is emphasised because it is the only trait that will prompt people to cover their private parts properly. It is the natural instinct of man that he wishes to cover his private parts, as can be seen in the behaviour of Sayyidina Ādam عليه السلام and Sayyidah Hawwa عليها السلام. After eating from the tree, their first action was to cover themselves when their bodies were exposed.

It has always been the ambition of Satan *(Shaytān)* to expose man to nudity and he has now succeeded in opening vile places called nudist colonies and clubs. He has also induced man to wear such clothes that reveal the body and serve to accentuate the parts that are covered. The revealing and tight fitting clothing that is fashionable today is the result of Satan *(Shaytān)*'s efforts. It is ironical that many are even ashamed to dress modestly today, fearing rejection from their respective circles.

A SEVERE WARNING TO THOSE WOMEN WHO APPEAR NAKED DESPITE BEING CLOTHED

Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I have not yet seen two groups destined for Hell. The first are those people who will have whips resembling the tails of oxen with which they will beat people. The second are those women who will be naked despite wearing clothes. They will entice men and will themselves be enticed, Their heads (hair) will be like the leaning humps of large camels. These women will not enter Heaven *(Jannah)*, nor smell the fragrance of Heaven *(Jannah)*." [*Muslim p.205*]

This hadith has predicted the appearance of such women who will wear

clothing that is so tight fitting and transparent, that it will not serve to conceal their bodies.

THE ABOMINATION OF WEARING SCANTY CLOTHES

Another interpretation of being dressed and naked at the same time is a reference to the small scraps of clothing that is worn while most of the body remains exposed. The sight is common in many countries where women parade the streets in these scanty garments. The essential parts of the body remain exposed and even those portions that are covered are designed to be revealing.

The Qur'ān defines the role of clothing as, *"so that you may cover the private portions of your bodies and as a means of beautification."* The people of Belief *(Imān)* should ponder over this verse in conjunction with their actions.

Islām has laid much emphasis on concealing. The body to the extent that one should conceal oneself even when one is in seclusion. Tirmidhi reports that the Holy Prophet صلى الله عليه وسلم said. "Abstain from nudity because there are such beings with you who cannot be separated (viz, the angels). Be ashamed before them and honour them." A person is, however, allowed to expose the necessary parts of his body when using the toilet or cohabiting with his wife.

Tirmidhi also narrates that the Holy Prophet صلى الله عليه وسلم said, "Protect your private parts unless you are cohabiting with your wife or lawful slave woman." Someone asked, "O the Holy Prophet صلى الله عليه وسلم, what harm is there in exposing the private parts when one is in seclusion?" The Holy Prophet صلى الله عليه وسلم replied, "Allāh is more worthy that you show shame before Him."

The extent to which people should conceal themselves before others is mentioned in the books of jurisprudence.

"These are from the signs of Allāh so that you may take heed." The creation of clothing is from Allāh's bounties and is a sign of His extreme benevolence and kindness towards man.

A WARNING TO MAN

"O children of Ādam, let not Satan (Shaytān) entice you as he removed your parents from Heaven (Jannah), tearing off from them their garments so as to expose their private parts." No person should succumb to the ploys of Satan *(Shaytān)*.

THE MISCHIEF OF THE SATAN *(SHAYĀTĪN)*

"Surely he and his kind see you in a way that you do not see them." This warning is sounded because it is indeed difficult to be safeguarded from a hidden enemy. Sayyidina Abu Huraira رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم told them that even the infant child cries at the time of birth because Satan *(Shaytān)* nudges the child. Only Sayyidah Maryam عليها السلام and her son Sayyidina Isā عليه السلام were not affected by this. [*Bukhari v. 1 p.488*]

. Sayyidina Zaid bin Arqam رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The toilets are places that are frequented by the Satan *(Shayātīn)*. So, when any of you uses the toilet, he should supplicate to Allāh in the following words:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْخُبُث وَالْخَبَائث ط

{**TRANSLATION:** "O Allāh, I seek refuge with you from male and female Satan *(Shayātīn).*"} [*Abu Dawūd v. 1 p.2*]

Sayyidina Ali رضی الله عنه reports that the Holy Prophet صلی الله علیه وسلم said, "When a person's enters the toilet, the barrier between his private parts and the Satan *(Shayātīn)* is Bismillah." [*Tirmidhi*]

Sayyidina Ubay bin Ka'b رضی الله عنه narrates that the Hōly Prophet صلی الله علیه وسلم said, "There is a Satan *(Shayātīn)* for ablution *(Wudhu)* whose name is Walhān. Therefore, beware of the one who whispers with regard to water." [*Ibn Majah p.34*]

Sayyidina Abu Huraira رضی الله عنه narrates that the Holy Prophet صلی الله علیه وسلم said, "When any of you goes to sleep, Satan *(Shayātīn)* ties three knots on his nape. As he ties each knot, he sings to the person saying, 'The night is still long, so keep sleeping.' Upon awakening, the first knot is opened when he takes Allāh's name. When he performs ablution *(Wudhu)*, the second knot is opened and when he performs Salāh the third knot is opened. In this way the person becomes happy and energetic, otherwise he wakes up morose and lethargic." [Bukhari v. 1 p.53]

Sayyidina Abdullāh bin Mas'ūd رضی الله عنه reports that mention was made before the Holy Prophet صلی الله علیه وسلم of a person who remained sleeping until the morning with out performing Salāh. The Holy Prophet صلی الله علیه وسلم said that this was a person in whose ears Satan *(Shayātīn)* had urinated. [*Bukhari v. 1 p.463*]

WHO DOES SATAN *(SHAYĀTĪN)* CONTROL?

"Indeed We have made the Devils (Shayātīn) allies to those who do not believe." This friendship is consolidated when a person does not possess Belief *(Imān)*. If he does have Belief *(Imān)*, Devils *(Shaytān's)* friendship with him exists because of his disobedience to Allāh. The perfect believers *(Mu'minīn)* is saved from Satan *(Shayātīn)* because he bears no friendship with him.

Allāh says in Surah Nahl, *"Indeed he Satan (Shayātīn) has no control over those who believe and have trust in their Lord. His sway is only over those who befriend him and those who ascribe partners to Allāh."* [*Surah 16, verses 99,100*]

وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ
بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿28﴾ قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ وَأَقِيمُوا۟
وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ
﴿29﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۗ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ أَوْلِيَآءَ مِن
دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿30﴾

(28) When they perpetrate a sin they say, "We found our forefathers upon this and Allāh has commanded us therewith." Say, "Surely Allāh does not command lewdness! Do you say against Allāh what you know not?" (29) Say, My Lord has commanded me with justice and that you straighten your gazes at the time of every prostration and call to Him, sincerely devoting your worship to Him. As you were created initially, so you will be returned." (30) A group Allāh had guided and a group was condemned to deviation. Indeed they took the Devils (Shayātīn) as friends instead of Allāh and thought that they were rightly guided.

THE IGNORANT COMMIT LEWD ACTS AND SAY THAT ALLĀH HAD COMMANDED THEM TO DO SO

It was the practice of the Polytheists that they perpetrated many acts of lewdness and immorality. When they were advised and enjoined to refrain they would make the ludicrous statement, *"We found our forefathers upon this..."* This was discussed in Surah Mā'idah, where Allāh replied to their claim by asking, *(Will they follow their forefathers) even though their forefathers never understood anything, nor were they rightly guided?"* [*Surah* 5, *verse* 104]

In addition they claimed, *"Allāh has commanded us therewith."* This was the worst insult and act of insolence towards Allāh. Allāh replies, *"Say, 'Surely Allāh does not command lewdness! Do you say against Allāh what you know not?"'*

"Say, "My Lord has commanded me with justice and that you straighten your gazes at the time of every prostration..." This verse straightens the record by informing them what Allāh commands on contradiction to their claims. Instead of carrying out the things that Allāh commands, they carry out what He has prohibited and then are still audacious enough to attribute it to Allāh.

The first instruction is to be just. This includes abstaining from polytheism *(shirk)*, which is the greatest form of injustice because the perpetrator ascribes partners to his Creator and Sustainer. It also includes fulfilling the rights of Allāh and those of mankind.

".....and call to Him, sincerely devoting your worship to Him." Sincerity in worship means that one does not commit polytheism *(shirk)* and sincerity in pleasing Allāh means that one does not carry out an action to please anyone besides Allāh.

"As you were created initially, so you will be returned." This verse dispels the belief of the Polytheists that there is no harm if they continue to follow the religion *(D'īn)* of their forefathers since there will be no resurrection.

"A group Allāh had guided and a group was condemned to deviation. Indeed they took the Devils (Shayātīn) as friends instead of Allāh and thought that they were rightly guided." In their deviation they believed that they were guided despite not believing in Allāh and then associating with the Devils *(Shayātīn)*, whose only work is to lead others astray.

۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ
ٱلۡمُسۡرِفِينَ (31) قُلۡ مَنۡ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيٓ أَخۡرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزۡقِۚ قُلۡ

هِيَ لِلَّذِينَ ءَامَنُوا فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَـٰمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَـٰتِ لِقَوْمٍ

يَعْلَمُونَ ﴿٣٢﴾

(31) O children of Ādam, adopt your adornment at every place of worship, and eat and drink, but do not be wasteful. Indeed, He does not like those who are wasteful. (32) Say, "Who has forbidden the adornments that Allāh has brought forth for His bondsmen and the pure sustenance?" Say, "These are for the believers in the worldly life, exclusively for them on the day of Judgment (Qiyāmah).' Thus do We elucidate the verses for those who have knowledge.

THE SPECIFIC INSTRUCTION TO COVER THE BODY WHEN PERFORMING SALĀH AND CIRCUMAMBULATION *(TAWĀF)*

The Polytheists practised many forms of lewdness and even stooped to the extent that their men and women used to perform Circumambulation *(Tawāf)* around the Ka'ba naked. The women used only a small scrap of cloth to cover their private parts. In prohibition of this shameless act, Allāh revealed the above two verses. [Muslim from Sayyidina Abdullāh bin Abbās رضی الله عنه]

Allāma Jassās رحمة الله عليه writes in "Ahkāmul Qur'ān" (*v. 3 p.21*) that they performed circumambulation *(Tawāf)* naked because they held the notion that they should not perform circumambulation *(Tawāf)* in clothes with which they sinned. Others say that they did this believing that after the circumambulation *(Tawāf)*, they would be without sins, just as they were without clothes. Satan *(Shaytān)* had made their evil seem like a virtue.

"Asbābun Nuzūl" (*p. 222*) narrates from Abu Salma bin Abdur Rahmān رحمة الله عليه that the Arabs added to their religion *(D'īn)* the practice of removing their clothes to perform Circumambulation *(Tawāf)* after returning from Mina. With regard to this Allāh revealed the above two verses.

"O children of Ādam, adopt your adornment at every place of worship..." This verse instructs that a person must wear clothing when entering any Masjid, either for Salāh, or for Circumambulation *(Tawāf)* in the Masjidul Harām. It is Obligatory *(Fardh)* to cover the "Aurah" (those parts of the body that have to be covered) for Salāh to be correct, but the verse emphasises that even more than this should be covered when performing Salāh and Circumambulation *(Tawāf)*.

THE INSTRUCTION TO WEAR CLOTHES OF ADORNMENT

Jurists have mentioned that it is improper and Makrūh (*detestable*) to wear such clothes for Salāh that a person will normally be embarrassed to wear in company and in public. Such clothing should be worn for Salāh that conceal the "Aurah", are clean and attractive as well. This is derived from the use of the word "adornment" in the verse.

THE PROHIBITION AGAINST EXTRAVAGANCE

"...eat and drink, but do not be wasteful. Indeed, He does not like those who are wasteful." Wastefulness will include all actions that transgress the bounds of the

Shari'ah.

Referring to the practice of the Polytheists in forbidding the wearing of clothes during Circumambulation *(Tawāf)* and numerous other things (as mentioned in Surah An'ām), Allāh asks thereafter, *"Say, 'Who has forbidden the adornments that Allāh has brought forth for His bondsmen and the pure sustenance?"'* People have gone astray by forbidding these things of their own accord.

ALLĀH'S BOUNTIES ARE FOR THE BELIEVERS

"Say, 'These are for the believers in the worldly life, exclusively for them on the day of Judgment (Qiyāmah)." The bounties, adornments and pure sustenance were specifically created for the Believers *(Mu'minīn)*, but the disbelievers *(Kuffār)* also share them. However, on the Day of Judgement, the disbelievers *(Kuffār)* will not benefit from these at all.

Other commentators have interpreted the verse to mean that the believers *(Mu'minīn)* benefit from the bounties of this world together with the multitude of difficulties and suffering that are associated with it. However, in the Hereafter, they will be able to enjoy these bounties in perfection, without the associated problems.

In reality, the disbeliever *(kāfir)* does not deserve any bounty but, because this world holds no significance in the sight of Allāh, He confers the worldly bounties on them as well. Sayyidina Sahl bin Sa'd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "If this world was equal to even the weight of a mosquito's wing in Allāh's estimation, He would not have given the disbeliever *(kāfir)* a single drop of water to drink." [*Mishkāt p. 441*]

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْيَ بِغَيْرِ ٱلْحَقِّ وَأَن
تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ (33) وَلِكُلِّ أُمَّةٍ
أَجَلٌ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (34) يَٰبَنِىٓ ءَادَمَ إِمَّا
يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ (35) وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ
فِيهَا خَٰلِدُونَ (36)

(33) Say, "My Lord has forbidden only what is apparent and hidden of lewdness, sin, wrongful oppression, that you associate partners with Allāh when He has not revealed any warrant for it, and that you say against him what you do not know." (34) There is a term for every nation. When their term expires, they will be unable to delay it a moment, nor postpone it. (35) O children of Ādam, when messengers from yourselves come to you narrating to you My verses, then whosoever will adopt piety (taqwa) and rectify, there will be no fear on them,

nor shall they grieve. (36) Those who deny Our verses and are arrogant towards them, these are the dwellers of the Fire, wherein they shall abide forever.

ALLĀH HAS FORBIDDEN INDECENCY AS WELL AS HIDDEN AND APPARENT SINS

Previously it was mentioned that Allāh commands justice, prohibits lewdness and enjoins fulfilling the rights of Allāh and those of man. The above verse emphasises this with some additions.

Allāh says, *"Say, 'My Lord has forbidden only what is apparent and hidden of* lewdness..." Included in the purport of *"what is apparent"* are all acts of indecency such as performing Circumambulation *(Tawāf)* naked, exposing the body in public, women walking about without the proper attire of veil *(hijāb),'* etc. Those acts that are *"hidden of lewdness"* include all indecent acts that are perpetrated in private such as adultery and other secretive sins of that nature.

The verse continues to mention that Allāh has also forbidden all types of *"sin"* as well as *"wrongful oppression."* The adjective "wrongful" has been mentioned as an emphasis because every type of oppression is wrongful.

The verse goes on to say that Allāh forbids *"that you associate partners with Allāh when He has not revealed any warrant for it, and that you say against him what you do not know."* This refers to their practice of saying that Allāh commanded them to perform the acts of sin.

"There is a term for every nation." A term has been stipulated for every nation and they will eat, drink and live until then. Those who were destroyed were also allowed to exist up to their term. *"When their term expires, they will be unable to delay it a moment, nor postpone it."* The author of "Ma'ālimut Tanzīl' writes that this verse was revealed when the Polytheists requested for punishment as a sign that the Holy Prophet صلى الله عليه وسلم was a true messenger.

THE CHILDREN OF SAYYIDINA ĀDAM عليه السلام ARE ENJOINED TO FOLLOW THE PROPHETS عليهم السلام

"O children of Ādam, when messengers from yourselves come to you narrating to you My verses (i.e. the obligations *(Faraidh)* and Compulsories *(Wājibāt), then whosoever will adopt piety (taqwa)* (by accepting them and desisting from disbelief *(kufr)* and polytheism *(shirk)) and rectify* (their deeds), *there will be no fear on them, nor shall they grieve."*

PUNISHMENT FOR THE DISBELIEVERS *(KUFFĀR)* AND PROUD PEOPLE

"Those who deny Our verses and are arrogant towards them, these are the dwellers of the Fire, wherein they shall abide forever." This verse refers to those who, because of their pride, considered it below their dignity to believe in Allāh, to follow the Holy Prophets عليهم السلام and to carry out the injunctions of religion *(D'īn).*

Allāh says in Surah Ṣāffāt, *"When it is told to them 'Lā ilāha Illallāh,' they display arrogance."* [*Surah 37, verse* 35]

Says Allāh in Surah Qiyāmah, *"So they neither verify, nor perform Salāh, but instead they deny and walk away. Then they go to their families in arrogance."* [*Surah* 75, *verses 3 1-33*]

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ ۚ أُو۟لَـٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ
ٱلْكِتَـٰبِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ
ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَـٰفِرِينَ ﴿37﴾ قَالَ ٱدْخُلُوا۟ فِىٓ
أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ
أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَـٰٓؤُلَآءِ أَضَلُّونَا
فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَـٰكِن لَّا تَعْلَمُونَ ﴿38﴾ وَقَالَتْ
أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ
تَكْسِبُونَ ﴿39﴾

(37) Who can be more unjust than he who, concocts lies against Allāh or denies His verses? These are the ones whom their share of the Book shall find. Until the time comes when Our messengers will claim their souls saying, "Where are those whom you called upon besides Allāh?" They will admit, "They have been lost to us," and they will testify against themselves that they were really disbelievers. (38) (Allāh) will say, "Enter into the Fire amid the nations of jinn and man who passed before you. Each time a nation will enter, they will curse their sister nation. Until, when they are all gathered in Hell, the latter will say regarding the former, "Our Lord, these are the people who led us astray, so give them a greatly intensified punishment of the Fire." (Allāh) shall reply, "For each there shall be double punishment, but you know it not." (39) The former will tell the latter, "You were no better than us, so taste the punishment in lieu of your actions."

THE MISERABLE CONDITION OF THE DISBELIEVERS *(KUFFĀR)* AT THE TIME OF DEATH AND WHEN THEY WILL CURSE EACH OTHER IN HELL

Allāh begins by saying, *"Who can be more unjust than he who concocts lies against Allāh or denies His verses?"* The verse implies that these are the most unjust of all people. Thereafter Allāh reminds people that their life spans and sustenance have been preordained and their destinies predetermined, therefore they will receive this only in the world. He says, *"These are the ones whom their share of the Book shall find."*

It will then occur that *"the time comes when Our messengers (the angels of death) will claim their souls saying, 'Where are those whom you called upon besides Allāh?"* This question will be in a censuring tone, asking them to call on these false gods

for help and safety from death. This will make them realise the error of their ways and eventually *"They will admit, 'They have been lost to us,' and they will testify against themselves that they were really disbelievers."* This question will also be posed on the Day of Judgement, as has passed in verse 22 of Surah An'ām (*Surah 6*).

This will be their plight in the graves. Thereafter, all will be resurrected on the Day of Judgement and presented for reckoning. Judgement will be passed and the various groups will be dispatched to their abodes. Some will be sent first and others will follow. Allāh shall address some of them saying, *"Enter into the Fire amid the nations of jinn and man who passed before you."*

Allāh next depicts the scene as they enter Hell by saying, *"Each time a nation will enter, they will curse their sister nation."* Although they were allies in the world, all their ties of friendship will be severed on the Day of Judgement.

"Until, when they are all gathered in Hell, the latter (those who enter later) *will say regarding the former, 'Our Lord, these are the people who led us astray, so give them a greatly intensified punishment of the Fire."* The author of "Ma'ālimut Tanzīl" and Allāma Ibn Kathīr رحمة الله عليه have interpreted this verse to mean that *"the former"* will be the leaders of the disbelievers *(Kuffār)* who shall enter first into Hell, while *"the latter"* are their followers in the world who will enter Hell after them.

According to the author of "Rūhul Ma'āni" *"the former"* will be leaders and *"the latter"* will be those people who were lower in standing. According to this interpretation, the terms *('former"* and *"latter")* will not refer to the sequence in which they will enter Hell.

In the world, these people were glued to their leaders and heeded their every command, even when it contradicted the guidance and preaching of the Holy Prophets عليهم السلام. It will only be in the Hereafter that they will realise that these people led them astray. They will request Allāh to double the punishment of these leaders However *"Allāh shall reply, 'For each there shall be double punishment, but you know it not."* i.e. Each person's punishment will be more intense than can be expressed.

The punishment will not remain constant but will be intensified, as Allāh says in Surah Nahl [*Surah 16, verse 88*], *"For those who disbelieve and forbid from Allāh 's path, We shall add punishment to their punishment because of the corruption that they caused."* When each party will be suffering the most torturous chastisement, what consolation can they receive from the fact that another is suffering more?

"The former will tell the latter, 'You were no better than us..." They will say this because each of them will be suffering the same degree of punishment, the second group being no more fortunate than the first. They will then add, *"so taste the punishment in lieu of your actions."*

إِنَّ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ
حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُجْرِمِينَ ﴿40﴾ لَهُم مِّن جَهَنَّمَ

مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي ٱلظَّٰلِمِينَ ﴿٤١﴾

(40) Indeed those who deny our verses and behave arrogantly towards them, the doors of the heavens will not be opened to them and they will not enter heaven (Jannah) until a camel enters through the eye of a needle. Thus do We punish the wrongdoers. (41) They will have the bed of Hell and a canopy on top of them. Thus do We punish the oppressors.

THOSE WHO DENY AND ARE ARROGANT WILL NOT ENTER HEAVEN *(JANNAH)* BUT WILL BE CAST INTO HELL

"Indeed those who deny our verses and behave arrogantly towards them, the doors of the heavens will not be opened to them..."

Explaining the deaths of the believers *(Mu'minīn)* and the disbelievers *(Kuffār)*, the Holy Prophet صلى الله عليه وسلم said that when the angel of death removes the soul of a believer *(Mu'min)*, it emerges as easily as a drop of water from a waterbag. The other angels then place the soul in the shrouds of Heaven *(Jannah)* and perfume it with the fragrances of Heaven *(Jannah)*. They then ascend with it to the heavens. Each time they pass by a gathering of angels, they ask, "Who is this pure soul?" Taking the best of names used in the "world, they furnish the name of the person with his father's name.

The Holy Prophet صلى الله عليه وسلم continued to say that they then approach the door of the first heaven, which is opened upon their request. In this manner, they reach the seventh heaven with the soul. Upon reaching there, Allāh tells them, *"Place the record of My slave in the Illiyyūn and return him to the earth. Because I have created him from the earth, I shall return him to it and I will resurrect him from there."*

He is then returned to the grave, where he will reply correctly to all the questions. Then the Holy Prophet صلى الله عليه وسلم mentioned the bounties that the believer *(Mu'min)* will receive in the grave.

Thereafter the Holy Prophet صلى الله عليه وسلم made mention of the death of a disbeliever *(kāfir)*. He said that when a disbeliever *(kāfir)* has to leave this world for the Hereafter, the dark-faced angels descend from the heavens. They carry with them sack cloth and appear before him as far as the eyes can see. Then the angel of death himself comes, sits by the head and says, "O foul soul! Emerge towards Allāh's anger!" The soul then disperses throughout the body in an attempt to escape. Thereafter, the angel of death forcefully extracts the soul, just as painfully as wet wool wrapped around a skewer is forcefully removed.

When the angel of death removes the soul, the other angels, without losing a split second, grab hold off the soul and wrap it in the sack cloth. Such a foul odour emanates from the soul that has never emanated from any decomposing body on earth. They then take this soul up to the heavens and, whenever they pass any group of angels, they ask, "Who is this foul soul?" Using the worst names on earth, they reply, "This is so and so, the son of so and so (taking the person's name and his father's name)."

When they reach the doors of the heavens, they request entry, but the doors

are not opened. The Holy Prophet صلى الله عليه وسلم recited the following verse of Surah A'rāf, *"The doors of the heavens are not opened for them and they will not enter Heaven (Jannah) until a camel passes through the eye of a needle."* [*Mishkāt p. 142/3*]

Sayyidina Abdullāh bin Abbās رضى الله عنه has interpreted the verse to mean that the deeds of a disbeliever *(kāfir)* will not be raised to the heavens, nor are his supplication *(du'ās).*

"and they will not enter Heaven (Jannah) until a camel enters through the eye of a needle." This is an impossibility, meaning that they will never enter Heaven (Jannah). Allāh then says, *"Thus do We punish the wrongdoers."*

"They will have the bed of Hell and a canopy on top of them." i.e. The Fire of Hell will engulf them from every side, above and below. *"Thus do We punish the oppressors."* i.e. The disbelievers *(Kuffār),* because disbelief *(kufr)* is the worst form of oppression.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن
تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا
ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٤٣﴾

(42) As for those who believe and do righteous deeds, We do not burden a soul more than it can bear. These shall be the dwellers of heaven (Jannah), wherein they shall abide forever. (43) We shall extract from their bosoms every bit of animosity. With rivers flowing beneath them they will say, "All praise is for Allāh, Who has guided us to this and we would never have been rightly guided had Allāh not guided us. Most certainly, the apostles of our Lord came with the truth." It shall be proclaimed, "This is the Heaven (Jannah) that you have been granted because of the actions that you carried out."

THE BELIEVERS ARE GIVEN THE GLAD TIDINGS OF HEAVEN *(JANNAH)*, AND WILL EXPRESS THEIR GRATITUDE TO ALLĀH ON ENTERING HEAVEN *(JANNAH)*

Describing the rewards of the righteous, Allāh says, *"As for those who believe and do righteous deeds... These shall be the dwellers of Heaven (Jannah), wherein they shall abide forever."* In between this verse, Allāh reminds us, *"We do not burden a soul more than it can bear."* This has been discussed in the final verse of Surah Baqarah, where Allāh said, *"Allāh does not burden a soul more than it can bear...."* [*Surah 2, verse 285*]

Thereafter Allāh makes mention of a special favour that he will confer on the dwellers of Heaven *(Jannah).* Allāh says, *"We shall extract from their bosoms every bit of animosity."* Every person will associate freely with each other in

Heaven *(Jannah)* and the friendly environment will be free of malice, rancour, jealousy, etc.

Bukhari *(v. 1 p.460)* reports that the Holy Prophet صلى الله عليه وسلم said. "The faces of those who enter Heaven *(Jannah)* first will be resplendent like the full moon. The faces of those entering thereafter will shine like the brightest of stars. All their hearts will be like that of a single person, devoid of disagreement, and they will bear no malice towards each other."

Sayyidina Abu Sa'īd khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When the believers *(Mu'minīn)* will be saved from Hell (after crossing the bridge of 'Sirāt'), they will be stopped at a place between Heaven *(Jannah)* and Hell. There they will be permitted to avenge themselves of any injustice and transgression committed towards each other in the world (so as to enter Heaven *(Jannah)* with clean hearts). When all the rights will be fulfilled, they will be allowed to enter Heaven *(Jannah)*. By the Being in Whose control is the life of Muhammad, they will recognise their homes in Heaven *(Jannah)* better than they recognise their homes in this world." [*Bukhari p. 967*]

"With rivers flowing beneath them they will say, 'All praise is for Allāh, Who has guided us to this and we would never have been rightly guided had Allāh not guided us." Allāh inspires people to believe and do good deeds, without which they would not be able to gain entry into Heaven *(Jannah)*. Allāh is not obliged to enter anyone into Heaven *(Jannah)* and if He does, it is His sheer grace. Realising this, they express their gratitude in this verse.

They then attest that *"Most certainly, the apostles of our Lord came with the truth."* They accepted the Holy Prophets عليهم السلام in the world and shall see the truth of their message in the Hereafter.

"It shall be proclaimed, 'This is the Heaven (Jannah) that you have been granted because of the actions that you carried out.'" In appreciation of their good deeds, Allāh will grant them Heaven *(Jannah)*.

وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ
رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ كَٰفِرُونَ ﴿٤٥﴾

(44) The people of Heaven (Jannah) will call to the people of the Fire saying, "We have found the promise of Our Lord to be true. Have you found the promise of your Lord to be true?" They will reply, "Yes!" Then an announcer shall announce between them that the curse of Allāh is on the oppressors... (45) Those who prevent from the path of Allāh, seek crookedness therein and reject the Hereafter.

DIALOGUE BETWEEN THE PEOPLE OF HEAVEN *(JANNAH)* AND THE PEOPLE OF HELL

'The people of Heaven (Jannah) will call to the people of the Fire saying, 'We have

found the promise of our Lord to be true.'" They refer to promise of reward for virtuous actions and Belief *(Imān)*. Without seeing these in the world, they believed and these rewards will all be exposed to them in the Hereafter.

They will then ask the inhabitants of Hell, *"Have you found the promise of your Lord to be true?"* Here they refer to the warnings of punishment for disbelief *(kufr)* and evil deeds that were present in the divine scriptures and propagated by the Holy Prophets عليهم السلام. The inmates of Hell will admit saying, *"Yes!"* Whatever was promised will then have come to pass.

After they admit to their guilt that they had oppressed their souls by disbelieving, *"an announcer shall announce (standing) between them that the curse of Allāh is on the oppressors. Those who prevent (others) from the path of Allāh [the religion (D'īn)], seek crookedness therein (i.e. seek weaknesses to raise objections and criticism) and reject the Hereafter."*

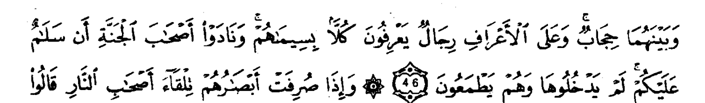
"....seek crookedness therein..." This displays the obstinacy of the polytheists (Muskrikīn). They unnecessarily sought to raise objections against the religion (D'īn). In Madinah, the Jews did the same, despite knowing that the Holy Prophet صلى الله عليه وسلم was the true apostle. They even exploited situations where there was no cause to object, merely to prevent others from accepting Islām.

To this day the disbelievers *(Kuffār)*, Jews and Christians tirelessly seek to object to Islām. Even the Hindus, who do not consider it filthy to drink the urine of cows, regard the Muslim and Islām as impure! People who do not bath want to degrade the purity of Islām! Those who excel in fornication seek to object to the pure institution of Nikah! Those who court a multitude of mistresses in sin want to criticise the sanctity of polygamy in Islām! These are all reversed ideologies.

Today the threat of the Orientalists is rife. They pose as innocent students seeking the knowledge of Islām, fooling ignorant Muslims to believe that they have an interest in their religion *(D'īn)*. Not only do they reject the truth of Islām, but they place numerous doubts into the minds of Muslim students who study for their degrees under their tutelage. Eventually these Muslims turn apostate without even realising it.

These Orientalists formulate various objections against Islām and the Holy Prophet صلى الله عليه وسلم and propagate these to their students. Being deprived of the teachings and company of Scholars *(Ulemā)*, these students are dumbstruck when hearing these objections and eventually also subscribe to the same beliefs of their tutors.

The Scholars *(Ulemā)* have conclusively replied to all their objections and won many debates against them. They, however, will continue to be misled and mislead others.



رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ (47) وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَاهُمْ
قَالُوا مَا أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ (48) أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا
يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۚ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ (49)

(46) Between them is a veil. On the A'rāf there will be many people who will recognise each of them by their signs. They will call to the people of Heaven (Jannah) saying, "Peace be upon you!" They will not have entered Heaven (Jannah), but will yearn to. (47) When their gazes will be turned to the people of the Fire they will say, "O our Lord, do not place us with the oppressive folk!" (48) The people of A'rāf will call to many people whom they would recognise by their signs saying, "Your groups and your pride were of no avail to you." (49) "Were these the people regarding whom you swore that Allāh will not have mercy upon them?" (It was told to them) Enter Heaven (Jannah)! On you will there be no fear, nor shall you grieve.

THE PEOPLE ON THE A'RĀF WILL GREET THE PEOPLE OF HEAVEN *(JANNAH)* WITH PEACE AND WILL REBUKE THE PEOPLE OF HELL

The inhabitants of Heaven *(Jannah)* and those of Hell will be separated by a wall referred to in the above verse, where Allāh says, *"Between them is a veil."* From behind this wall they will be able to speak to each other.

Certain Scholars *(Ulemā)* are of the opinion that there will be a latticework of windows between Heaven *(Jannah)* and Hell, which will allow them to see and speak to each other. The author of "Ruhul Ma'āni" writes that this *"veil"* will be such that the effects of Heaven *(Jannah)* will not reach Hell and vice versa. They will, however, be able to hear each other. None may object to this since the matters of the Hereafter are different from those of this world. Especially in this age of technology, the concept is not at all farfetched.

This wall *("veil")* is referred to as the A'rāf (which literally means 'a high place') and, regarding this, Allāh says, *"On the A'rāf there will be many people who will recognise each of them (the people of Heaven (Jannah) and the people of Hell) by their signs."* The faces of the people of Heaven *(Jannah)* will be beaming and resplendent, while those of the people of Hell will be dark and their eyes will be blue. After entering into Heaven *(Jannah)* and Hell, it is obvious that the appearances of people will be changed somewhat. It is by these "signs" that the people of A'rāf will recognise the people of Heaven *(Jannah)* and the people of Hell.

The people of A'rāf *"will call to the people of Heaven (Jannah) saying, 'Peace be upon you!' They will not have entered Heaven (Jannah), but will yearn to.* "With this yearning in their heart, they will greet the dwellers of Heaven *(Jannah)* in this manner, thereby indicating that Allāh had rescued them from Hell and placed them in peace and serenity.

With regard to the people of A'rāf, the most renowned opinion is that they will be those people who, although their good deeds will save them from falling

from the bridge of 'Sirāt' into Hell, their good deeds will not be enough to enter them into Heaven *(Jannah)*. They will await judgement on the A'rāf and will eventually be placed into Heaven *(Jannah)*.

After addressing the people of Heaven *(Jannah)*, *"When their gazes will be turned to the people of the Fire they will say, 'O our Lord, do not place us with the oppressive folk!'"*

Then they will recognise among the inhabitants of Hell certain leaders of the disbelievers *(Kuffār)*, who looked down on the believers *(Mu'minīn)* and prevented others from accepting the truth. Allāh says, *"The people of A'rāf will call to many people whom they would recognise by their signs saying, 'Your groups and your pride were of no avail to you. Were these the people* (the believers *(Mu'minīn)* *regarding whom you swore that Allāh will not have mercy upon them?'"*

They will chide them in this way because it will then be seen that the very people whom they undermined in the world will be enjoying lofty ranks in Heaven *(Jannah)*. They were the ones upon whom Allāh showered His mercy when He told them, "Enter Heaven *(Jannah)*! On you will there be no fear, nor shall you grieve."

وَنَادَىٰٓ أَصۡحَٰبُ ٱلنَّارِ أَصۡحَٰبَ ٱلۡجَنَّةِ أَنۡ أَفِيضُواْ عَلَيۡنَا مِنَ ٱلۡمَآءِ أَوۡ مِمَّا رَزَقَكُمُ
ٱللَّهُۚ قَالُوٓاْ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلۡكَٰفِرِينَ ﴿50﴾ ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمۡ لَهۡوٗا
وَلَعِبٗا وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ نَنسَىٰهُمۡ كَمَا نَسُواْ لِقَآءَ يَوۡمِهِمۡ
هَٰذَا وَمَا كَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ ﴿51﴾ وَلَقَدۡ جِئۡنَٰهُم بِكِتَٰبٖ فَصَّلۡنَٰهُ عَلَىٰ عِلۡمٍ
هُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿52﴾ هَلۡ يَنظُرُونَ إِلَّا تَأۡوِيلَهُۥۚ يَوۡمَ يَأۡتِي تَأۡوِيلُهُۥ يَقُولُ
ٱلَّذِينَ نَسُوهُ مِن قَبۡلُ قَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشۡفَعُواْ
لَنَآ أَوۡ نُرَدُّ فَنَعۡمَلَ غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ قَدۡ خَسِرُوٓاْ أَنفُسَهُمۡ وَضَلَّ عَنۡهُم مَّا
كَانُواْ يَفۡتَرُونَ ﴿53﴾

(50) The people of the Fire will call to the people of Heaven (Jannah) saying, "Pour some water on us or something that you have been provided with." They will reply, "Indeed Allāh has forbidden these to the disbelievers." (51) Those who treated their religion (Dīn) as a sport and game and whom the worldly life had beguiled. This day We shall forget them as they forgot the meeting of this day, and because they used to reject Our verses. (52) Undoubtedly We granted them such a book wherein we expounded to them with knowledge, and (which was) a guidance and a mercy for the believing folk. (53) They are only waiting for the outcome thereof. The day when the outcome will appear, those who forgot from before will say, "Surely the messengers of our Lord have brought the truth! Are there any intercessors who will intercede for us, or can we be

returned so as to perform actions contrary to what we used to perform?" They have destroyed their souls and what they used to concoct will be lost to them.

THE PEOPLE OF HELL WILL ASK THOSE OF HEAVEN *(JANNAH)* FOR WATER AND WILL WISH TO BE RETURNED TO THE WORLD

While the previous verses mentioned how the people of Heaven *(Jannah)* and A'rāf will speak to those of Hell the above verses mention the request of the people of Hell. In an attempt to lighten their punishment *"The people of the Fire will call to the people of Heaven (Jannah) saying, 'Pour some water on us or something that you have been provided with.' They will reply, 'Indeed Allāh has forbidden these to the disbelievers." In* their pursuit for the world, the disbelievers *(Kuffār)* rejected the true religion *(D'īn)* and scoffed at it.

Allāh describes these disbelievers *(Kuffār)* as *"Those who treated their religion (D'īn) as a sport and game and whom the worldly life had beguiled."* They were oblivious to the Hereafter and worked only for the world. Therefore Allāh will tell them, *"This day We shall forget them as they forgot the meeting of this day, and because they used to reject Our verses."* They will be ignored on the Day of Judgement, their pleas for mercy falling on deaf ears. They will be condemned to the eternal chastisement of Hell.

This will be their plight despite the fact that *"Undoubtedly We granted them such a book wherein we expounded to them with knowledge, and (which was) a guidance and a mercy for the believing folk."* Only those people who believed took heed to the guidance offered in the Qur'ān.

"They are only waiting for the outcome thereof" This refers to the salvation and success that will be the lot of those who believe and do good, and the eternal damnation of the evildoing disbelievers *(Kuffār)*. All of this is clearly explained in the Qur'ān and the teachings of the Holy Prophets عليهم السلام. The disbelievers *(Kuffār)* refuse to accept these promises, but *"The day when the outcome will appear, those who forgot from before (the preaching of the Qur'ān) will say, 'Surely the messengers of our Lord have brought the truth!"* They had refused to accept these Prophets عليهم السلام and will therefore have to suffer.

In an attempt to escape they will cry out, *"Are there any intercessors who will intercede for us, or can we be returned* (to the world) *so as to perform actions contrary to what we used to perform?"* They will wish to carry out good deeds and adopt Belief *(Imān)*.

However, it will be too late, for *"They have destroyed their souls and what they used to concoct will be lost to them."* Surah Fātir [*Surah* 35, *verse* 37] contains the verse in which Allāh replies to their request to return to the world to mend their ways. Allāh says, *"Did We not grant you sufficient age wherein the one who takes heed may take heed? And did a warner not come to you? So taste (of the punishment)! The oppressors will not have a helper."*

After entry into the Hereafter, there will be no return for anyone. Each will have to contend with his lot.

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾

(54) Undoubtedly your Lord is Allāh, Who has created the heavens and the earth in six days and then rose to the Throne. He covers the day with the night, which is in haste to follow it. The sun, moon and the stars are all subjugated by His order. Lo! To create and command are reserved for Him. Blessed be Allāh, the Lord of the universe.

THE CREATION OF THE HEAVENS AND THE EARTH AND THE SERVITUDE OF THE SUN, MOON AND STARS

In these verses Allāh discusses His signs to prove Oneness of Allāh *(Tauhīd)*. Allāh begins by saying, *"Undoubtedly your Lord is Allāh, Who has created the heavens and the earth in six days..."* It is not necessary for us to be concerned why Allāh took six days to create the heavens and the earth. He knows best why He did so.

However commentators have mentioned that Allāh took six days to teach man that he should do things with ease and care despite having the ability to do it quicker. In Surah Furqān [*Surah 25, verse 59]*, Surah HāMīm Sajdah [Surah 41, verses 9-12] and Surah Qāf [*Surah 50, verse 38*], Allāh adds that He created with the heavens and the earth, everything between them as well in the six days. The details of this will, Insha·Allāh, be discussed in Surah HāMīm Sajdah.

The question then arises that since no sun was created until then,how was six days calculated? Commentators mention that the verse denotes the equivalent of six days.

"..... and then rose to the Throne." The pious predecessors and the Companion *(Sahāba)* رضى الله عنهم have mentioned that the human mind is incapable of perceiving exactly what is meant by this and other such verses. Therefore, we should believe in them and not look for a rational explanation.

When someone asked Imām Mālik رحمة الله عليه the meaning of this verse, be broke out in a sweat. After a period of silence, he said, "The meaning of the word is known, the interpretation is beyond understanding, belief therein is compulsory and questioning it is an innovation." He then told the questioner, "It seems to me that you are a deviant person." Thereafter he removed him from the gathering. [*"Ma'ālimut Tanzīl" v. 2 p. 165*]

He termed questioning the subject an innovation because such verses were also in front of the Companion *(Sahāba)* رضى الله عنهم but they did not question them. They all believed in these verses without requiring a detailed explanation from the Holy Prophet صلى الله عليه وسلم.

It was mentioned at the beginning of Surah Āl Imrān (*Surah 3, verse 7*) that only those in whose hearts there is deviation and crookedness seek to delve into

the mysteries of the allegorical *(Mutashabihāt)* verses. Allāh says in that verse, *"He it was who revealed unto you [O Muhammad صلى الله عليه وسلم] the book wherein lies 'Muhkamāt' (clear) verses that are the 'Ummul kitāb' and others that are 'allegorical (Mutashabihāt)'. As for those who have crookedness in their hearts, they pursue those that are allegorical (Mutashabihāt), thereby seeking to cause dissension and seeking their interpretation. None knows their interpretation except Allāh. Those who are sound in knowledge say, 'We believe therein, all is from our Lord. None take heed besides men of understanding."*

"He covers the day with the night..." This refers to the alternation of the day and the night. Allāh says in Surah Zumar *[Surah 39, verse 5]*, *"He folds the night over that day and folds the day over the night."* None can alter this system of Allāh.

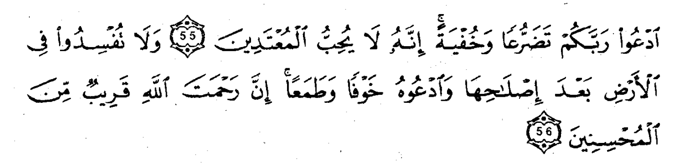
"..... which is in haste to follow it." As soon as the day begins to disappear, the night starts to enter. There is no clearly distinguished period between the two when it can be said that neither of the two are present.

"The sun, moon and the stars are all subjugated by His order." For thousands of years these creations have been following the system stipulated by Allāh and fulfilling the tasks assigned to them. Without vehicles and engines, they are all mobile in their orbits by the order of Allāh.

"Lo! To create and command are reserved for Him." None besides Allāh has the authority, nor the ability to create anything. They cannot issue any commands in His system, nor in His Shari'ah.

"Blessed be Allāh, the Lord of the universe." In interpreting the word "tabārak" *("Blessed")*, the author of "Ma'ālimut Tanzīl" *(v. 2 p. 165)* writes that it means that Allāh is Elevated and Most Honoured. He also quotes from other commentators who say that it means that Allāh is Pure (of all faults and weaknesses).

The research Scholars *(Ulemā)* interpret it to mean that Allāh has always possessed His excellent attributes from forever and will always possess them until eternity. The best interpretation would be a combination of all of the above opinions.



(55) Call unto your Lord in humility and silence. Verily, He does not like those who transgress. (56) Do not spread anarchy in the lands after they have been reformed, and call unto Him in fear and hope. Undoubtedly, the mercy of your Lord is close to those who do good.

THE ETIQUETTE OF SUPPLICATION *(DU'Ā)*

After elucidating the powers and authority of Allāh, the order is now given to supplicate unto Him for all one's needs. Allāh also advises people how to make supplication *(du'ā)*. The first quality should be that of *"humility,"* *i.e.* the

person should truly feel that he is lowly and that Allāh is The Most High. The second etiquette of supplication *(du'ā)* mentioned in the verse is that it should be made in *"silence."* supplication *(du'ā)* should normally be made silently, except in certain circumstances when it will be audible e.g. Istisqā (a specific supplication *(du'ā)* for rain) and Qunūt Nāzila.

Surah Maryam contains the verse describing the supplication *(du'ā)* of Sayyidina Zakariyya عليه السلام. Allāh says, *"...when he called unto his Lord in silence.* When supplicating in silence, concentration is better since the mind is not engaged in thinking about the tone and volume of one's supplication *(du'ā)*.

Some Companion *(Sahāba)* رضى الله عنهم asked the Holy Prophet صلى الله عليه وسلم whether Allāh was nearby so that their du'ās be silent, or whether He was far away, so that they supplicate loudly. In reply to this question, Allāh revealed the verse, *"When My bondsmen ask with regard to Me, then indeed I am close by."* [*Durrul Manthūr v. 1 p. 194*]

Bukhari narrates a hadith in which the Holy Prophet صلى الله عليه وسلم said, "Allāh says, 'I am as My servant expects from Me, and I am with him when he remembers Me." [*Mishkāt p. 2*]

According to another narration, Allāh says, "I am with him when he remembers Me and his lips move with My remembrance." [*Mishkāt p. 199*]

The Holy Prophet صلى الله عليه وسلم said, "Your Lord is closer to you than the neck of the animal that you are mounted upon." [*Mishkāt p. 201*]

Since Allāh is this close to a person, there is no necessity to call loudly to Him. Supplications *(du'ās)* should be silent and sincere.

"Verily, He does not like those who transgress." This refers to all forms of transgression, especially in making supplication *(du'ā)*. Commentators have cited the following example with regard to transgression in supplication *(du'ā)*. They say that a person will be guilty of *"transgression"* when he asks Allāh to grant him the same rank as the Holy Prophets عليهم السلام. Another example of transgression in supplication *(du'ā)* will be when a person makes supplication *(du'ā)* for the severing of family ties, or for the fulfilment of any other sin.

Abu Dawūd quotes a narration in which Sayyidina Abdullāh bin Mughaffal رضى الله عنه overheard his son making supplication *(du'ā)* for Allāh to grant him a white palace by His right side in Heaven *(Jannah)*. He told his son, "O my son! Ask Allāh for entry into Heaven *(Jannah)* and protection from Hell. I have heard the Holy Prophet صلى الله عليه وسلم say that soon there will be such people in this Ummah who will be excessive in their supplications *(du'ās)* and in their acts of purity [ablution *(Wudhu)*, bathing, etc]."

Although good deeds are extremely virtuous, they should be carried out within the limits that the Shari'ah has specified. For example, no person should spend every night and day in worship, thereby neglecting his family, his guests and other duties.

"Do not spread anarchy in the lands after they have been reformed..." This verse refers to the external and internal reformation of the earth. With regard to the external reformation, Allāh instructs in this verse that people do not destroy the

natural vegetation upon the earth that Allāh had caused to flourish. Where necessary, man may exploit certain areas of vegetation, but then too it should be within reasonable means, without endangering the environment and other creatures.

With reference to the internal reformation of the earth, Allāh instructs that man does not destroy the system of guidance that Allāh has initiated on earth by means of His Holy Prophets عليهم السلام. They propagated the truth and Allāh's injunctions. People accepted these and became believers in great numbers. None should now upset this system. People should either believe, or allow others to do so and not present an obstacle to them.

"...and call unto Him in fear and hope." No less than five etiquette of supplication *(du'ā)* have been gathered from the above verses, viz.

1. *One should not transgress the limits in supplication (du'ā).*
2. *Supplication (du'ā) should be silent.*
3. *One should have the fear that perchance it may not be accepted?*
4. *One should have the hope that it will be accepted?*
5. *One must abstain from all sins since these prevent acceptance of supplications (du'ās). This is gleaned from the verse, "Do not spread anarchy in the lands after they have been reformed?.."*

Muslim (*v. 1 p.326*) narrates that once the Holy Prophet صلى الله عليه وسلم made mention of a person who travelled a great distance. His hair was dishevelled and he was covered in dust. In this pitiable condition, he raised his hands towards the heavens in supplication, crying, "O my Lord! O my Lord!" His supplication *(du'ā)* will not be accepted because his food, clothing and nourishment all had been from Unlawful *(Harām)* sources.

"Undoubtedly, the mercy of your Lord is close to those who do good." This verse includes all types of good deeds. Therefore, when du'ā is made according to the etiquette, it will receive the attention of Allāh and be speedily accepted.

وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا
ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ كَذَٰلِكَ
نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿57﴾ وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ
وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ لِقَوْمٍ يَشْكُرُونَ ﴿58﴾

(57) (Allāh is) He Who sends the winds ahead of His mercy as bearers of glad tidings. Until, when it carries heavy clouds, We lead it to a dead piece of ground and then shower rains upon it, extracting thereby all kinds of fruit. In this manner We shall resurrect the dead so that you may take heed. (58) The vegetation of fertile ground will spring forth by the order of it's Lord, whereas

only deficient vegetation will issue forth from infertile land. Thus do We elucidate the verses for the grateful folk.

RAIN AND THE RESULTANT CROPS ARE GREAT BLESSINGS FROM ALLĀH

Allāh says that it is *"He Who sends the winds ahead of His mercy (rain) as bearers of glad tidings. Until, when it carries heavy clouds, We lead it to a dead piece of ground* (i.e. barren and bare land) *and then shower rains upon it..."* After the shower of rains, the same land that was once considered lifeless, springs to life and Allāh causes it to bear *"all kinds of fruit."* Men and animal all then benefit from this land, finding their sustenance from it.

Although rain falls on mountains and level ground alike, Allāh makes mention of that rain which falls on level ground because it bears what is useful to man and animals. In this way, man is reminded of Allāh's benevolence and bounty to him.

Allāh then says, *'in this manner We shall resurrect the dead...* " In a similar way, Allāh mentions in Surah HāMīm Sajdah [*Surah 41, verse 39*], *"From His signs also, is that you see the earth bare. Then, when We send rain upon it, it begins to stir and flourish. Verily, the One Who gave life to it is the One Who gives life to the dead. Indeed, He has power over all things."*

On the Day of Judgement, when the trumpet will be sounded the first time, Allāh will shower a light drizzle after which the corpses of the dead will surface from the ground. Thereafter, it will be sounded for the second time and people will all stand up. [*Mishkāt p. 481*]

"....so that you may take heed." The subject matter in the above verses represent advice to those who will take heed. They will realise that if it were not for the will of Allāh, neither would the clouds bear any water nor will the earth be revived by the rain. This should turn every person's attention to Allāh.

These verses also remind those who reject the concept of resurrection that it is not farfetched. Just as they witness how Allāh revives the dead earth, time and time again, He is capable of reviving corpses on the Day of Judgement.

"The vegetation of fertile ground will spring forth by the order of its Lord, whereas only deficient vegetation will issue forth from infertile land." The Arabic word "Nakida" (translated above as *"deficient vegetation "*) refers to a thing that is both useless and insufficient.

Certain commentators have mentioned that this verse depicts the believer *(Mu'min)*and the disbeliever *(kāfir)*. The heart of the believer *(Mu'min)* is like the fertile ground. It accepts Allāh's guidance and the verses of the Qur'ān, benefiting from it, just as that ground benefits from the water. On the other hand; the heart of the disbeliever *(kāfir)* receives the guidance and verses, yet does not benefit from them at all.

"Thus do We elucidate the verses for the grateful folk." Although the verses reach all, only those people prosper by them who appreciate the bounties of their Lord. Their hearts are pure and conducive to accepting the truth.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿59﴾ قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿60﴾ قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿61﴾ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿62﴾ أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿63﴾ فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿64﴾

(59) Undoubtedly We sent Nūh to his nation and he told them, "O my people, worship Allāh. There is no deity for you besides Him. Certainly, I fear for you the punishment of a great day." (60) The chieftains of his people said, "We see that you are surely in manifest deviation." (61) He said, "O my people, there is no deviation with me. On the contrary, I am a messenger from the Lord of the universe." (62) "I convey to you the messages of my Lord, advise you and I know things from Allāh that you have no knowledge of" (63) "Are you surprised that a reminder from your Lord should come to you via the agency of a man from among you, so that he may warn you, that you may fear and so that mercy may be shown to you?" (64) They denied him, and We rescued him and those with him in the ark, while We drowned those who denied Our verses. Without doubt they were a blind nation.

SAYYIDINA NŪH عليه السلام PREACHES TO HIS PEOPLE WHO ARE REBELLIOUS AND ARE EVENTUALLY DESTROYED

The Qur'ān narrates the incidents of various Holy Prophets عليهم السلام so that others may derive lessons from them. Surah A'rāf contains mention of Sayyidina Nūh, Hūd, Sālih, Lūt, Shu'ayb and then Mūsa عليهم السلام. The same sequence of narrations are mentioned in Surah Hūd and then again in Surah Shu'arā. Repetition is required because these are intended to derive a lesson home. It is the demand of compassion that a lesson is repeated several times. It is therefore foolish to object to the repetition of these narratives.

"Undoubtedly We sent Nūh to his nation and he told them, 'O my people, worship Allāh. There is no deity for you besides Him. Certainly, I fear for you the punishment of a great day. " The people of Sayyidina Nūh عليه السلام worshipped idols and their reply to his invitation to Oneness of Allāh *(Tauhīd)* was that they told each other (as mentioned in Surah Nūh), *"Never leave your gods. Never leave Wadd nor Suwa nor Yaqūth nor Ya'ūq nor Nasr."* [*Surah 71, verse 23*]

Verse 14 of Surah Ankabūt (29) mentions that Sayyidina Nūh عليه السلام preached to his people for 950 years, yet they remained obstinately averse to him. They behaved extremely cruelly towards him. Sometimes their leaders would say that he was merely an ordinary person like the rest of them and that

his followers were inferior people. [*Surah Hūd (11), verse 27*]

At times they would say that he was like them and, they told the masses that his objective in preaching was to attain superiority over them. According to Surah Nūh [*Surah 71, verse 7*], they used to cover themselves with their shawls and close their ears when he would preach to them. In addition to this, *"The chieftains of his people said, 'We see that you are surely in manifest deviation.*

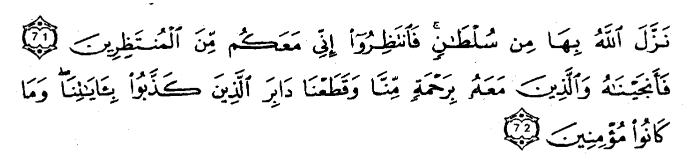
In reply *"He said, 'O my people, there is no deviation with me. On the contrary, I am a messenger from the Lord of the universe. I convey to you the messages of my Lord, advise you and I know things from Allāh that you have no knowledge of."'* He then added, *"Are you surprised that a reminder from your Lord should come to you via the agency of a man from among you, so that he may warn you* (of *the pending punishment for rejection), that you may fear and so that mercy be shown to you (when you accept)?"*

In their foolishness, the people regarded the warning as a mere threat and would say, *"Bring forth the punishment that you promise us if you are truthful!"* Allāh then showered incessant torrential rains and Sayyidina Nūh عليه السلام and his few followers took shelter in an ark, as Allāh says, *"They denied him, and We rescued him and those with him in the ark, while We drowned those who denied Our verses. Without doubt they were a blind nation."*

A detailed account of Sayyidina Nūh عليه السلام and his nation will be rendered in Surah Hūd (*verses 25-48*), Insha Allāh.

Lesson: "Durrul Manthūr" (*v. 1 p.212*) narrates from Sayyidina Abdullāh bin Abbās رضى الله عنه that 1000 years passed between Sayyidina Ādam and Nūh عليهم السلام and the people of all these centuries followed the religion *(D'īn)* of Islām. It was only afterwards that differences crept in and people resorted to disbelief *(kufr)* and polytheism *(shirk)*. Therefore, the nation of Sayyidina Nūh عليه السلام were the first to adopt disbelief *(kufr)* and idol worship.

۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ
(65) قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ
مِنَ ٱلْكَٰذِبِينَ (66) قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ
ٱلْعَٰلَمِينَ (67) أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ (68) أَوَعَجِبْتُمْ أَن
جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ
خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ
تُفْلِحُونَ (69) قَالُوٓا۟ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ وَنَذَرَ مَا كَانَ يَعْبُدُ ءَابَآؤُنَا ۖ
فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ (70) قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن
رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَٰدِلُونَنِى فِىٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّا



(65) We sent to the nation of Ād their brother Hūd. He told them, "O my people! Worship Allāh. There is no deity for you besides Him. Do you not fear? (66) The chieftains of his nation who disbelieved said, "Indeed we see you in foolishness and we surely consider you to be among the liars." (67) He said, "O my people! There is no foolishness with me. On the contrary, I am a messenger from the Lord of the universe." (68) "I convey to you the messages of my Lord and I am a trustworthy advisor to you." (69) "Or are you surprised that a reminder from your Lord has come to you via the agency of a man from among you so that he may warn you? Recall the time when He made you successors after the nation of Nūh and increased you considerably in stature. Call to mind the bounties of Allāh so that you may be successful." (70) They replied, "Have you come to us so that we worship only Allāh and leave what our forefathers used to worship? Bring what you have promised us if you are of the truthful!" (71) He said to them, "The punishment and wrath of Allāh has already afflicted you. Do you debate with me regarding names that you and your forefathers have named and that Allāh has revealed no warrant for? Keep waiting and I shall wait with you. (72) So We saved him and those who were with him by Our mercy, and We cut off the roots of those who denied Our signs and they were not believers.

SAYYIDINA HŪD عليه السلام PREACHES TO HIS PEOPLE AND THEIR EVENTUAL DESTRUCTION

The nation of Ād was extremely strong and mighty, possessing colossal and gigantic statures. Allāh says with regard to them in Surah Fajr [*Surah 89, verse 8*], "... *the like of them were not created in the cities.*" Ād was the name of one of the descendants of Sayyidina Nūh عليه السلام, five generations after him. The nation of Ād take their name from him.

"We sent to the nation of Ād their brother Hūd." He was from them and he preached to them saying, *"O my people! Worship Allāh. There is not deity for you besides Him. Do you not fear?"* i.e. fear Allāh's chastisement? They then began to boast of their strength saying, "Who can be more powerful than us?" They did not perceive Allāh's strength. Therefore Allāh says, *"Did they not realise that the Allāh Who created them is more powerful than them?"* [*Surah HāMīm Sajdah (41), verse 15*]

Preaching to them Sayyidina Hūd عليه السلام said, *"Recall the time when He made you successors after the nation of Nūh and increased you considerably in stature. Call to mind the bounties of Allāh so that you may be successful."* According to other verses of the Qur'ān, he also reminded them of various other bounties of Allāh on them like their animals, children, plantations and abundant water resources.

Impressing on them that their idols were a concoction of their own, he told them, *"Do you debate with me regarding names that you and your forefathers have*

named and that Allāh has revealed no warrant for?" They did not believe in what he said and claimed that he was foolish, adding that their gods had afflicted him with some malady. They said, *"We maintain that some of our gods had bewitched you."* They also said, *"It is the same to us whether you preach to us or not."*

They rejected him and requested for Allāh's punishment, whereupon he told them, *"Keep waiting and I shall wait with you.* Finally, when the punishment did come, Allāh says, *"So We saved him and those who were with him by Our mercy, and We cut off the roots of those who denied Our signs and they were not believers."*

With regard to the punishment that afflicted them Allāh says in Surah HāMīm Sajdah, *"So We sent a fierce windstorm against them during the ominous days, to make them taste of a humiliating punishment in this worldly life. The punishment of the Hereafter is even more humiliating, and they will never be assisted."* [*Surah 41, verse 16*]

Says Allāh in Surah Qamr [*Surah 54, verses 19,20*], *"Indeed We sent to them a cyclonic wind on a day of perpetual misfortune. It uprooted people (leaving them) as if they were fallen palm trunks."*

Allāh says in Surah Hāqqa [*Surah 69, verses 6-8*], *"As for the Ād, they were destroyed by an icy tempest. Allāh ordered it upon them for seven nights and eight days. You would have seen them felled as if they were fallen palm trunks. Do you see any of them existing?"*

A verse of Surah Dhāriyāt [*Surah 51, verses 4 1,42*] says, *"And (there is also a lesson) in (the story) of the Ād when we sent a wind to them that was devoid of any good. It reduced everything it passed to smithereens."*

According to Surah Ahqāf [*Surah 46, verses 24,25*], the people of Ād saw the punishment approaching as a dark cloud. Seeing this they began to rejoice, thinking that it would bring rain to them. However, it was Allāh's punishment that destroyed them all.

The elements of fire, sand, water and wind all receive their instructions from Allāh, Who commands them to be either constructive to man or destructive to him.

The Holy Prophet صلى الله عليه وسلم said, "I have been assisted with the Saba and the Ād were destroyed with the Dabūr." [*Bukhari v. 1 p.141*] The Saba is a wind blowing from East to West and the Dabūr is a wind blowing from West to East. On the occasion of the battle of Ahzāb, Allāh sent a frightening windstorm that forced the disbelievers *(Kuffār)* to retreat and abandon their siege of Madinah.

Sayyidah Aysha رضى الله عنها reports that the face of the Holy Prophet صلى الله عليه وسلم would grow pale when he observed clouds gathering. He would sometimes go indoors and sometimes outdoors. He would be relieved only when the rain began to fall. She says that she noticed this and asked the Holy Prophet صلى الله عليه وسلم the reason for it. He replied, "O Aysha رضى الله عنها, I fear that what occurred to the Ād should not happen to us. When they saw a cloud approaching their valley, they rejoiced thinking that it will bring them rain. However the punishment was in the form of a wind that was sent to them."

[*Muslim v. 1 p.29415*]

Sayyidina Abu Huraira رضی الله عنه narrates that the Holy Prophet صلی الله علیه وسلم said, "Wind is a mercy from Allāh. It brings mercy and punishment so do not swear it, but ask Allāh for the good of it and seek protection from its evil." [*Mishkāt p. 130*]

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ
قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ فَذَرُوهَا
تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ (73) وَٱذْكُرُوٓا۟
إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن
سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى
ٱلْأَرْضِ مُفْسِدِينَ (74) قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لِلَّذِينَ
ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟
إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ (75) قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ
ءَامَنتُم بِهِۦ كَٰفِرُونَ (76) فَعَقَرُوا۟ ٱلنَّاقَةَ وَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا۟
يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ (77) فَأَخَذَتْهُمُ ٱلرَّجْفَةُ
فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ (78) فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ (79)

(73) To the nation of Thamūd We sent their brother Sālih. He said, "O my people! Worship Allāh. There is no deity for you besides Him. A proof has already reached you from your Lord. This camel of Allāh is a sign for you, so leave it to graze in Allāh 's land and do not afflict it with evil, for then a painful punishment will seize you. (74) Recall when Allāh made you successors after the Ād and granted you a station on earth. You build palaces on the soft portion thereof and carve homes from the mountains. Call to mind Allāh's bounties and do not spread anarchy in the lands." (75) The chieftains of his nation who were haughty said to those who believed from the weak ones, "Are you convinced that Sālih has been sent by his Lord?" They replied, "Indeed we believe in what he has been sent with." (76) Those who were haughty said, "We definitely reject that which you believe in. (77) So they stabbed the camel, flouting the command of their Lord and said, "O Sālih! Bring upon us that which you threaten us with if you are really from the messengers." (78) So an earthquake seized them and they lay face down in their homes. (79) Sālih turned away from them and said,

"O my people.' I conveyed to you the message of my Lord and advised you, but you seemed not to like advisors."

SAYYIDINA SĀLIH عليه السلام PREACHES TO HIS NATION WHO REJECT HIS ADVICE AND ARE DESTROYED BY ALLĀH'S CHASTISEMENT

The Ād and the Thamud were both descendants of the same grandfather. The children of a person named Ād became the nation of Ād and the children of his brother Thamūd became the nation of Thamūd. The Thamūd lived to the north of Arabia in a place called Hijr.

They lived after the destruction of the Ād and were also very strong and powerful. They constructed magnificent structures and carved their homes in mountains, as referred to in the above verse, *"You build palaces on the soft portion thereof and carve homes from the mountains.* "The ruins of their mountain homes are still visible today at a place called Madā'in Sālih, which is located a few miles from Shahrul Ulā.

Inviting them to Oneness of Allāh *(Tauhīd)*, Sayyidina Sālih عليه السلام told his nation, *"O my people! Worship Allāh. There is no deity for you besides Him."* They insolently replied, *"Should we follow a solitude human from us? If we do so, we will be in deviation and insanity. Has advice been revealed to him from amongst us all? Nay, he is an arrogant liar."* [*Surah Qamar (54), verse 24,25*]

A verse in Surah Hūd [*Surah 11, verse 62*] states that they told him, *"O Sālih! Certainly we entertained high hopes in you from before. Do you forbid us from worshipping what our forefathers worshipped? Surely we are in such doubt with regard to what you call us to, that it has cast us into uncertainty."*

As in the case with most of the Holy Prophets عليهم السلام, the followers of Sayyidina Sālih عليه السلام were poor people. So *"The chieftains of his nation who were haughty said to those who believed from the weak ones, 'Are you convinced that Sālih has been sent by his Lord?' They replied, 'Indeed we believe in what he has been sent with. Those who were haughty said, 'We definitely reject that which you believe in."*

The Thamūd were adamant not to believe in Sayyidina Sālih عليه السلام until he showed them a pregnant camel emerge from a mountain. He explained to them that if they did not believe after witnessing such a miracle, they would be destroyed. Consequently he performed two Rakāhs Salāh and then prayed to Allāh, whereupon the miracle took place. Seeing this, their leader, by the name of Junda bin Amr believed and so did a few others. Certain other leaders also wished to believe, but they were prevented by those who attended to their idols.

This camel was referred to as Allāh's camel because of its honoured position, just as the Ka'ba is referred to as Allāh's house. Other commentators say that although everything belongs to Allāh, things normally have an owner in this world. However, this camel had no master in this world, and was therefore called Allāh's camel. Others mention that it was termed thus because it was the proof of Sayyidina Sālih عليه السلام against the people.

Since this camel was unlike other camels, its grazing habits were also different. It was for this reason that Sayyidina Sālih عليه السلام told the people, *"This*

camel of Allāh is a sign for you, so leave it to graze in Allāh's land and do not afflict it with evil, for then a painful punishment will seize you." According to a verse of Surah Shu'arā [*Surah 26, verse 155*], Sayyidina Sālih عليه السلام told the people, *"This is the camel. It will have a day to drink and your animals will have an appointed day to drink."* This was necessary because this camel would finish all the water when she drank.

The people disliked the camel because she frightened their animals. Two women in the town, who possessed the greatest number of animals, persuaded two men to kill the camel. The one named Misda cut her leg and, when she fell, the other by the name of Qudār slaughtered her. The people of the town then rushed to distribute her meat. When they killed the camel, her child escaped and climbed up the highest mountain.

Allāh says in Surah Shams [*Surah 91, verse 12,13*], *"When the worst of them stood up (to kill the camel), then the messenger of Allāh warned them saying, 'Save yourselves with regard to the camel of Allāh and its drinking."* Heedless to his warning, when they finally killed her, he told them, *"Enjoy yourselves in your homes for three days. This is a promise that will not be belied."* [*Surah Hūd (11), verse 65*]

They said mockingly, *"O Sālih! Bring upon us that which you threaten us with if you are really from the messengers."* Then they even resolved to murder Sayyidina Sālih عليه السلام, as mentioned in Surah Naml [*Surah 27, verse 49*], where Allāh says, *"They said, 'You should all swear on oath by Allāh that we will all stealthily murder Sālih and his family at night. Thereafter we shall tell his successors, 'We were not present at the place where his family, was killed, and we are certainly truthful."*

The punishment was imminent. On the first day their faces turned pale, the second day it became red, the third day black and the punishment came on the fourth day. [*Ibn Kathīr v. 2 p.227/229, Al Bidaya wan Nihayah v. 1 p.134/137*]

"So an earthquake seized them and they lay face down in their homes." Allāh describes the event in Surah Hūd [*Surah 11, verses 67,68*] where He says, *"A scream seized the oppressors and they were left lying face down in their homes as if they never existed therein. Behold! The Thamūd disbelieved in their Lord. Behold! May the Thamūd be distanced."*

It appears from the above verses that they were afflicted with a scream as well as an earthquake. Some commentators say that the scream was from above and the earthquake from below. Others maintain that when the earthquake struck, it produced a terribly frightening sound whereby the hearts of the people were rent asunder and they all perished.

Allāh says in Surah HāMīm Sajdah [*Surah 41, verse 17*], *"As for the Thamūd, We guided them, but they chose blindness instead of guidance. So, because of what they earned, a catastrophic punishment seized them, which was extreme humiliating."* This Arabic word used in this verse (Sā'iqah) refers to a sound that emanates from above.

Imām Rāghib رحمة الله عليه writes that this word is used because it denotes fire, punishment as well as death. It is very possible that all these types of punishment could have afflicted them at the same time. Ibn Kathīr رحمة الله عليه writes in "Al Bidaya wan Nihayah" (*v. 1 p.136*) that the entire nation perished in

the punishment besides a woman by the name of Kalba, who harboured extreme enmity towards Sayyidina Sālih عليه السلام. She speedily left the town and reached a tribe in Arabia, whom she informed of the incident and asked for water. She died as soon as she drank the water.

On page 137, he quotes from Abdur Razzāq رحمة الله عليه that once the Holy Prophet صلى الله عليه وسلم passed by the grave of someone called Abu Righāl. He asked the Companion *(Sahāba)* رضى الله عنهم if they knew who the person was. They submitted that Allāh and His Holy Prophet صلى الله عليه وسلم knew best. The Holy Prophet صلى الله عليه وسلم told them, "This is the grave of Abu Righāl. He was from the Thamūd, but was in the Harām of Makkah when the punishment afflicted them and was therefore saved. However, when he came out of the Harām, the same punishment seized him as well. He was buried with a gold branch."

The Companion *(Sahāba)* رضى الله عنهم hastened to the grave and found the golden branch when they dug up the grave. This incident took place en route to Tā'if. [*Abu Dawūd*]

"Sālih turned away from them and said, 'O my people! I conveyed to you the message of my Lord and advised you, but you seemed not to like advisors."' Some commentators mention that he told them this when they witnessed the signs of the punishment converging upon them. Others say that he said this after they had been destroyed by the punishment.

This was similar to the time when the Holy Prophet صلى الله عليه وسلم addressed the corpses of the Quraish leaders who were cast into a well after being killed in the Battle of Badr. Sayyidina Sālih عليه السلام took the believers to live in Palestine since he did not wish to live in a place where punishment had come.

While travelling to Tabūk, the Holy Prophet صلى الله عليه وسلم passed the ruins of the Thamud and hastened past, covering his face with a cloth. He instructed the Companion *(Sahāba)* رضى الله عنهم to hurry past in tears, for it should not occur that they should also be punished as these people were. The Holy Prophet صلى الله عليه وسلم advised that people should not go to places of punishment and that they should not drink from the wells of such places. When the Companion *(Sahāba)* رضى الله عنهم said that they had already taken water from the well there and kneaded dough with its water, the Holy Prophet صلى الله عليه وسلم instructed them to dispose of the water and feed the dough to their camels. [*Bukhari v. 1 p.478/9, also v. 2 p.637*]

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ
﴿80﴾ إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ
﴿81﴾ وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ
أُنَاسٌ يَتَطَهَّرُونَ ﴿82﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿83﴾
وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿84﴾

(80) We sent Lūt (as a messenger and) he told his people, "Do you commit such an abominable act that none in the universe had ever committed before you?" (81) "You approach men with lust instead of women! No, you are but a transgressing folk. (82) The only reply that his people could give him was, "Remove them from your town. They are people who wish to be pure." (83) So We rescued him and his family except his wife. She was of those who remained behind. (84) We showered on them a torrential rain. See how was the plight of the sinners.

SAYYIDINA LŪT عليه السلام PREACHES TO HIS PEOPLE TO REFRAIN FROM THEIR EVIL BUT THEY ARE EVENTUALLY DESTROYED

These verses mention the incident of Sayyidina Lūt عليه السلام in brief. The details will follow in Surah Hūd [*Surah 11, verses 77-83*], Surah Hijr [*Surah 15, verses 58-77], Surah Shu'arā [*Surah 26, verses 160-175]* and Surah Ankabūt [*Surah 29, verses 31-35]*. Sayyidina Lūt عليه السلام forbade the people from certain evil acts, one of them being homosexuality. He told them, *"Do you commit such an abominable act that none in the universe had ever committed before you? You approach men with lust instead of women! No, you are but a transgressing folk."* They were the first to initiate this vile deed that contradicted Allāh's Shari'ah as well the nature of man. Another of their misdeeds was highway robbery, as mentioned in Surah Ankabūt [*Surah 29, verse 29*].

Allāh says in Surah Shu'arā [*Surah 26, verses 165,166]* that Sayyidina Lūt عليه السلام told them, *"Do you go unto men from the universe leaving aside your spouses whom your Lord has created for you? You are certainly a transgressing nation."*

"The only reply that his people could give him was that they said, 'Remove them (i.e. Sayyidina Lūt عليه السلام *and his followers) from your town. They are people who wish to be pure."* They thus scoffed saying that since these people consider us to be impure, why should they live with us? In Surah Shu'arā, Allāh mentions that they said to him, *"O Lūt! If you do not desist, you will surely be from the banished ones."* [*Surah 26, verse 167*]

He told them, *"I am of those who abhor your actions."* They were always incapable of replying to him and, according to another verse, *"The only reply that his people could give was to say, 'Bring Allāh's punishment to us if you are from amongst the truthful."* [*Surah Ankabūt (29), verse 29*]

This Surah as well as Surah Shu'arā and Surah Naml state that *"We showered on them a torrential rain."* Allāh says in Surah Ankabūt, *"Indeed We shall send to the inhabitants of this town a chastisement from the skies because of their indecency."* [*Surah 29, verse 34*]

Says Allāh in Surah Hūd [*Surah 11, verses 82,83*], *"When Our order came, We made the upper portion of the land the lower portion and We rained down on the land continuously falling stones of clay pottery that were marked by your Lord."*

Surah Hijr [*Surah verse 73,74*] contains a similar verse saying, *"So a scream seized them at sunrise. We turned them upside down and showered clay pebbles on them."*

A conglomeration of all the above verses will reveal that three types of

punishment afflicted them; a scream, their town was turned upside down, and stones were rained on them. Surah Barā'ah [*Surah 9, verse 70*] refers to the cities of Sayyidina Lūt عليه السلام as *"the overturned cities."*

Surah Hūd, Surah dhāriyāt and Surah Ankabūt mention that before destroying these cities, the angels came to Sayyidina Ibrahīm عليه السلام. After entertaining them, he asked them why they were sent, *"They replied, "We have been sent to a criminal nation to rain clay stones upon them, which have been marked by your Lord for them who transgress the limits. We shall remove those who are believers from the town. We only found a single home of Muslims there."* [*Surah dhāriyāt* (51), *verses 32-36*]

After tireless efforts, only the family of Sayyidina Lūt عليه السلام believed. These included only his daughters, since his wife was not a believer. She was therefore destroyed with the rest of the people. Allāh says, *"So We rescued him and his family except his wife. She was of those who remained behind."*

In Surah Hūd [*Surah 11, verse 81*], the angels told Sayyidina Lūt عليه السلام, *"So leave with your family during a portion of the night, and none should turn to look back. Excepting your wife* (i.e. do not take her with you). *She will be afflicted with the same punishment that shall afflict them. The morning has been fixed for the punishment. Is the morning not soon enough?"* Commentators say that the wife of Sayyidina Lūt عليه السلام turned back to look at the people and, while she was expressing remorse over their destruction, a stone struck and killed her as well.

It is learnt from the verses of the Qur'ān that the stones that struck the people of Sayyidina Lūt عليه السلام were not ordinary stones, but stones that were baked from clay. They rained incessantly and each bore the name of the person whom it was to strike. Commentators mention that Jibr'īl عليه السلام lifted up the entire piece of land on which the town was situated. After raising it to a certain height, he threw it down headlong.

Historians have recorded the names of the four towns to which Sayyidina Lūt عليه السلام was sent as Sadūm, Amūra, Āmūra and Sabwīr. The largest of these was Sadūm where Sayyidina Lūt عليه السلام resided. It was situated close to the Jordan river. After Jibr'īl عليه السلام overturned the town, the Dead Sea formed at its location and is existing to this day. The Dead Sea is of no use to man or animal and a foul odour emanates from it.

After recounting the incident in Surah Sāffāt [*Surah 37, verses 137,138*], Allāh says, *"You pass by them in the mornings and at nights. Do you not understand?"* En route to Syria, the Arabs would pass by the ruins of these overturned cities.

Lesson: The crime of homosexuality is extremely vile and is a major sin. Imām Muhammad رحمة الله عليه and Imām Abu Yusuf رحمة الله عليه maintain that it is a form of adultery and that the penalty for it is the same as that for adultery. Therefore, at times the penalty will be a hundred lashes and sometimes stoning to death. The details are found in the books of jurisprudence.

Although Imām Shafi'ī رحمة الله عليه shares this opinion, it has also been reported that in his opinion both parties should be executed or stoned to death. According to Imām Abu Hanīfah رحمة الله عليه and Imām Mālik رحمة الله عليه, no particular penalty is stipulated, but the Leader of the believers *(Amīrul Mu'minīn)*

has the option to either kill the two or imprison them for life after severely punishing them. He may also imprison them until they repent. Should they repeat the crime, they will be executed.

During the Caliphate *(khilāfah)* of Sayyyidina Abu Bakr رضی الله عنه, Sayyidina Khālid bin Walīd رضی الله عنه wrote to him saying that a person was satiating his passions with men as one would do with women. He requested a ruling about this. Sayyidina Abu Bakr رضی الله عنه consulted with the Companion *(Sahāba)* رضی الله عنهم, whereupon Sayyidina Ali رضی الله عنه said, "This is such a sin that was perpetrated by only one nation and all are aware of how Allāh dealt with them. I propose that the person be burnt."

When Sayyidina Abdullāh bin Abbās رضی الله عنه was questioned regarding the penalty for homosexuality, he said that the perpetrator be thrown headlong off the highest building.

Mishkāt (*p.313*) reports from Sayyidina Abdullāh bin Abbās رضی الله عنه that Sayyidina Ali رضی الله عنه burnt both the parties involved and that Sayyidina Abu Bakr رضی الله عنه had a wall fall on them.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ
قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا
تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ (85) وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ
تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا ۚ
وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُفْسِدِينَ (86) وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ
وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟ فَٱصْبِرُوا۟ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ (87)

(85) To Madyan We sent their brother Shu'ayb. He said, "O my people! Worship Allāh. There is no deity for you besides Him." A proof has already come to you from your Lord, so give full weight and full measure. Do not decrease the things of people and do not spread anarchy on earth after its reformation. This is best for you if you are believers." (86) "Do not sit by every road, threatening people and preventing from Allāh's path him who has believed, seeking crookedness therein. Call to mind when you were few, then Allāh increased you. See what was the consequence of those who spread anarchy." (87) "If a group of you believe in what I have been sent with and a group do not believe, then be patient until Allāh decides between us. He is the Best of Deciders."

SAYYIDINA SHU'AYB عليه السلام PREACHES TO HIS PEOPLE AND THEIR EVENTUAL DESTRUCTION

Another of the destroyed nations was that of Sayyidina Shu'ayb عليه السلام. They used to underweigh and measure less when selling to people. Added to this, they used to sit by the wayside and cause difficulty to people, preventing others from accepting the message of Sayyidina Shu'ayb عليه السلام.

Sayyidina Shu'ayb عليه السلام invited them to Oneness of Allāh *(Tauhīd)* saying, *"O my people! Worship Allāh. There is no deity for you besides Him.' A proof has already come to you from your Lord, so give full weight and full measure. Do not decrease the things of people and do not spread anarchy on earth after its reformation. This is best for you if you are believers. Do not sit by every road, threatening people and preventing from Allāh's path him who has believed..."* They used to threaten to hit people if they accept the preaching of Sayyidina Shu'ayb عليه السلام, and used to exert themselves to "seeking crookedness" in the religion *(D'īn)* of Sayyidina Shu'ayb عليه السلام. The interpretation of "seeking crookedness" has passed in the commentary of verse 45 of Surah A'rāf (*Surah 7*).

"Call to mind when you were few, then Allāh increased you. See what was the consequence of those who spread anarchy." In a similar manner, a verse in Surah Hūd [*Surah 11, verse 89*] states that he told them, *"O my people! Let not your opposition for me cause the same punishment to afflict you as afflicted the nation of Nūh or the nation of H ū d or the nation of Sālih. And the nation of Lūt were not far off from you."*

The people refused to believe him and would reply very abruptly. They even threatened to banish him from the town. When they were warned of the imminent punishment for rejecting, they argued that there was the group that believed as well as themselves who did not believe. They said that this warning was baseless since they were still living in comfort despite not believing.

In reply, Sayyidina Shu'ayb عليه السلام told them that Allāh sends His punishment when He wills and *"If a group of you believe in what I have been sent with and a group do not believe, then be patient until Allāh decides between us. He is the Best of Deciders."* Eventually the punishment destroyed the disbelievers *(Kuffār)* among them and the believers *(Mu'minīn)* were saved.



PART NINE

۞ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن
قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿88﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا
فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ
وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ
خَيْرُ ٱلْفَٰتِحِينَ ﴿89﴾ وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا
لَّخَٰسِرُونَ ﴿90﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿91﴾ ٱلَّذِينَ كَذَّبُوا۟
شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ﴿92﴾ فَتَوَلَّىٰ
عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ
قَوْمٍ كَٰفِرِينَ ﴿93﴾

(88) The haughty chieftains of his nation said, "We will surely banish you O Shu'ayb, and those who are with you from our town unless you return to our Religion (Dīn)." He replied, "Even though we dislike to do so?" (89) "Then we would have surely invented a lie against Allāh if we return to your Religion (Dīn) after Allāh had rescued us from it. It does not behove us that we return, except if Allāh, our Lord, wills. The knowledge of our Lord encompasses everything and in Him alone do we trust. O our Lord! Decide between us and our people with the truth, for You are the best of Deciders. (90) The disbelieving chieftains of his nation said, "If you follow Shu'ayb then you will definitely be of the losers." (91) So an earthquake seized them and they lay in the morning face down in their homes. (92) It seemed as though those who denied Shu'ayb never existed in their homes. Those who denied Shu'ayb were the losers. (93) So he turned away from them and said, "O my people! Verily I conveyed to you the messages of my Lord and I advised you. Why should I grieve over a disbelieving folk?"

THE NATION OF SAYYIDINA SHU'AYB عليه السلام ENCOURAGES THE BELIEVERS TO RETURN TO DISBELIEF *(KUFR)* AND ARE FINALLY DESTROYED

Threatening Sayyidina Shu'ayb عليه السلام *"The haughty chieftains of his nation said, 'We will surely banish you O Shu'ayb, and those who are with you from our town unless you return to our Religion (Dīn).' He replied, 'Even though we dislike to do so? Then we would have surely invented a lie against Allāh if we return to your Religion (Dīn) after Allāh had rescued us from it."* i.e. If we return to your Religion *(Dīn)* it will mean that we are wrong in our beliefs. By adopting a false Religion *(Dīn)*, it will mean that Allāh also approves of it, and this is the greatest lie that could be invented against Him.

All the followers of Sayyidina Shu'ayb عليه السلام said, *"It does not behove us that we return, except if Allāh, our Lord, wills."* He added the exception to indicate that guidance and deviation are both dependent upon Allāh's will. He guides whom He wills and sends astray whom He wills. Being rightly guided is no personal achievement, but a favour from Allāh.

Sayyidina Shu'ayb عليه السلام continued to say, *"The knowledge of our Lord encompasses everything and in Him alone do we trust."* He impressed upon the minds of the disbelievers *(kuffār)* that Allāh would assist the believers against the forces of disbelief *(kufr)* and allow them to remain steadfast upon their Religion *(Dīn)*.

After replying to the people, he turned in supplication to Allāh pleading, *"O our Lord! Decide between us and our people with the truth, for You are the best of Deciders."*

Addressing the masses *"The disbelieving chieftains of his nation said, 'If you follow Shu'ayb then you will definitely be of the losers."*

In this way they wished to prevent the people from following Sayyidina Shu'ayb عليه السلام.

"So an earthquake seized them and they lay in the morning face down in their homes." This was exactly what happened to the nation of Thamud, as Allāh says in Surah Hūd [*Surah 11, verse 95*], *"Behold! May Madyan be distanced (from Allāh 's mercy) just as the Thamud were distanced."*

Describing the devastating effects of the punishment, Allāh says, *"It seemed as though those who denied Shu'ayb never existed in their homes. Those who denied Shu'ayb were the losers."* They were the real losers, not the followers of Sayyidina Shu'ayb عليه السلام as they claimed.

LESSONS

The city of Madyan derived its name from one of the sons of Sayyidina Ibrahīm عليه السلام. Surah A'rāf, Surah Hūd and Surah Ankabūt refer to the nation of Sayyidina Shu'ayb عليه السلام as the people of Madyan, whereas in Surah Shu'arā, they are referred to as the people of Aykah. There is no discrepancy between the two since it is possible that he was sent as a messenger to both these communities.

Although certain commentators have mentioned that both of these were actually the same nation, the text of the Qur'ān denotes that they were really two separate communities. With reference to the people of Madyan, the Qur'ān states that *"their brother Shu 'ayb"* was sent to them, indicating that he was one of them. However, the term "their brother" is not used when referring to the people of Aykah, indicating that he was not from them. Therefore, the two communities were different, although both practised the same evil of cheating in weight and measure.

WHAT TYPE OF PUNISHMENT AFFLICTED THE PEOPLE OF MADYAN?

Surah A'rāf and Surah Ankabūt both state that the nation of Sayyidina Shu'ayb عليه السلام were destroyed by an earthquake, while Surah Hūd says that it was a scream. There is no disparity between these two versions since it is very possible that both types of punishments afflicted them.

Allāh says in Surah Shu'arā [*Surah 26, verse 189*] with regard to the people of Aykah, *"So they falsify led him and the punishment of a day of the canopy seized them. It was certainly a punishment of a grave day."* They were destroyed when, suffering from extreme heat, they took shelter in the shade of a dense cloud that approached their town. When they were all gathered beneath the cloud (which seemed to serve the purpose of a canopy) , fire began to rain on them, killing them all.

Aykah literally means a thicket of foliage and they were termed thus because their town was situated in such a setting. The details of what happened to them will be discussed in Surah Shu'arā, Insha Allāh.

THE CONSEQUENCES OF CHEATING IN WEIGHT AND MEASURE

Sayyidina Shu'ayb عليه السلام told his people to weigh and measure in full and not to decrease the wealth of people by cheating. This teaches us that it would be Unlawful *(Harām)* to accept full remuneration for incomplete work or incomplete work hours. Allāh says in Surah Mutaffifin, *"Woe to the cheaters. Those who, when they take measure from mankind, demand in full. But if they measure for people or weigh for them, they cause them loss."* [*Surah 83, verses 1-3*]

Referring to cheating in weight and measure, The Holy Prophet صلى الله عليه وسلم said, "Two such acts have been handed to you whereby the previous nations were destroyed." [*Mishkāt p. 250*]

The "Mu'atta" of Imām Mālik رحمة الله عليه reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that:

⇒ *Allāh casts terror into the hearts of those people who are given to breaching trusts.*

⇒ *Death becomes widespread among the nations who exceed in adultery.*

⇒ *Sustenance is constrained for those who cheat in weight and measure.*

⇒ *Murder and bloodshed overtakes the nation that passes unjust decisions.*

⇒ *Enemies gain the upper hand over those who break their pledges.*

The best way to refrain from any sin is to bear the Day of Judgment in mind. As Allāh says with regard to those who cheat in Surah Mutaffifīn, *"Do such men not consider that they will be raised again? Unto an awful day; the day when all of mankind will stand before the Lord of the universe."* [*Surah 83, verses 4-6*]

The malpractice of cheating in weight and measure involves the flouting of Allāh's commands as well as transgressing the rights of man. A person will be tried for both on the Day of Judgment. They will have to repay people with their good deeds and, when their good deeds are exhausted, they will be burdened with the sins of these people.

NEGLIGENCE AND DEFICIENCY IN ACTS OF WORSHIP

People do not realise that just as cheating takes place in weight and measure, the same occurs in Ibādah (acts of worship). It is sad to note that when a loss occurs in Religion *(Dīn)* people are not affected, but are most grieved only by losses in the commodities of this world.

The Mu'atta of Imām Mālik رحمة الله عليه reports a hadith in which Sayyidina Umar رضى الله عنه, after performing a Salāh, he met a person who was not present for the Asr Salāh. Sayyidina Umar رضى الله عنه asked him what had prevented him from performing Asr Salāh, to which he presented some excuse. To this Sayyidina Umar رضى الله عنه replied, "You have cheated!" After reporting this narration, Imām Mālik رحمة الله عليه writes that everything can either be completed properly or one may cheat in it.

SAYYIDINA SHU'AYB عليه السلام ADDRESSES THE PEOPLE AFTER THEY WERE DESTROYED

"So he turned away from them and said, 'O my people! Verily I conveyed to you the messages of my Lord and I advised you. Why should I grieve over a disbelieving folk?" By rejecting the preaching of Sayyidina Shu'ayb عليه السلام, the people invited their own destruction.

While he most probably said this after they were destroyed, the possibility also exists that he addressed them while they were still alive and the signs of punishment were manifest before them. He then proceeded with the believers of his nation to live in Makkah, where he passed away.

Sayyidina Abdullāh bin Abbās رضى الله عنه is reported to have said that there are only two graves within the Masjidul Harām. That of Sayyidina Isma'īl عليه السلام, which lies within the Hatīm. The other is that of Sayyidina Shu'ayb عليه السلام, which lies somewhere in front of the Black Stone. [*"Ruhul Ma'āni" v.9 p.8*] Allāh knows best!

وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ مِّن نَّبِيٍّ إِلَّآ أَخَذۡنَآ أَهۡلَهَا بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمۡ يَضَّرَّعُونَ
(94) ثُمَّ بَدَّلۡنَا مَكَانَ ٱلسَّيِّئَةِ ٱلۡحَسَنَةَ حَتَّىٰ عَفَواْ وَّقَالُواْ قَدۡ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ
وَٱلسَّرَّآءُ فَأَخَذۡنَٰهُم بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ (95) وَلَوۡ أَنَّ أَهۡلَ ٱلۡقُرَىٰٓ ءَامَنُواْ وَٱتَّقَوۡاْ
لَفَتَحۡنَا عَلَيۡهِم بَرَكَٰتٖ مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ وَلَٰكِن كَذَّبُواْ فَأَخَذۡنَٰهُم بِمَا كَانُواْ
يَكۡسِبُونَ (96) أَفَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم بَأۡسُنَا بَيَٰتٗا وَهُمۡ نَآئِمُونَ (97) أَوَ أَمِنَ
أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم بَأۡسُنَا ضُحٗى وَهُمۡ يَلۡعَبُونَ (98) أَفَأَمِنُواْ مَكۡرَ ٱللَّهِۚ فَلَا
يَأۡمَنُ مَكۡرَ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡخَٰسِرُونَ (99)

(94) Whenever We sent any apostle to a town, We seized its inhabitants with hardships and difficulties so that they became humble. (95) Then We exchanged the bad conditions for good conditions until they prospered and said, "In deed inclement and favourable conditions affected our forefathers as well." Then We seized them suddenly while they did not perceive anything. (96) If only the inhabitants of the towns believe and adopt abstinence, We would open to them multitudes of blessings from the heavens and the earth. However, they denied, so We apprehended them on account of what they earned. (97) Are the inhabitants of the towns secure against Our punishment afflicting them at night when they are asleep? (98) Or are they secure against Our punishment afflicting them during midmorning while they are playing? (99) Are they secure from Allāh 's plan? Only those at a loss are not afraid of Allāh 's plan.

THE COMMUNITIES TO WHOM MESSENGERS WERE SENT WERE TESTED WITH FAVOURABLE AND BAD CONDITIONS

The previous verses expounded the plight of the past nations, all of whom were destroyed because of their disbelief *(kufr)* and evil deeds. The Jews of Madinah as well as the Polytheists were well aware of these narratives and they even witnessed the ruins of these civilizations. Others could learn about these from Allāh's Book as explained by His Holy Prophet صلى الله عليه وسلم.

In the above verses Allāh says, *"Whenever We sent any apostle to a town, We seized its inhabitants with hardships and difficulties..."* The Arabic word "Ba'sā" *("hardships")* refers to all general calamities and difficulties, whereas the other word "Darrā" refers to those adversities that afflict the body and soul. The reason for these trials was so that they refrain from disbelief *(kufr)* and *'O that they become humble."* In this way they would repent for their misdeeds and submit to Allāh.

However, they remained adamant upon their rebellion, where after Allāh then *"exchanged the bad conditions for good conditions until they prospered..."* They were blessed with good health and abundant wealth so that they may turn to Allāh in gratitude. However, as they failed the first test of poverty, they failed the second one of affluence just as miserably.

They then said, *"Indeed inclement and favourable conditions affected our forefathers as well."* Instead of taking heed from the change of conditions, they considered it to be a natural phenomenon that every nation experiences. They failed to realise that conditions prevailed according to man's actions. They then thought that as their forefathers remained steadfast upon their Religion *(Dīn)*, they will do the same. As a result Allāh *"seized them asuddenly while they did not perceive anything."*

"If only the inhabitants of the towns believe and adopt abstinence, We would open to them multitudes of blessings from the heavens and the earth. However, they denied, so We apprehended them on account of what they earned." This verse declares a blanket rule that applies to all times. When people are obedient to Allāh, He grants them abundance in provisions and good fortune. On the other hand, when they snub His commandments, they are overtaken with adversities and unfavourable conditions.

People have often wondered why it is that the disbelievers *(kuffār)* seem to enjoy favourable conditions and are not afflicted by punishment? This objection to the verse is erroneous since the verse does not state that all the disbelievers *(kuffār)* will simultaneously be affected by adverse conditions. According to His perfect wisdom, Allāh afflicts different localities with punishments at different times, as we witness very often.

Then too, Allāh's chastisement assumes many forms. They may occur as earthquakes, volcanoes, floods, destructive plagues of locusts, epidemics of new diseases, etc. Allāh also allows sinners grace until they excel in vice to the extent that there is no turnaround. Then Allāh sends His punishment to them. This was discussed before and is termed "Istidrāj" [*refers to the commentary of verses 42 to 45 of Surah An'ām (Surah 6)]*.

NONE SHOULD CONSIDER HIMSELF SAFE FROM ALLĀH'S CHASTISEMENT

Addressing the disbelievers during the time of the Holy Prophet صلى الله عليه وسلم that they should be wary of not suffering the same fate as the previous nations, Allāh says, *"Are the inhabitants of the towns secure against Our punishment afflicting them at night when they are asleep? Or are they secure against Our punishment afflicting them during midmorning while they are playing?"* They should take a lesson from these people of bygone times and not reject the Holy Prophet صلى الله عليه وسلم.

"Are they secure from Allāh's scheme? Only those at a loss are not afraid of Allāh's scheme." Those destined to suffer punishment will rest contented that they will not be afflicted. The delay of punishment and their good fortune should not beguile anyone to think that they are safe from Allāh. When the punishment strikes they will be stunned in its wake. [*"Ma'ālimut Tanzīl" v.2 p.184*]

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ

وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿100﴾ تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا
وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿101﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ
وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ﴿102﴾

(100) Did the incidents of the past nations not inform those who inherited the earth after them that if We wish We would destroy them because of their actions? We have sealed their hearts so they do not hear. (101) These were the towns, the incidents of which We have narrated to you. Undoubtedly, their messengers came to them with miracles. They were not to believe in the things that they denied from before. Thus does Allāh place a seal upon the hearts of the disbelievers. (102) We found that most of them did not fulfil their pledge and We found most of them to be disobedient.

THOSE WHO INHERITED THE EARTH SHOULD TAKE LESSON FROM THOSE BEFORE THEM

"Did the incidents of the past nations not inform those who inherited the earth after them that if We wish We would destroy them because of their actions? We have sealed their hearts so they do not hear." Although they hear with their ears, yet they do not have the ability to accept what they hear, as if they have not heard it at all.

The sealing of their hearts is just as was mentioned in Surah Nisā [*Surah 4, verse 155*] where Allāh says, *"But We have placed a seal upon their hearts because of their disbelief."* Similar also is the verse in Surah Saff [*Surah 61, verse 5*] where Allāh says, *"When they chose to be crooked, Allāh made their hearts crooked."* When people are adamant and refuse to accept, displaying rebelliousness and obstinacy, Allāh punishes them by sealing their hearts. Thereafter, they have no chance of receiving guidance and are doomed forever.

"These were the towns, the incidents of which We have narrated to you. Undoubtedly, their messengers came to them with miracles. They were not to believe in the things that they denied from before." They denied the truth initially, remained glued to falsehood and never believed thereafter.

"Thus' does Allāh place a seal upon the hearts of the disbelievers." This was because of their disbelief *(kufr)*, as mentioned above.

Allāh mentions further, *"We found that most of them did not fulfil their pledge..."* The startling trait of man is that when he is in difficulty even the staunchest Polytheist forget his gods and turns to Allāh. He then makes a pledge with Allāh that he will worship Him only once he is delivered from the calamity. No sooner is he rescued then he forgets the pledge and once more resorts to disbelief *(kufr)* and polytheism *(shirk)*.

"..... and We found most of them to be disobedient." The word "most" indicates that there were some who were obedient, believed and fulfilled their pledge. The breaching of their pledge will be mentioned later in the incident of Sayyidina

Mūsa عليه السلام and Pharaoh *(Fir'aun).*

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ
كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿103﴾ وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ
﴿104﴾ حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ
فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿105﴾ قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ
ٱلصَّٰدِقِينَ ﴿106﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿107﴾ وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ
لِلنَّٰظِرِينَ ﴿108﴾

(103) Then after them We sent Mūsa with Our signs to Pharaoh (Fir'aun) and his chieftains, but they were unjust towards these signs. See what was the result of those who spread anarchy. (104) Mūsa said, "O Pharaoh (Fir'aun)! Indeed I am a messenger from the Lord of the universe... (105) ". . . It is most befitting that I attribute the truth only to Allāh. I have come to you with a proof from your Lord, so send the Bani Isrā'īl with me." (106) Pharaoh (Fir'aun) said, "If you have come with some sign, then show it to us if you are from the truthful." (107) He threw down his staff and it suddenly became a serpent in no uncertain terms... (108) And when he drew forth his hand, it suddenly became bright for all to see.

SAYYIDINA MŪSA عليه السلام DISPLAYS HIS MIRACLES BEFORE PHARAOH *(FIR'AUN)*

Allāh conferred apostleship to Sayyidina Mūsa عليه السلام and commanded him to preach to Pharaoh *(Fir'aun)* and his people. Sayyidina Mūsa عليه السلام invited them to accept Oneness of Allāh *(Tauhīd)* and requested Pharaoh *(Fir'aun)* to release the Bani Isrā'īl to his custody. Pharaoh *(Fir'aun)* replied in various foolish ways, as mentioned in Surah TāHā and Surah Shu'arā.

"Mūsa said, O Pharaoh (Fir'aun)! Indeed I am a messenger from the Lord of the universe. It is most befitting that I attribute the truth only to Allāh. I have come to you with a proof from your Lord, so send the Bani Isrā'īl with me." The Bani Isrā'īl were being oppressed by the Copts and Sayyidina Mūsa عليه السلام wished that they be released to proceed to their homeland.

"(Pharaoh (Fir'aun)) said, 'If you have come with some sign, then show it to us if you are from the truthful." In compliance with his request, Sayyidina Mūsa عليه السلام *"threw down his staff and it suddenly became a serpent in no uncertain terms and when he drew forth his hand it suddenly became bright for all to see."* His hand turned resplendent and bright after he withdrew it from his beneath his armpit.

The author of "Ruhul Ma'āni" (*v.9 p.21*) writes that his hand would shine brighter than the sun. Despite witnessing these miracles, Pharaoh *(Fir'aun)* and his chieftains did not believe and called Sayyidina Mūsa عليه السلام a magician. They summoned other magicians to contest against him, but they all became

believers *(Mu'minīn)* after Sayyidina Mūsa عليه السلام defeat them.

قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ (109) يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ
فَمَاذَا تَأْمُرُونَ (110) قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ (111) يَأْتُوكَ بِكُلِّ
سَاحِرٍ عَلِيمٍ (112) وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ
الْغَالِبِينَ (113) قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ (114) قَالُوا يَا مُوسَىٰ إِمَّا أَن تُلْقِيَ وَإِمَّا
أَن نَّكُونَ نَحْنُ الْمُلْقِينَ (115) قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ
وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ (116) ۞ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ
فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (117) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (118) فَغُلِبُوا هُنَالِكَ
وَانقَلَبُوا صَاغِرِينَ (119) وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ (120) قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (121) رَبِّ
مُوسَىٰ وَهَارُونَ (122) قَالَ فِرْعَوْنُ آمَنتُم بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي
الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ (123) لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ
ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ (124) قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ (125) وَمَا تَنقِمُ مِنَّا إِلَّا أَنْ
آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ (126)

(109) The chieftains from Pharaoh's (Fir'aun's) nation said, "He is truly an intelligent magician..." (110) "He intends to remove you from your land, so what do you instruct?" (111) They replied, "Detain him and his brother while you dispatch summoners throughout the towns... (112) ". . . who will bring to you every learned magician." (113) The magicians of Pharaoh (Fir'aun) arrived and asked, "Will we receive some grand prize if we are victorious?" (114) (Fir 'aun) replied, "Certainly And you will be of those brought close (to me)." (115) They (the magicians) said, O Mūsa! Either you throw, or we will be the ones to throw." (116) (Sayyidina Mūsa عليه السلام) said, "You throw!" When they threw, they mesmerised the people's eyes, frightened them and displayed wonderful magic. (117) We inspired Mūsa saying, "Cast your staff!" Then suddenly it began to swallow their deceiving things. (118) So the truth became apparent and what they concocted was dismissed! (119) On that occasion they were vanquished and they were disgraced. (120) The magicians fell prostrate. (121) They submitted, "We believe in the Lord of the universe..." (122) "...the Lord of Mūsa and Harūn." (123) Pharaoh (Fir'aun) exclaimed, "Do you believe in Him before I have permitted you? Surely this must be a grand scheme that you all devised in the city to remove its inhabitants there from. Soon you shall come to know!" (124) "I will certainly cut off your hands and your feet from alternate sides and crucify every one of you." (125) They said, "Indeed we shall return to

our Lord." (126) "The revenge that you draw from us is merely because we believed in the signs of our Lord when it came to us. O our Lord! Grant us fortitude and give us death while we are on Islām."

PHARAOH'S *(FIR'AUN'S)* MAGICIANS ACCEPT ISLĀM AFTER CONCEDING DEFEAT

Despite witnessing the miracles, the people of Pharaoh *(Fir'aun)* dismissed Sayyidina Mūsa عليه السلام as a magician. Allāh says in Surah Dhāriyāt [*Surah 51, verse 52*], *"In a like manner whenever a messenger came to those before them they called him a magician or an insane person.*

Afraid that the masses may be influenced by the miracles of Sayyidina Mūsa عليه السلام and thus endangering their control of the people, Pharaoh *(Fir'aun)* and his counselors convened an urgent meeting to decide the next step. His advisors suggested that magic be contested with magic and that all the magicians in the land be summoned to compete against Sayyidina Mūsa عليه السلام.

Hearing this, Pharaoh *(Fir'aun)* became convinced that Sayyidina Mūsa عليه السلام was a magician, as he states in Surah Shu'arā [*Surah 26, verse 34*], *"He told the chieftains around him, 'This is surely a learned magician."* Sayyidina Harūn عليه السلام was also granted apostleship and was instructed by Allāh to accompany Sayyidina Mūsa عليه السلام to Pharaoh *(Fir'aun)*. Therefore they advised to *"Detain him and his brother while you dispatch summoners throughout the towns who will bring to you every learned magician."*

Surah TāHā makes mention of the meeting day that they agreed upon. Pharaoh *(Fir'aun)* told Sayyidina Mūsa عليه السلام, *"arrange an appointment between us, that neither us nor you will violate. Fix an open plain for this."* Sayyidina Mūsa عليه السلام replied, *"Your appointment shall be on the day of adornment, and the people should be gathered at midmorning."* [*Surah 20, verses 58,59*]

Allāh says in Surah Shu'arā, *"So the magicians were gathered for an appointment on the specified day. The people were asked, 'Have you all gathered? Perhaps we should follow the magicians if they emerge as victors."* [*Surah 26, verses 3 8-40*]

People of the world are concerned only with the world. Pharaoh *(Fir'aun)* was only concerned that his kingdom must not be snatched away from him, and the magicians also gave priority to their worldly gains. For this reason they asked Pharaoh *(Fir'aun)*, *"Will we receive some grand prize if we are victorious?* Pharaoh *(Fir'aun) replied, 'Certainly! And you will be of those brought close (to me)."*

Arriving on the field, they prepared to throw their staffs and ropes. A verse of Surah TāHā [*Surah 20, verse 65*] quotes them as saying, *"O Mūsa! Either you throw, or we be first to throw."*

In this Surah, Allāh recounts the scene in the following words: *"They (the magicians) said, 'O Mūsa! Either you throw, or we will be the ones to throw. (Sayyidina Mūsa عليه السلام) said, 'You throw!'"*. A verse of Surah Shu'arā reads: *"So they threw their ropes and staffs saying, 'By Pharaoh's (Fir'aun's) honour! We shall certainly be the victors!"* [*Surah 26, verse 44*]

The staffs and ropes seemed to transform into many snakes that slithered

about. In this way, *"they mesmerised the people's eyes, frightened them and displayed wonderful magic."* Allāh continues the story by saying, *"We inspired Mūsa saying, 'Cast your staff'"* His staff turned into a large serpent and *"Then suddenly it began to swallow their deceiving things (their numerous snakes)."* In this way *"the truth became apparent and what they concocted was dismissed* (as mere mesmerism)!"

"On that occasion they were vanquished and they were disgraced." The magicians then realised that they were not contesting a mere magician but a true Holy Prophet عليه السلام of Allāh who was assisted by Allāh Himself. Therefore *"The magicians fell prostrate. They submitted, 'We believe in the Lord of the universe, the Lord of Mūsa and Harūn.*

The Arabic text of the verse denotes that they did not merely prostrate, but that they were thrown down in prostration by the manifestation of the truth. While that initially desired a prize from Pharaoh *(Fir'aun)*, they now sang the praises of Sayyidina Mūsa عليه السلام.

"Pharaoh (Fir'aun) exclaimed, 'Do you believe in Him before I have permitted you?'" It is commonly noticed that kings expect to control even the hearts and emotions of their subjects and want them to conform to the state Religion *(Dīn)*. Now that Pharaoh *(Fir'aun)* realised that the challenge has turned against him and that the people were prone to accept the Religion *(Dīn)* of Sayyidina Mūsa عليه السلام, he told the magicians, *"Surely this must be a grand scheme that you all devised in the city to remove its inhabitants therefrom."* He proposed that Sayyidina Mūsa عليه السلام was their tutor and that they had all devised this plot to gain control over the city.

"Soon you shall come to know! I will certainly cut off your hands and your feet from alternate sides and crucify every one of you." It is common for tyrants to threaten people with violence when all their other methods fail. Verse 71 of Surah TāHā (20) mentions that he said to them, *"Do you believe in Mūsa before I could permit you? He must surely be your superior who taught you magic. I shall certainly sever your hands and your legs on opposite ends and will surely crucify you on the trunks of date palms. Then you will shortly learn who of us is more severe in punishment and whose punishment is more lingering."*

Undettered by his threats, the former magicians said, *"Indeed we shall return to our Lord."* By saying this they wished to impress upon his mind that should he kill them, they would return to their Lord, where they will receive His bounties and favours. In lieu of that, the pleasures of this world and happiness of Pharaoh *(Fir'aun)* was totally insignificant.

When Belief *(Imān)* secures a foothold in a person's heart, he becomes bold enough to face up to any torture and defy even the most tyrannical rulers. A verse in Surah TāHā reads, *"The magicians replied, 'We shall never prefer you to the clear signs that have come to us and to the One Who has created us. So do as you decide. You can only make a decision in this worldly life. We have verily believed in our Lord so that He may forgive us for our sins and for the magic that you have forced us to practise. Allāh is Best and Eternal.* [*Surah 20, verses 72,73*]

They addressed Pharaoh *(Fir'aun)* further by saying, *"The revenge that you draw from us is merely because we believed in the signs of our Lord when it came to us."*

His motive for killing them was not because of any crime that they may have committed. The only reason was their Belief *(Imān)*. Then, ignoring Pharaoh *(Fir'aun)*, they submitted to Allāh that if Pharaoh *(Fir'aun)* was to carry out his threat, *"Our Lord! Grant us fortitude and give us death while we are on Islām."* They pleaded to Allāh not to allow their Belief *(Imān)* to waver when Pharaoh *(Fir'aun)* begins to enact his threat.

The author of "Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Abbās رضى الله عنه and others that Pharaoh *(Fir'aun)* did carry out his threat. Other commentators state that he was unable to kill them. Sayyidina Qatādah رحمة الله عليه mentioned that he was told that they were magicians in the morning and martyrs by the evening.

وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ
وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿127﴾

(127) The chieftains from the nation of Pharaoh (Fir'aun) said, "Will you leave Mūsa and his people to spread anarchy in the land and discard you and your gods?" Pharaoh (Fir'aun) said, "Now we shall slay their sons and allow their daughters to live. We still have power over them.

PHARAOH'S *(FIR'AUN'S)* CHIEFTAINS WISHED TO BANISH SAYYIDINA MŪSA عليه السلام AND HIS PEOPLE

With the intent to incite Pharaoh *(Fir'aun)*, *"The chieftains from the nation of Pharaoh (Fir'aun) said, 'Will you leave Mūsa and his people to spread anarchy in the land and discard you and your gods?"* They meant to tell Pharaoh *(Fir'aun)* that it was time that he attended to the matter before it got out of hand, since the following of Sayyidina Mūsa عليه السلام was growing all the time. The Bani Isrā'īl, the former magicians as well as the Copts were beginning to follow him.

Pharaoh *(Fir'aun)* could think of nothing else except his usual manner of violence, so he said, *"Now we shall slay their sons and allow their daughters to live (so that they may serve us)."* The chieftains of Pharaoh *(Fir'aun)* were hasty to resolve the matter because, according to certain narrations of the Bani Isrā'īl, 6,00,000 Copts also accepted the religion *(Dīn)* of Sayyidina Mūsa عليه السلام after the magicians.

Pharaoh *(Fir'aun)* concluded by saying, *"We still have power over them."* By this he implied that although Sayyidina Mūsa عليه السلام seemed to be gaining a strong following, Pharaoh *(Fir'aun)* still possessed supremacy and might. He was therefore still able to fulfill the plan to kill the sons of the believers *(Mu'minīn)*.

It is gleaned from the phrase *"you and your gods"* that although Pharaoh *(Fir'aun)* proclaimed, *'I am your highest lord!"* and *"I do not know of a deity for you besides myself"'* , he still worshipped other false gods. According to some commentators, he held the belief that the stars are the sustainers of the world and that he was the lord of mankind. Other commentators state that the idols that Pharaoh *(Fir'aun)* gave the people to worship were statues of himself.

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۖ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَاءُ
مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ (128) قَالُوا أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ
مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي
الْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ (129)

(128) Mūsa said to his people, "Seek help from Allāh and be patient. Surely the earth belongs to Allāh and He makes whomsoever He desires from His bondsmen to be its inheritors. The outcome shall be in favour of those with piety (taqwa). (129) They said, "We were tormented before you came to us and after that as well." He replied, "Soon your Lord shall destroy your enemy and make you viceroys on earth. Then He shall see how you behave."

SAYYIDINA MŪSA عليه السلام ADVISES HIS PEOPLE TO BE PATIENT AND TO PRAY TO ALLĀH

The Bani Isrā'īl arrived in Egypt during the time of Sayyidina Yusuf عليه السلام. After he left the world, the Egyptians began to oppress them since they were foreigners. They were made to undergo the worst of torments and they were oppressed to such a degree that they could not even murmur an objection when the Copts used to murder their children. After the magicians converted, the enmity of the Copts intensified and they began to enhance their tyranny.

The Bani Isrā'īl complained to Sayyidina Mūsa عليه السلام saying, *"We were tormented before you came to us and after that as well."* Sayyidina Mūsa عليه السلام enjoined them *'Seek help from Allāh and be patient. Surely the earth belongs to Allāh and He makes whomsoever He desires from His bondsmen to be its inheritors."* Everything is in Allāh's control. Although the Bani Isrā'īl seemed to be in a weak position, the assistance of Allāh was soon to deliver them from the tyranny of the Copts.

The struggle still continues in the world, but finally *"The outcome shall be in favour of those with piety (taqwa)."* In this way he entreated them to adopt piety *(taqwa)* and to continue praying to Allāh for His help. He told them, *"Soon your Lord shall destroy your enemy and make you viceroys on earth."* Thereafter the next test will begin i.e. the test of gratitude, for them *"He shall see how you behave."* Allāh will then judge whether they fulfill their task properly or whether they fall into sin and error.

Sayyidina Mūsa عليه السلام informed them of their impending victory so that they may take courage and adopt piety *(taqwa)*. He meant to prepare them for their position so that they fulfill it properly when the time came. Allāh says in Surah Yunus [*Surah 10, verse 87*], *"We inspired unto Mūsa and his brother, instructing them, 'Establish homes for your people in Egypt and make your homes places of worship, establish Salāh and give glad tidings to the believers."*

The Bani Isrā'īl were commanded to perform their Salāh at home because they were not permitted to do so by the Copts. Verse 88 of Surah Yunus (Surah

10) describes the supplication *(du'ā)* that Sayyidina Mūsa عليه السلام made for the destruction of Pharaoh's *(Fir'aun's)* people.

In this there is a lesson for all believers *(Mu'minīn)* throughout the ages that they should pray secretly in their homes if they are prevented by the disbelievers *(kuffār)* and are constrained to live under their authority. In this way, they should continue to pray for Allāh's help.

وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ (130)
فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن
مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (131) وَقَالُوا۟ مَهْمَا
تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (132)

(130) Without doubt We afflicted the people of Pharaoh (Fir'aun) with droughts and shortages in their produce so that they take heed. (131) When favourable conditions prevailed they said, "This is what we deserve." However, when adverse conditions afflicted them they would attribute the misfortune to Mūsa and those with him. Lo! Their misfortune is in the knowledge of Allāh, but most of them know it not. (132) They said, "Whenever you bring a sign before us to bewitch us, we still do not want to believe in you."

ALTHOUGH PHARAOH'S *(FIR'AUN'S)* NATION IS AFFLICTED WITH DROUGHTS, THEY STILL BEHAVE SINFULLY

The people of Egypt enjoyed numerous bounties and lived in comfort and luxury. Instead of showing gratitude to Allāh and accepting the preaching of Sayyidina Mūsa عليه السلام, they excelled in disbelief *(kufr)* and continued to oppress the Bani Isrā'īl. As a punishment, Allāh afflicted them with drought. They relied on the Nile river for their water, thinking that is water was sufficient for them. They used the water to irrigate their fields, but did not realise that this was possible only with the order of Allāh.

Even though the Nile irrigated their land, no crops could grow without Allāh's order, just as Allāh's order was necessary to allow the yield of a good crop. If the crop was good, then too it was Allāh that saw that it would not be destroyed before harvesting by some calamity or pestilence.

Allāh says in Surah Wāqi'ah, *"Tell me about the crops you plant! Do you cause those crops to grow that you plant, or do We cause them to grow? If We wish, We could destroy them to bits, then you would be left astonished saying, 'We have been afflicted! Nay, we have been deprived!"* [*Surah 56, verses 63-67*]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Drought is not that you do not receive rain. Drought is when rain falls, but nothing grows on the land." [*Muslim v.2 p.393*]

Allāh says about the punishment inflicted upon the Copts, *"Without doubt*

We afflicted the people of Pharaoh (Fir'aun) with droughts and shortages in their produce so that they take heed." Instead of taking lesson from this, they did the opposite and *"When favourable conditions prevailed, they said, 'This is what we deserve."* Instead of expressing their gratitude to Allāh, they considered the good conditions to be because of their accomplishments.

On the other hand, *"when adverse conditions afflicted them, they would attribute the misfortune to Mūsa and those with him."* While the misfortune was the result of their own misdeeds, they blamed the pious Sayyidina Mūsa عليه السلام and his followers for bringing the conditions upon them.

Allāh replies to this by exclaiming, *"Lo! Their misfortune is in the knowledge of Allāh. .."*i.e. Allāh brings all conditions. Allāh sends conditions according to His knowledge of the actions that people perpetrate. However, *"most of them know it not."* This indicates that certain individuals of Pharaoh's *(Fir'aun's)* people realised that the adverse conditions were a result of their disbelief *(kufr)*.

Because of their obstinacy they disclaimed all the miracles as magic and would tell Sayyidina Mūsa عليه السلام, *"Whenever you bring a sign before us to bewitch us, we still do not want to believe in you."* They were then afflicted with even more chastisements.

فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا۟
وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ (133) وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا
عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ
إِسْرَٰٓءِيلَ (134) فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ
(135) فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ
(136) وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ ٱلْأَرْضِ وَمَغَٰرِبَهَا
ٱلَّتِى بَٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا
مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ (137)

(133) So We sent to them the flood, the locusts, the ticks, the frogs and the blood as detailed signs. But they were an arrogant and a sinful nation. (134) Whenever a punishment afflicted them they said, "O Mūsa, pray for us to your Lord by that which He had pledged to you. If you remove the punishment from us we would certainly believe in you and send the Bani Isrā'īl with you." (135) When We removed the punishment from them up to the period appointed for them to reach in Allāh's knowledge, they suddenly breached the covenant. (136) So We took revenge on them and drowned them in the sea because they denied Our signs and were negligent. (137) So We made those who were considered weak the inheritors of the Eastern parts of the earth and the Western parts of the earth

that We had blessed. The excellent decree of your Lord was thus fulfilled to the Bani Isrā'īl because of their patience. We destroyed what Pharaoh (Fir'aun) and his people did and whatever they built.

THE VARIOUS PUNISHMENTS WHICH AFFLICTED THE PEOPLE OF PHARAOH *(FIR'AUN)*

When the people of Pharaoh *(Fir'aun)* did not take heed of the droughts, Allāh inflicted them with the following chastisements:

⇒ **"the flood"** The common interpretation is that their homes and fields were inundated with floodwaters, as mentioned by Sayyidina Abdullāh bin Abbās رضى الله عنه. Sayyidina Ata رحمة الله عليه and Sayyidina Mujāhid رحمة الله عليه maintain that the Arabic word refers to death, as narrated by Ibn Jarīr رحمة الله عليه from Sayyidah Aysha رضى الله عنها.

Sayyidina Wahb bin Munabbih رحمة الله عليه mentions that it refers to a plague in the vocabulary of the people of Yemen. Abu Qilabah رحمة الله عليه states that it refers to an epidemic of smallpox. Whatever interpretation is taken, the message is that they died in large numbers.

⇒ **"the locusts"** When the Holy Prophet صلى الله عليه وسلم was asked about the locusts, he said, "They are the largest army of Allāh. I do not eat them, nor do I forbid them." [*Abu Dawūd*]

The Holy Prophet صلى الله عليه وسلم did not eat them because he did not want the army to deplete by his doing. They are so numerous in number that the ground is not visible for miles when they travel. They cannot be chased away nor can they be destroyed. When Allāh dispatches this army, they annihilate miles of crops and none can combat them. When they enter the home, they cause untold grief and problems to people. Allāh punished the people of Pharaoh *(Fir'aun)* with plagues of these locusts.

⇒ **"the ticks"** The author of "Ruhul Ma'āni" has reported various interpretations of this pestilence. Some like Sayyidina Abdullāh bin Abbās رضى الله عنه say that it refers to tiny locusts that have not yet grown wings. According to others, it refers to the common tick that survives on the hides of animals.

Other commentators say that these are tiny ants, while Sayyidina Sa'īd bin Musayyab رحمة الله عليه maintains that they were tiny worms that normally infest wheat.

⇒ **"the frogs"** Allāh sent countless multitudes of frogs to the people of Pharaoh *(Fir'aun)*. Thes infested their homes, their utensils and everything around them. When they opened their pots to eat, they would find frogs there.

When they sat down to knead dough, they found frogs present. In this manner, frogs were present wherever they went and whatever they did.

⇒ **"the blood"** The Nile flowed with blood and all the water that the Copts had was transformed into blood. Whenever a person from Pharaoh's *(Fir'aun's)* nation lifted a cup of water to drink, it became blood, whereas it would be water for a person from the Bani Isrā'īl.

⇒ **"...as detailed signs."** These punishments proved to them that everything was from Allāh and that these were not the work of magic.

Sayyidina Zayd bin Arqam رحمة الله عليه narrates that there were nine signs that afflicted them in nine years at a rate of one every year. Certain narrations mention that Sayyidina Mūsa عليه السلام lived among the nation of Pharaoh *(Fir'aun)* for a period of 20 years after the incident of the magicians. In every one of these 20 years, the people of Pharaoh *(Fir'aun)* were afflicted with a punishment.

"But they were an arrogant and a sinful nation." They considered it below their dignity to accept the preaching of Sayyidina Mūsa عليه السلام and remained firm on disbelief *(kufr)*.

"Whenever a punishment afflicted them, they said, 'O Mūsa, pray for us to your Lord by that which He had pledged to you." i.e. The promise to accept his supplication *(du'ā)*s. They said, *"If you remove the punishment from us, we would certainly believe in you and send the Bani Isrā'īl with you."*

The author of "Ruhul Ma'āni" quotes from Sayyidina Hasan رحمة الله عليه, Sayyidina Qatādah رحمة الله عليه and Sayyidina Mujāhid رحمة الله عليه that this verse refers to all the punishments mentioned earlier. Others have mentioned that the punishment referred to in this verse was a plague that afflicted them. Whichever punishment was referred to, the fact was that each time a punishment was removed from them, they turned back on their word and turned to disbelief *(kufr)*, as Allāh says, *"When We removed the punishment from them up to the period appointed for them to reach, they suddenly breached the covenant."*

Sayyidina Abdullāh bin Abbās رضى الله عنه mentions that the phrase *"up to the period appointed for them to reach in Allāh's knowledge"* refers to the time when they were drowned in the sea. Other commentators say that it referred to their appointed hours of death.

"So We took revenge on them and drowned them in the sea because they denied Our signs and were negligent." They ignored all the signs that came to them. The incident when the Bani Isrā'īl were saved and the people of Pharaoh *(Fir'aun)* drowned is mentioned in Surah Baqarah (*Surah 2, verses 49,50*), Surah Shu'arā (*Surah 26, verses 52-68*), Surah Qasas (*Surah 28, verses 40-42*) and Surah Dukhān (*Surah 44, verses 22-31*). A detailed account is given in Surah Shu'arā.

ALLĀH'S FAVOUR ON THE BANI ISRĀ'ĪL

"So We made those who were considered weak the inheritors of the Eastern parts of

the earth and the Western parts of the earth that We had blessed." The weak ones were the Bani Isrā'īl, whom the people of Pharaoh *(Fir'aun)* enslaved. Commentators mention that the Bani Isrā'īl reached the land of Shām after their 40 year sojourn in the valley of Tīh..

"The excellent decree of your Lord was thus fulfilled to the Bani Isrā'īl because of their patience." This referred to the promise that Sayyidina Mūsa عليه السلام made to the Bani Isrā'īl when he told them, *"Soon your Lord shall destroy your enemy and make you viceroys on earth."* This promise came to pass, as Allāh says in Surah Qasas, *"We intended to favour those who were considered weak on earth by making them leaders and inheritors."* [*Surah 28, verse 5*]

The phrase *"......because of their patience,"* indicates that those who are not patient in difficulties will not receive Allāh's assistance. Allāh will hand them over to their impatience for assistance. Allāh takes the responsibility of helping those who are patient. [*"Ruhul Ma'āni"*]

"We destroyed what Pharaoh (Fir'aun) and his people did and whatever they built." This refers to all the evil practices that the Copts implemented to hurt and torture the Bani Isrā'īl, and their enormous palaces and buildings. The verse may also refer to the tower that Pharaoh *(Fir'aun)* instructed Hāmān to construct so that he could take a peek at Allāh (as mentioned in Surah Ghāfir [*Surah 40, verses 36,37*]).

Lesson: *"that We had blessed."* This refers to the land of Shām. In the beginning of Surah Bani Isrā'īl [Surah 17, verse 1], Allāh says with regard to Masjidul Aqsa which is in Shām, *".....the Masjidul Aqsa around which We blessed."* Allāh says in Surah Anbiya, also referring to Shām, *"We rescued him* [Sayyidina Ibrahīm عليه السلام] *and Lūt to a land that We had blessed for the universe."* [*Surah 21, verse 71*]

وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟
يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿138﴾ إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ
مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿139﴾ قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ
فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿140﴾ وَإِذْ أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۖ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى
ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿141﴾

(138) We made the Bani Isrā'īl cross the sea and they came across a nation who were devoted to their idols. They said, "O Mūsa, make for us a god like how they have gods." He replied, "You are really a ignorant nation!" (139) "Undoubtedly these people are destroyed in their practices and what they do is all in vain. (140) He said, "Should I seek for you another deity besides Allāh, when He has favoured you above the universe?" (141) (Recall the time) when

We saved you from the people of Pharaoh (Fir'aun) who used to inflict on you the severest of punishments. They would massacre your sons and leave your women alive. Therein was a great test from your Lord.

THE BANI ISRĀ'ĪL EXPRESS THE WISH TO RETURN TO IDOLATRY

The above verses discuss the ingratitude and malpractices of the Bani Isrā'īl that have been their hallmark throughout the ages. It was expected of them after they witnessed the destruction of Pharaoh *(Fir'aun)* and his army, that they show gratitude to Allāh and devote themselves to His worship with greater sincerity and vigour. Now was the time for them to absorb into their hearts the years of preaching that they received from Sayyidina Mūsa عليه السلام about Oneness of Allāh *(Tauhīd)*.

However, their practice was just the opposite. Allāh says, *"We made the Bani Isrā'īl cross the sea and they came across a nation who were devoted to their idols. The said, 'O Mūsa, make for us a god like how they have gods.' He replied, 'You are really a ignorant nation! Undoubtedly these people are destroyed in their practices and what they do is all in vain."* Their practice of polytheism *(shirk)* will never be forgiven by Allāh.

He reminded them that their worship of the true deity, Allāh, was superior to the worship of mere idols. *"He said, 'Should I seek for you another deity besides Allāh, when He has favoured you above the universe?"* He reminded them that it was Allāh Who made them the children of Anbiya عليهم السلام and rescued them from the clutches of Pharaoh *(Fir'aun)*. How could they now prefer to worship stones instead of Allāh?

ALLĀH'S FAVOUR UPON THE BANI ISRĀ'ĪL WHEN HE RESCUED THEM FROM THE PEOPLE OF PHARAOH *(FIR'AUN)*

Allāh then reminds the Bani Isrā'īl of the time *"When We saved you from the people of Pharaoh (Fir'aun) who used to inflict on you the severest of punishment.'. They would massacre your sons and leave your women alive. Therein was a great test from your Lord."* With a slight variation in words, the very same verse appears in Surah Baqarah (*Surah 2, verse 49*). The detailed explanation was given in its commentary.

۞ وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ
لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ
الْمُفْسِدِينَ ﴿١٤٢﴾

(142) We took a promise from Mūsa for thirty nights, then culminate it with another ten, and then he completed his Lord 's term of forty nights. Mūsa said to his brother Harūn, "Take my place as leader of my people. Keep reforming them and do not follow the path of those who cause strife."

SAYYIDINA MŪSA عليه السلام SPENDS FORTY NIGHTS ON THE MOUNTAIN OF TŪR

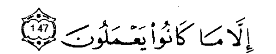
While under persecution in Egypt, the Bani Isrā'īl were commanded to perform Salāh only in their homes since they were not allowed to practise any Religion *(Dīn)*. Now that they were emancipated from the Egyptians, they required a Shari'ah to regulate their lives and actions. Therefore, Allāh called Sayyidina Mūsa عليه السلام to the mountain of Tūr to receive the Torah.

He was instructed to seclude himself there for a period of thirty nights and to fast throughout the period. After thirty nights had passed, Sayyidina Mūsa عليه السلام used the Miswāk to remove the smell of fasting from his mouth. Because of this Allāh commanded him to spend another ten nights. When the period of forty nights had passed, Sayyidina Mūsa عليه السلام was given the Torah.

Before leaving for the mountain, Sayyidina Mūsa عليه السلام addressed his brother Harūn عليه السلام saying, *"Take my place as leader of my people. Keep reforming them and do not follow the path of those who cause strife."* Sayyidina Harūn عليه السلام was also a Prophet عليه السلام and understood his responsibility, but Sayyidina Mūsa عليه السلام emphasised the instructions because he understood the warped minds of the Bani Isrā''īl. He was anxious that they should not perpetrate an act of polytheism *(shirk)* since they had already displayed inclinations towards it when they saw the idolaters.

However, his worst fears were realised when a person called Sāmiri made the golden calf that the Bani Isrā'īl began to worship. Details of this were given in Surah Baqarah [*Surah 2, verses 51,52*] and some more will follow here in Surah A'rāf, as well as in Surah TāHā [*Surah 20, verses 77-99*], Insha Allāh.

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ
ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ
جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ
ٱلْمُؤْمِنِينَ ﴿143﴾ قَالَ يَٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى وَبِكَلَٰمِى فَخُذْ مَآ
ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿144﴾ وَكَتَبْنَا لَهُۥ فِى ٱلْأَلْوَاحِ مِن كُلِّ شَىْءٍ
مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا ۚ سَأُو۟رِيكُمْ
دَارَ ٱلْفَٰسِقِينَ ﴿145﴾ سَأَصْرِفُ عَنْ ءَايَٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن
يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن
يَرَوْا۟ سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ
﴿146﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلْءَاخِرَةِ حَبِطَتْ أَعْمَٰلُهُمْ ۚ هَلْ يُجْزَوْنَ



(143) When Mūsa arrived at the appointed time and His Lord had spoken to him, he said, "O my Lord, show me that I may see You." Allāh replied, "You can never see me, but look at the mountain. If it remains on its place then you may see me." When his Lord manifested His illumination to the mountain, he sent it crashing down to pieces, and Mūsa fell unconscious. When he recovered he said, "I declare Your purity! I repent and I am the first of the believers." (144) Allāh said, "O Mūsa, indeed I have chosen you from the people for My message and My speech. So take what I have given you and be of the grateful ones." (145) We wrote for him on the tablets every type of advice and details of everything. "Hold fast thereto and command your people to hold on to the superb injunctions therein. Soon I shall show you the abode of the disobedient ones." (146) Soon I shall avert from My verses those who are unlawfully haughty on earth. If they see every sign they do not believe in it. If they see the path of guidance, they do not adopt it as their path, but if they see the path of misguidance they adopt it as their path. This is because they deny Our verses and neglect them. (147) Those who deny Our verses and the meeting of the Hereafter, their actions are wasted. They will be punished only for the deeds that they perpetrated.

SAYYIDINA MŪSA عليه السلام REQUESTS TO SEE ALLĀH

Sayyidina Mūsa عليه السلام reached the mountain at the appointed time which began, according to Sayyidina Abdullāh bin Abbās رضى الله عنه, at the beginning of the month of Dhul Qa'dah. The ten extra nights were those of Dhul Hijjah and the Torah was thus revealed on the tenth of Dhul Hijjah.

When he reached the mountain, Allāh spoke directly to him, where after the yearning grew within him to see Allāh Himself. He submitted to Allāh, *"O my Lord, show me (Yourself) that I may see You."* People will only be able to see Allāh in Heaven *(Jannah)* and none may do so in this world. In verse 103 of Surah An'ām (Surah 6) Allāh says, *"Visions cannot encompass Him, but He can encompass all visions and He is the Knower of all subtleties, Informed."*

Sayyidina Abu Mūsa رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once informed the Companions *(Sahāba)* رضى الله عنهم of five things. He told them that:

(1) Allāh does not sleep, nor is it befitting for him to sleep.

(2) Allāh raises and lowers the scales (of deeds).

(3) The deeds of the night are lifted to Him before the deeds of the day.

(4) The deeds of the day are lifted to Him before those of the night.

(5) He is veiled with celestial light. If He has to lift this veil, the brilliance of His Being will incinerate everything that the creation can see. (The veil of Allāh is not physical but this is the veil of His honour and grandeur.) [*Muslim v.1 p. 99*]

When Sayyidina Mūsa عليه السلام made the request to see Him *"Allāh replied, 'You can never see me, but look at the mountain. If it remains on its place, then you may see me.' When his Lord manifested His illumination to the mountain, he sent it crashing down to pieces, and Mūsa fell unconscious. When he recovered he said, 'I declare Your purity! "'* i.e. You cannot be seen in this world. He submitted, *"I repent and I am the first of the believers."* i.e. believers in the fact that Allāh cannot be seen with the eyes of this world.

"Allāh said, *'O Mūsa, indeed I have chosen you from the people for My message and My speech. So take what I have given you and be of the grateful ones.'"* Thereafter Allāh describes the Torah that He gave to Sayyidina Mūsa عليه السلام. Allāh says, *"We wrote for him on the tablets every type of advice and details of everything. 'Hold fast thereto and command your people to hold on to the superb injunctions therein. Soon I shall show you the abode of the disobedient ones."*

With regard to the *"abode of the disobedient ones"*, certain commentators state that it referred to Egypt, where the Bani Isrā'īl returned. Others say that it referred to the land inhabited by the tyrannical nation called the Amāliqa. This was mentioned in the verse of Surah Mā'idah [*Surah 5, verse 21*] where Sayyidina Mūsa عليه السلام told the Bani Isrā'īl, *"O my people, enter the blessed land that Allāh has ordained for you."* This was the area of Palestine and they conquered this territory during the Prophethood of Sayyidina Yusha bin Nūn عليه السلام.

The author of "Ruhul Ma'āni" has quoted a third opinion that the verse refers to the land and homes previously occupied by the destroyed nations of Ād and Thamūd. The fourth interpretation tendered by Sayyidina Ata رحمة الله عليه and Sayyidina Hasan رحمة الله عليه, is that the *"abode of the disobedient ones"* is Hell. In this case the verses will imply that those who do not act according to the Torah will end up in Hell.

The entire Torah was given to Sayyidina Mūsa عليه السلام at once and he brought it to the people. They were, however, not prepared to obey. Therefore Allāh mentioned, *"Soon I shall avert from My verses those who are unlawfully haughty on earth."* The author of "Ruhul Ma'āni" writes that Allāh placed a seal upon their hearts and they were too proud to derive lessons from Allāh's verses. Their example was as Allāh mentions in Surah Saff, *"When they chose to be crooked, Allāh made their hearts crooked."* [*Surah 61, verse 5*]

Describing the haughty ones further Allāh says, *"If they see every sign (either natural or a miracle of the Holy Prophet) they do not believe in it. If they see the path of guidance, they do not adopt it as their path, but if they see the path of misguidance they adopt it as their path. This is because they deny Our verses and neglect them."* This was the cause of their disbelief, pride and aversion to guidance.

"Those who deny Our verses and the meeting of the Hereafter, their actions are wasted." Even though their deeds may seem virtuous, they will not see the fruits of it in the Hereafter. Another interpretation is that their progress and achievements in this world will not avail them at all in the Hereafter since it will all be left behind.

"They will be punished only for the deeds that they perpetrated." Their punishment for remaining as disbelievers *(kuffār)* will be the eternal torment of

Hell.

وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا
يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ ٱتَّخَذُوهُ وَكَانُوا۟ ظَٰلِمِينَ ﴿148﴾ وَلَمَّا سُقِطَ فِىٓ
أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ
مِنَ ٱلْخَٰسِرِينَ ﴿149﴾ وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا
خَلَفْتُمُونِى مِنۢ بَعْدِىٓ ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ
إِلَيْهِ ۚ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ
ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿150﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا
فِى رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿151﴾

(148) After (his departure) the people of Mūsa made a calf from their jewellery that was a torso which made sounds. Did they not see that it could not speak to them, nor guide them aright? They took it as their god and were oppressors. (149) When they regretted and realised that they were astray, they said, "If our Lord does not show mercy to us and forgive us, we will certainly be of the losers." (150) When Mūsa returned to his people in anger and grief he said, "Evil indeed is the way in which you people succeeded me after my departure! Do you seek to precede the order of your Lord? He cast down the tablets, seized his brother's head and pulled him towards himself Harūn said "O my mother's son! Verily the people regarded me to be weak and nearly killed me. So let not the enemies laugh at me and do not count me among the oppressive folk." (151) Mūsa said, "O my Lord! Forgive me and my brother and enter us in Your mercy. Surely You are the Most Merciful of those who show mercy."

THE BANI ISRĀ'ĪL WORSHIP THE GOLDEN CALF

Since the Bani Isrā'īl were accustomed to seeing people worship idols and cows, they requested Sayyidina Mūsa عليه السلام for an idol of their own (as was mentioned in verse 138 above). When Sayyidina Mūsa عليه السلام went to the mountain for 40 days, a goldsmith by the name of Sāmiri gathered all the jewellery of the Bani Isrā'īl (which they borrowed from the Copts before leaving Egypt) and moulded it into a golden calf. He then collected the sand from beneath the feet of Jibr'īl's عليه السلام horse and placed it into the mouth of the calf. The effect of this sand was that it allowed the calf to emit the sounds of a real calf.

Since the Bani Isrā'īl were already prone to idolatry, they needed no second bidding when Sāmiri told them, *"This is your Lord and the Lord of Mūsa, but he forgot."* Sayyidina Harūn عليه السلام advised them, *"Oh my people! You are merely being tested by this. Without doubt, your Lord is Rahmān, so follow me and obey me.'*

They replied, 'We shall certainly remain devoted to it till Mūsa returns to us."' The discourse of Sayyidina Mūsa عليه السلام with Sāmiri are also mentioned in Surah TāHā [*Surah 20, verses 95-98*].

Allāh informed Sayyidina Mūsa عليه السلام that Sāmiri was leading the Bani Isrā'īl astray. "When Mūsa returned to his people in anger and grief he said, *'Evil indeed is the way in which you people succeeded me after my departure! Do you seek to precede the order of your Lord?"*

In his rage *"He cast down the tablets, seized his brother's head and pulled him towards himself"* The anger that he felt was purely because the Bani Isrā'īl flouted Allāh's commands. Surah TāHā [*Surah 20, verse 94*] mentions that he grabbed the beard of Sayyidina Harūn عليه السلام. He did this because he thought that his brother had been negligent in propagating Allāh' s commandments.

"Harūn said, 'O my mother's son! Verily the people regarded me to be weak and nearly killed me. So (by being harsh with me) let not the enemies laugh at me and do not count me among the oppressive folk.'" i.e. Do not treat me like you would treat one of them.

Realising the error of his approach, Sayyidina Mūsa عليه السلام submitted before Allāh saying, *"O my Lord! Forgive me and my brother and enter us in Your mercy. Surely You are the Most Merciful of those who show mercy."*

SEEKING FORGIVENESS FOR INJUSTICE AND TRANSGRESSION

This verse teaches that when one is unjust towards another, one should pray for him together with securing his forgiveness as well. The person who was oppressed should be satisfied in every possible way. He should be satisfied and prayed for even though he had already forgiven the aggressor in his heart and their relationship was not tainted.

REPORTED INFORMATION IS NEVER AS CONVINCING AS AN EYEWITNESS ACCOUNT

The "Musnad of Ahmad" (*v.1 p.271*) narrates from Sayyidina Abdullāh bin Abbās رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Receiving information (about an incident) is not the same as witnessing (it oneself)." When Allāh informed Sayyidina Mūsa عليه السلام that the Bani Isrā'īl were worshipping a calf, he was not affected enough to throw down the tablets of the Torah. However, when he witnessed it himself, he cast them down in utter disbelief.

THE THROWING DOWN OF THE TABLETS

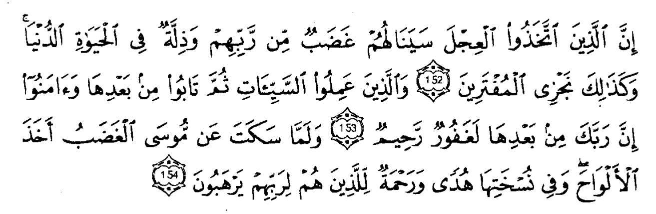
The objection has been raised that it seems disrespectful for a person to throw down the Book of Allāh. The commentators have furnished two replies to this objection. The first is that Sayyidina Mūsa عليه السلام did not actually throw them down, but put them down very quickly, therefore appearing as if they were being thrown down. The second reply is that Sayyidina Mūsa عليه السلام was so overcome by emotion because of the violation of Allāh's Religion *(Dīn)* that the tablets fell from his hands. The unintentional falling of the tablets has been described in the verse as throwing because he did not exercise enough caution in

the matter, as is required of the Holy Prophet عليه السلام.

THE BANI ISRĀ'ĪL ARE REMORSEFUL AND REPENT

"When they regretted and realised that they were astray, they said, 'If our Lord does not show mercy to us and forgive us, we will certainly be of the losers.'" This realisātion came after Sayyidina Mūsa عليه السلام was stern in reprimanding them, although the possibility does exist that some of them regretted their deed immediately upon his arrival.

However, as mentioned in Surah Baqarah, their repentance was to take the form of executing the sinners. Those who did not worship the calf were ordered to kill those who worshipped it. This was discussed in the commentary of verse 54 of Surah Baqarah.



(152) Verily those who took the calf for their deity will surely be struck by the wrath of their Lord and humiliation in the worldly life. Thus do We punish the innovators. (153) As for those who perpetrate sins and then repent afterwards and believe, surely your Lord is Most Forgiving, Most Merciful. (154) When the anger of Mūsa abated, he took hold of the tablets. Written in its script was guidance and mercy for those who fear their Lord.

ALLĀH'S WRATH AGAINST THOSE WHO WORSHIPPED THE CALF

"Verily those who took the calf for their deity will surely be struck by the wrath of their Lord and humiliation in the worldly life." Sayyidina Abul Āliya رحمة الله عليه says that "wrath" refers to Allāh's command that they be executed before their repentance *(Taubah)* was to be accepted. The "humiliation" was their admission that they were astray and their surrender for execution.

According to other commentators, the *"humiliation"* refers to their feeling when the calf was burnt and cast into the ocean. Another interpretation is that the *"humiliation"* refers to their wretchedness that was their lot, since they and their progeny were doomed to wander in circles for 40 years.

According to Atiya Awfi رحمة الله عليه the *"humiliation"* carried through to the time of the Holy Prophet صلى الله عليه وسلم, when the Banu Quraizah were executed and the Bani Nadhīr were exiled and then made to pay the atonement *(Jizya)*. They were made to suffer because of the misdeeds of their forebears since they supported their actions.

"Thus do We punish the innovators." This refers to the lie that they attributed to Allāh when they said with regard to the calf, *"This is your Lord and the Lord of Mūsa."* Sāmiri and those who followed him were severely punished.

Sayyidina Sufyān bin Uyayna رحمة الله عليه once mentioned that every innovator [(perpetrator of bid'ah) *(new thing in religion as virtuous)*] is humiliated and then recited the above verse in corroboration.

ALLĀH IS THE ONE WHO ACCEPTS REPENTANCE *(TAUBAH)*

"As for those who perpetrate sins and then repent afterwards and believe, surely your Lord is Most Forgiving, Most Merciful." By accepting Islām a person's former sins are all forgiven, even those of disbelief *(kufr)* and polytheism *(shirk)*. The Holy Prophet(صلى الله عليه وسلم) mentioned, *"Indeed Islām destroys all that was before it."* [*Muslim*] Although the verse referred to the Bani Isrā'īl, it applies to all people for all times.

THE TORAH CONTAINED GUIDANCE AND MERCY

"When the anger of Mūsa abated, he took hold of the tablets." He picked them up because his objective was to practise and propagate the Torah.

Describing the Torah Allāh says, *"Written in its script was guidance and mercy for those who fear their Lord."* These are the ones who have adopted piety *(taqwa)*, as Allāh says in the beginning of Surah Baqarah [*Surah 2, verse 2,3*] that the Qur'ān is *"A guidance for those who adopt piety (taqwa). Those who believe in the unseen….. "*

وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا ۖ فَلَمَّآ أَخَذَتْهُمُ ٱلرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ
أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ ۖ إِنْ هِىَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن
تَشَآءُ وَتَهْدِى مَن تَشَآءُ ۖ أَنتَ وَلِيُّنَا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا ۖ وَأَنتَ خَيْرُ ٱلْغَٰفِرِينَ ﴿١٥٥﴾
۞ وَٱكْتُبْ لَنَا فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ إِنَّا هُدْنَآ إِلَيْكَ ۚ قَالَ عَذَابِىٓ
أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ
وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

(155) Mūsa عليه السلام chose from his people seventy persons for Our appointment. When the earthquake struck them, he said, "My Lord! If You wished You could have destroyed them and myself from before. Will You destroy us because of what the imbeciles among us perpetrate? This is but a test from You. You send astray by them whom You please and guide whom You please. You are our Protecting Friend so forgive us and have mercy on us. Undoubtedly You are the best of forgivers." (156) "Ordain good for us in this world and in the Hereafter. We have certainly turned to You." Allāh said, "I afflict My punishment on whom I please, but My mercy encompasses everything. I shall soon ordain it for those who adopt piety (taqwa), pay Zakāh and believe in My verses.

SAYYIDINA MŪSA عليه السلام CHOOSES SEVENTY PEOPLE TO ACCOMPANY HIM AND THEIR SUBSEQUENT DEATH

The Bani Isrā'īl were accustomed to creating doubts and misgivings. When Sayyidina Mūsa عليه السلام told them that they were to practise the Torah, they said that they would only accept that the Torah was from Allāh if Allāh Himself told them that it was from Him and that they should practise it.

Sayyidina Mūsa عليه السلام therefore chose 70 of them and took them with him to the mountain where Allāh spoke to them. Not satisfied with this, they told Sayyidina Mūsa عليه السلام that they could not be certain who was speaking and would believe that it was Allāh only if they saw Allāh Himself. At the height of their insolence, Allāh caused an earthquake to strike them and they all died.

Sayyidina Mūsa عليه السلام realised that the Bani Isrā'īl would now think that he had killed their people, for they already thought evil of him. Therefore he submitted before Allāh saying, *"My Lord! If You wished You could have destroyed them and myself from before."* However Allāh did not destroy them before this and he knew that Allāh never intended that they be destroyed now either because then Sayyidina Mūsa عليه السلام would have to face the wrath and indifference of the Bani Isrā'īl. In this way he asked Allāh to bring them back to life.

He continued to pray to Allāh saying, *"Will You destroy us because of what the imbeciles among us perpetrate?* i.e. *You would certainly not do this. "This is but a test from You."* i.e. The earthquake (or according to verse 55 of Surah Baqarah, it was a thunderbolt). Allāh sends these tests to man so that He may *'send astray by them"* whoever He pleases and guides by them whoever He pleases.

Upon his supplication, Allāh brought them all back to life, as mentioned in Surah Baqarah, *"Then We raised you after your death so that you may be grateful."* [*Surah 2, verse 56*]

Thereafter, Sayyidina Mūsa عليه السلام entreated Allāh saying, *"You are our Protecting Friend so forgive us and have mercy on us. Undoubtedly You are the best of forgivers. Ordain good for us in this world and in the Hereafter. We have certainly turned to You."*

Allāh replied by saying, *"I afflict My punishment on whom I please, but My mercy encompasses everything. I shall soon ordain it for those who adopt piety (taqwa), pay Zakāh... "* Although Allāh's mercy is showered on all things in this world, His real mercy that will guarantee salvation in the Hereafter is reserved for those who adopt piety *(taqwa)* i.e. they abstain from disbelief *(kufr)*, polytheism *(shirk)* and all other sins.

"...and believe in My verses." This denotes that no action is accepted without Belief *(Imān)*, as was the case with the Jews in the time of the Holy Prophet صلى الله عليه وسلم. They rejected the apostleship of Sayyidina Isā عليه السلام and that of the Holy Prophet صلى الله عليه وسلم even though they knew that he was the final and true Prophet عليه السلام of Allāh.

Lesson: Commentators have mentioned that Sayyidina Mūsa عليه السلام took people from the Bani Isrā'īl thrice to the mountain. The first occasion was when he went to receive the Torah from Allāh. This is substantiated by the verse in

Surah TāHā [*Surah 20, verse 83*] where Allāh asked him, *"What has made you hasten ahead of your people, Oh Mūsa?"*

The second occasion was when he took a group of them to repent to Allāh for worshipping the calf. The third time was the incident mentioned above in the commentary of the above verses. The author of "Ruhul Ma'āni" (*v.9 p.72*) has deliberated upon the subject at length.

ALLĀH'S MERCY IS ALL ENCOMPASSING

Sayyidina Abu Hurayra رضى الله عنه also reports that the Holy Prophet صلى الله عليه وسلم said, "Verily Allāh has 100 mercies. One of these He has distributed among the humans, jinn, animals and poisonous creatures. By virtue of this single mercy, they all show mercy and compassion to each other and the wild animals are compassionate towards their young. The other 99 mercies Allāh has reserved for the Day of Judgement, when He will use them for His bondsmen." [*Mishkāt p. 207*]

In this world, Allāh's mercy extends to all His creation. Even the disbelievers *(kuffār)* and those who are insolent towards Him receive their sustenance and are allowed to live in comfort. None can force Allāh to bestow His mercy upon anyone, just as none can force Him to punish. Allāh possesses supreme authority to do as He pleases.

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ

(157) Those who follow the untutored messenger and Prophet that they find written with them in the Torah and Injīl. He enjoins them to do good, prevents them from evil, permits for them pure things, forbids the impure from them and removes from them the burden and shackles that were upon them...

THE JEWS AND THE CHRISTIANS FOUND MENTION OF THE HOLY PROPHET صلى الله عليه وسلم IN THE TORAH AND THE INJĪL

This verse is a continuation of the previous verse. This means that it continues to describe those people upon whom Allāh's eternal mercy will be showered. The verse describes the believers from the People of book *(Ahlul Kitāb)* as those who *"follow the unlettered messenger and the Holy Prophet..."* Those who do not accept the apostleship of the Holy Prophet صلى الله عليه وسلم cannot claim to be believers since their Belief *(Imān)* is not acceptable by Allāh.

This verse describes the Holy Prophet صلى الله عليه وسلم to be a Rasūl *(messenger)* and Prophet *(Nabi)*. Scholars *(Ulema)* say that the Prophet is any Prophet of Allāh,

while a Rasūl *(messenger)* refers to a Prophet *(Nabi)* who received his own Book and Shari'ah. Those who did not receive a Book themselves followed that of the previous messengers.

If this explanation of Rasūl *(messenger)* and Prophet *(Nabi)* is accepted, then those apostles about whom the Qur'ān states that they were Rasūls and Prophets [and it is common knowledge that they did not have their own Book and Shari'ah, like Sayyidina Isma'īl عليه السلام], then it will be assumed that the word Rasūl *(messenger)* will have the literal meaning of messenger.

The verse describes the Holy Prophet صلى الله عليه وسلم as being "ummi" (unlettered) i.e. he was not taught by anyone to read and write. Allāh, by his sheer bounty and power, taught His Prophet صلى الله عليه وسلم such knowledge that no other possessed. This vast knowledge accorded to him included the knowledge of the inception of man, stretching to the knowledge regarding the last person to enter Jannah.

He was able to explain the conditions that will face the people of Heaven *(Jannah)* and Hell, as well as narrate detailed accounts of the previous Anbiya عليهم السلام and their nations. The accuracy of his narrations were such that none, not even the learned ones of the Jews, could deny what he said. Considering all of this, it is impossible to even imply that being untutored was a defect for the Holy Prophet صلى الله عليه وسلم.

Describing him further, Allāh says, *". . . that they find written with them in the Torah and Injīl."* All the Prophets عليهم السلام informed their nations of the advent of the Holy Prophet صلى الله عليه وسلم. In Surah Saff [*Surah 61, verse 6*], Sayyidina Isā عليه السلام told his people, *"O children of Isrā'īl! Indeed I am the messenger of Allāh to you, verifying the Torah before me and giving the glad tidings of a messenger called Ahmad who will come after me."* Ahmad was another name of Sayyidina Muhammad صلى الله عليه وسلم.

THE DESCRIPTION OF THE HOLY PROPHET صلى الله عليه وسلم IN THE TORAH AND INJĪL

Sayyidina Ata bin Yasār رحمة الله عليه narrates that he once met Sayyidina Abdullāh bin Amr رضى الله عنه and asked him how the Torah described the Holy Prophet صلى الله عليه وسلم. He replied, "Many of the attributes described in the Qur'ān were mentioned in the Torah e.g. 'O The Holy Prophet, We have sent you as a witness, a bearer of glad tidings, a warner and a protector to the illiterate folk (the Arabs). You are my servant and I have named you 'mutawakkil.' You are not harsh, nor ill tempered and you are not noisy in the marketplaces. You do not combat evil with evil, but forgive.' Allāh will not raise him until he does not straighten the crooked nation so that they recite *'Lā ilāha Illallāh.'* And he will not be raised until he opens their blind eyes and removes the veils from their ears and hearts." [*Bukhari*]

According to narrations of Mishkāt (*p. 512*) and Dārmi (*v.1 p. 14*) Sayyidina Ata bin Yasār رحمة الله عليه posed this question to Sayyidina Abdullāh bin Salām رضى الله عنه.

SAYYIDINA ABDULLĀH BIN SALĀM رضى الله عنه RECOGNISES THE TRUTH

Sayyidina Abdullāh bin Salām رضى الله عنه was a learned Jewish scholar and, when he saw the Holy Prophet صلى الله عليه وسلم, he realised that he could never be a liar. He recognized the features of the Holy Prophet صلى الله عليه وسلم from the description given in the Torah and accepted Islām. However, the majority of the Bani Isrā'īl refused to accept the apostleship of the Holy Prophet صلى الله عليه وسلم even though they recognised that he was the true Prophet صلى الله عليه وسلم.

The Jews lived in Madinah a long time before the advent of the Holy Prophet صلى الله عليه وسلم They used to say that when the final Prophet صلى الله عليه وسلم comes, they will join him to fight the Polytheist. However, in the words of the Qur'ān, *"When that came which they recognised, they disbelieved. The curse of Allāh is on the disbelievers."* [*Surah Baqarah (2), verse 89*]

The Christians also realised that the Holy Prophet صلى الله عليه وسلم was the true messenger of Allāh, as proven by their refusal to engage in Mubahalah (*mutual imprecation*) against the Holy Prophet صلى الله عليه وسلم. However, Most of them also refused to accept Islām.

THE ADMISSION OF HERACLIUS, THE EMPEROR OF ROME

In the first chapter of Bukhari (*v.1 p.4*) a narration appears wherein Hercules, the emperor of Rome, recognized the Holy Prophet صلى الله عليه وسلم to be the true messenger of Allāh. Even the Christians in today's times have altered the Bible when they discovered mention of the Prophet صلى الله عليه وسلم therein.

THE PREDICTION OF THE TORAH AND THE DISTORTION OF THE BIBLE

Deuteronomy (33:2) records the following prediction about the coming of the Holy Prophet صلى الله عليه وسلم It reads: "He (Moses) said, "The Lord came from Sinai [referring to the fact that Allāh revealed the Torah to Sayyidina Mūsa عليه السلام], and dawned from Se'ir upon us [referring to the revelation of the Injīl to Sayyidina Isā عليه السلام], he shone forth from Mount Paran, [in Makkah, referring to the revelation of the Qur'ān], he came from the ten thousands of holy ones with flaming fire (Shari'ah) at his right hand. Yea, he loved his people, all those consecrated to him were in his hand."

Becoming manifest from Mount Paran (Qārān) in Makkah and accompanied by ten thousand holy ones refers to the conquest of Makkah, when the Holy Prophet صلى الله عليه وسلم entered Makkah with 10,000 Companions *(Sahāba)* رضى الله عنهم. In their attempt to conceal the facts, the disbelievers *(kuffār)* interpret Qārān as Baitul Muqaddas whereas no past or present geographic reference refer to Baitul Muqaddas as Qārān. In fact the Arabic translation of the Torah contains the word 'Al Hijāz' in brackets next to the word Qārān.

In certain prints of the Torah the publishers substituted the words 'ten thousand' with 'thousands' or 'hundreds of thousands.' In other publications the entire sentence is omitted altogether. The English translation of the King James version of the Bible, published in 1958 also includes the words 'ten thousand

blessed souls.' However, this was also altered later. The Arabic book 'Izhārul Haqq' and 'Sīratun Nabi' by Sayyid Sulaymān Nadwi رحمة الله عليه should be studied for more insight on this subject.

It is indeed strange that those who alter the divine scriptures think that Allāh will accept their modifications on the Day of Judgement. Little do they realise that their responsibility is not only to answer to the Muslims. They will have to account for their misdeeds to Allāh. Although the Jews knew that the Holy Prophet صلى الله عليه وسلم was the final Prophet and they even admitted it to each other, they grew very upset when one of them admitted it to the Muslims. In a verse of Surah Baqarah Allāh recounts how they address those who admit it to the Muslims. They tell them, *"Do you inform them of what Allāh has disclosed to us so that they contest with us before your Lord? Do you have no understanding?"* [*Surah 2, verse 76*]

A JEW ADVISES HIS SON TO ACCEPT ISLĀM

Sayyidina Anas رضى الله عنه narrates that a Jewish boy used to be in the service of the Holy Prophet صلى الله عليه وسلم. He once fell ill and was on his deathbed when the Holy Prophet صلى الله عليه وسلم visited him. The Holy Prophet صلى الله عليه وسلم sat at his headside and invited him to accept Islām. When he looked at his father (requesting advice), his father told him, "Obey Abul Qāsim the Holy Prophet صلى الله عليه وسلم" He then accepted Islām. While leaving the house, the Holy Prophet صلى الله عليه وسلم said, "All praise be for Allāh Who has saved him from the Fire." [*Mishkāt p. 137*]

THE FINDINGS OF THE JEWISH SCHOLAR KA'B AHBĀR رحمة الله عليه

Ka'b Ahbār رحمة الله عليه was a Jewish scholar who accepted Islām during the time of the Companions *(Sahāba)* رضى الله عنهم. He used to say that they found the following description of the Holy Prophet صلى الله عليه وسلم in the Torah: "Muhammad صلى الله عليه وسلم) is My chosen servant. He is not ill tempered and harsh, nor one who is noisy in the marketplaces. He does not combat evil with evil, but forgives and overlooks."

He continued to say, "His birthplace will be Makkah and he will migrate to Taybah. His rule will be in Shām and his Ummah will praise Allāh excessively. They will praise Allāh in good conditions and adverse conditions and at every destination. They will express Allāh's greatness whenever ascending a height and will be watchful of the sun. They will offer Salāh whenever the time sets in. Their lower garments will reach up to the middle of their calves and they will wash their limbs in ablution."

He added, "Their caller to Salāh will announce the Adhān and they will form rows in battle and in Salāh. Both these rows will be equal (in sincerity and resoluteness). Their remembrance of Allāh *(Dhikr)* at night will be like the buzzing of the bees." [*Mishkāt p. 170 and Dārmi v.1 p.15*]

After reporting this hadith, the author of Mishkāt quotes the narration of Sayyidina Abdullāh bin Salām رضى الله عنه in which he reports that the Holy Prophet صلى الله عليه وسلم and Sayyidina Isā عليه السلام are mentioned in the Torah. In this narration he states that Sayyidina Isā عليه السلام will be buried alongside the

Holy Prophet صلى الله عليه وسلم This narration is also found in Tirmidhi.

SOME JEWS ADMITTED THAT THE HOLY PROPHET صلى الله عليه وسلم IS ALLĀH'S HOLY PROPHET BUT DID NOT ACCEPT ISLĀM FOR FEAR OF BEING KILLED

The Jews constantly asked the Holy Prophet صلى الله عليه وسلم such questions that they knew could be answered only by a true Prophet the Holy Prophet صلى الله عليه وسلم would furnish the correct answers every time and they would be convinced that he was the true messenger of Allāh. However, their obstinacy prevented them from accepting Islām.

Once, two Jews questioned the Holy Prophet صلى الله عليه وسلم with regard to the *"ayāt bayyināt"* ('clear signs'). After receiving the correct reply, they both kissed the hands and feet of the Holy Prophet صلى الله عليه وسلم attesting that they were certain that he was Allāh' s true messenger. When the Holy Prophet صلى الله عليه وسلم asked them what prevented them from following him, they replied that if they followed him, they feared that the Jews would kill them. [*Mishkāt p. 17*]

However, there were some Jews who did accept Islām despite having to suffer certain losses.

A JEW TESTS THE HOLY PROPHET صلى الله عليه وسلم AND THEN ACCEPTED ISLĀM

Sayyidina Ali رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم once owed a few Dinārs to a Jewish scholar who came to collect his dues. The Holy Prophet صلى الله عليه وسلم told him that at that time he did not have the means to repay him. The Jew said, "O Muhammad صلى الله عليه وسلم! I will not leave you until you pay back my debt." The Holy Prophet صلى الله عليه وسلم told him that in that case he would also remain with him.

The Jew then remained sitting with the Holy Prophet صلى الله عليه وسلم the entire day. In between, the Holy Prophet صلى الله عليه وسلم even performed all the Salāhs from Zuhr onwards. During this time, the Companions *(Sahāba)* رضى الله عنهم threatened the Jew and tried to get him to leave. When the Holy Prophet صلى الله عليه وسلم sensed what they were doing, he asked them what they were doing. They replied, "O the Holy Prophet صلى الله عليه وسلم A Jew is restraining you like this?" The Holy Prophet صلى الله عليه وسلم replied, "My Lord has forbidden me from oppressing anyone with whom we have entered into a pact."

The following, morning the Jew recited the witness *(Shahādah)*, declaring that he bore witness that there was none worthy of worship besides Allāh and that Muhammad صلى الله عليه وسلم was the messenger of Allāh. He donated half his wealth in the path of Allāh and told them that he had done what he did so as to see whether the Holy Prophet صلى الله عليه وسلم fitted the description given in the Torah.

He said that the Torah mentioned, "The birth of Muhammad bin Abdullah will be in Makkah, his place of migration will be Taybah and his kingdom will even encompass Shām. He will not be harsh, ill tempered, nor one who is noisy in the marketplaces. He will not be vulgar and will even abstain from using foul

words." [*Mishkāt p. 520*]

SAYYIDINA SALMĀN FARSI رضى الله عنه ACCEPTS ISLĀM

Sayyidina Salmān رضى الله عنه was of Persian origin and his family were all polytheist. His father was a farmer and landlord by occupation and a fire worshipper by Religion *(Dīn)*. The father was the mayor of the town and loved Sayyidina Salmān so much that he would treat him like a daughter and not permit him to set foot outdoors. At birth Sayyidina Salmān رضى الله عنه, was named Maba and was also trained as a fire worshipper and appointed to tend to the place where their fire burned. Eventually he became so engrossed in his task that he would keep the fire burning continuously. He was later appointed as the official caretaker of the place of fire worship.

Narrating his conversion to Islām, Sayyidina Salmān رضى الله عنه himself says, "Once my father was busy having a house built so he sent me to tend to the fields. He stressed that I should return early and told me that if I delayed, his grief at my separation from him will exceed all his griefs. So I went out on my errand. En route I passed by a Christian church and went in to have a look. There I saw some Christians praying and took a liking to their form of worship. I said to myself that their Religion *(Dīn)* is better than ours. When I asked them where their headquarters were, they told me that it was the land of Shām."

He continued, "I remained there the entire day until the sun set, where after I returned home. Upon reaching home, my father asked where had I been. I related the entire incident to him and told him that I liked the Religion *(Dīn)* of the Christians and that their Religion *(Dīn)* is better than ours. My father told me, 'Son! You have misunderstood. Their Religion *(Dīn)* is incorrect. The true Religion *(Dīn)* is the Religion *(Dīn)* of your father and forefathers.' I swore that this can never be and that their Religion *(Dīn)* was better than ours. As I did not agree with him, my father locked me in the house and placed shackles on my feet."

"In this condition I managed to send a message to the Christians that they should inform me when some merchants came from Shām so that I may join them back to the headquarters of their Religion *(Dīn)*. A few days later they informed me of the arrival of some people from Shām and, when they were returning, I cut off my shackles and joined them. Upon reaching Shām, I asked the Christians who was the best of them. They directed me to the church saying that the grand priest there was the best of them."

"I reached the church and told the priest that I had taken a liking to their Religion *(Dīn)* and wished to remain with him so that I may serve him and learn about their Religion *(Dīn)*. He replied that this was best and permitted me to live with him. I lived with him for a long time and grew to learn his darker side as well. He appeared to be extremely pious but was just as evil. He would instruct people to spend in charity but, when they presented their alms to him, he would collect it for himself and not give anything to the poor."

"When he died and people gathered to bury him I told them, '(Do not bury him) He was an extremely callous person. He used to instruct you to spend in charity and then amass the wealth that you gave him for himself. He never spent

it on the poor, but filled his coffers with it.' They asked me how I knew of this. I told them, 'Come and I will show you his personal treasury.' They followed me and I showed them seven large earthen jars filled with gold and silver. Seeing these, they were convinced of my word and making a great fuss among themselves, they were left without a trace of respect for him. They swore that they would never bury him. They placed his corpse upon a cross and stoned it until it was left in shreds."

"They then replaced him with another person who was appointed as priest of the church. He was much better than his predecessor. He was totally abstinent from the world and I grew to like him very much. I lived with him for a very long time in the church and when he was about to die I asked him, 'What do you advise me to do and to whom should I go?' He replied, 'In my estimation there is none who is practising upon the original Religion *(Dīn)* of Christianity except a particular person in Mawsil. Go to him."

"Consequently I reached Mawsil and searched for the name and address that was given to me. When I found the person, I related my account to him and requested to remain with him. He permitted me to stay and I began to live with him. He was also a fine man and, when he was about to die, I asked him to advise me about whom should I now go to. He told me to go to a particular person in Nasībīn. So I travelled to Nasībīn, searched for the person and, when I met him, I related my account to him. When I requested to stay with him, he agreed."

"He was also a very good person and, when he was about to die, I asked him what he had to advise me and where I should go to. He told me to go to a particular person in Ghamūriya. So I went there and was permitted to stay with him. While staying in Ghamūriya, I engaged in business and amassed many goats and cattle. When this person was also on his deathbed, I asked him where I should go. He replied, 'Son! By Allāh! I do not know of anyone who is practising our Religion *(Dīn)* properly. To whom can I send you? It is best that you now wait for the "The Holy Prophet of the end of time". His advent is now imminent. He will come with the Religion *(Dīn)* of Sayyidina Ibrahīm عليه السلام. He will appear among the Arabs and will migrate to such a place that is surrounded by rocky terrain, where date plantations are found. His sign will be that he will accept gifts, but not charity. Another sign is that he will bear the seal of the Holy Prophethood between his shoulders. Go to Arabia if you can.' Saying this, he left this world."

"I remained contemplating how to reach Arabia, when some ,people from the tribe of Bani Kalb arrived in Ghamūriya for trade from Arabia, I requested them to take me with them to Arabia in exchange for my goats and cattle. They accepted the proposal and I left with them, handing over the goats and cattle to them. When we reached Wadi Qura in Arabia they betrayed me and sold me as a slave. The person who bought me, sold me to a Jew from the Banu Quraizah tribe, who then took me with him to Madinah."

"Upon our arrival in Madinah, I immediately realised that this was the place where I would achieve my ambition. It was a place with many date plantations and was surrounded by rocky terrain. I remained in servitude to my

master and during this period, the Holy Prophet صلى الله عليه وسلم migrated to Madinah. One day while I was busy with some work atop a tree, my master's cousin came and said, 'May Allāh destroy the Bani Qīla (the Ansār). I have just passed by them while they all gathered around a person from Makkah, claiming that he is the Holy Prophet.' On hearing this, a strange feeling overcame me and I was close to falling off the tree. I hastily descended the tree, came before my master and asked, 'What has happened?'

"He slapped me across the face and said, 'You go do your work! What interest do you have in these matters?' I continued with my work, but remained uneasy. This forced me to get to the depth of the matter that I had heard about in the morning and to see for myself the claimant to the Prophethood whom my master's cousin spoke of. I resolved to identify the signs on him that the priest in Ghamūriya described."

"That evening, when I was relieved of my work, I took a tray of fresh dates to the Holy Prophet صلى الله عليه وسلم while he was still residing in Quba. Presenting the tray before him, I said that this was charity for him and his companions. He replied, 'Take this away from me for we [the Prophets *(Anbiya)* عليهم السلام] cannot consume charity.' He then told the Companions *(Sahāba)* رضى الله عنهم to partake of it, and they obliged while the Holy Prophet صلى الله عليه وسلم sat watching. I told myself that I had now witnessed one of the signs, and I left."

"On another occasion I managed to collect some more dates and presented them to the Holy Prophet صلى الله عليه وسلم, who by then had taken up residence in Madinah. I told him that it was a gift and he ate of it. I told myself that I had now witnessed the second sign. I then decided that I should now try to see the seal of the Prophethood."

"On a third occasion I came to the Holy Prophet صلى الله عليه وسلم while he was with the Companions *(Sahāba)* رضى الله عنهم in the graveyard of Baqī. I greeted him with Salām and went around to his back to get a view of the seal. Seeing me go to his back, the Holy Prophet صلى الله عليه وسلم understood my motive and removed the shawl from his shoulders. Upon seeing the seal, I bowed and began to kiss it. I had now seen all three signs and was unable to contain my joy. I burst out crying. The Holy Prophet صلى الله عليه وسلم summoned me to come forward and I narrated the entire incident to him. He found the incident so fascinating that he narrated it to the Companions *(Sahāba)* رضى الله عنهم.'

"I was now trapped in slavery and could not even participate in the battle of Badr. [However, I used to frequently visit the Holy Prophet صلى الله عليه وسلم]. Once the Holy Prophet صلى الله عليه وسلم suggested that I buy my freedom from my master (a deal called kitābah). Consequently, my master promised that he would free me once I had planted and nurtured 300 date trees until they bore edible dates. Together with that I would have to pay him 40 awqiya of gold in cash. (One awqiya is equivalent to 40 dirhams)."

"I then came to the Holy Prophet صلى الله عليه وسلم and related the deal to him. He instructed the Companions *(Sahāba)* رضى الله عنهم, 'Assist your brother.' They then collected 300 date plants for me. When this was done, the Holy Prophet صلى الله عليه وسلم told me that he would plant them and that I should not plant any of them. I then prepared 300 beds for the plants and the Holy Prophet صلى الله عليه وسلم

accompanied me to the Jew's orchard. As I handed the plants to him, the Holy Prophet صلى الله عليه وسلم planted each one of them with his own hand and filled the holes. None of the trees planted by the Holy Prophet صلى الله عليه وسلم turned out defective and his miracle became manifest when each one of them bore fruit in the same year. All except one that was planted by Sayyidina Umar رضى الله عنه. The Holy Prophet صلى الله عليه وسلم uprooted this particular tree and replanted it. Another miracle was displayed when that tree bore fruit in the same year."

"Now the matter of the gold was still pending. It so happened that someone brought from a mine a piece of gold to the Holy Prophet صلى الله عليه وسلم that was the size of a fowl's egg. Upon receiving this the Holy Prophet صلى الله عليه وسلم asked the Companions *(Sahāba)* رضى الله عنهم, 'Where is the Persian slave who entered into a deal of Kitābah with his master? Call him.' When I arrived I submitted, 'What is the value of this little nugget in comparison to the amount that is due from me? How can it have the equivalent weight?' The Holy Prophet صلى الله عليه وسلم replied, 'Have faith. Allāh will cause it to suffice. I took the nugget to my master and, when it was weighed, it was found to be equivalent to 40 awqiya and I was freed. Now that I was free, I was able to participate in all the activities of Islām."

The first battle that took place after Sayyidina Salmān's رضى الله عنه freedom was the battle of the trench. Thereafter he accompanied the Holy Prophet صلى الله عليه وسلم in every battle. In fact, the trench was dug on the advice given by Sayyidina Salmān رضى الله عنه himself. [Jam'ul Fawāid, Tirmidhi and Tabaqāt of Ibn Sa'd]

Indeed, Allāh guides whomsoever He desires irrespective of their circumstances. Although Sayyidina Salmān رضى الله عنه was a fire worshipper at one stage, Allāh made him among the greatest believers and most noble companions of the Holy Prophet صلى الله عليه وسلم. Despite the numerous obstacles, he became one of the most beloved people to Allāh. Until today millions of supplication's *(du'ās)* have reached him from the Ummah every time they say 'RadiyAllāhu Alaihi' ('May Allāh be pleased with him'). Only Allāh knows how many more supplication *(du'ā)*s will reach him until the Day of Judgement.

It is narrated in Bukhari that Sayyidina Salmān رضى الله عنه passed through ten masters while he was a slave and that he bore countless hardships while searching for guidance. Allāh finally bestowed him into the graceful shadow of the final Holy Prophet صلى الله عليه وسلم.

All the above incidents reveal that the Jews and the Christians were well aware of the fact that the final Prophet was to come and recognised the signs thereto.

THE PROPHECY OF THE INJĪL ABOUT THE COMING OF THE HOLY PROPHET صلى الله عليه وسلم

Despite numerous changes and alterations, the Bible still contains many references to the Holy Prophet صلى الله عليه وسلم. John 14: 25 and 14:26 contain the following extract: "These things I have spoken to you, while I am still with you. But the Counselor [i.e. The Holy Prophet صلى الله عليه وسلم], the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."

John 16:7 reads, "Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you."

In John 14:16, Sayyidina Isā عليه السلام said to the Jews, "And I will pray the father, and He will give you another Counselor, to be with you for ever."

Sayyidina Isā عليه السلام is also quoted as saying in John 16:13 "When the Spirit of truth [The Holy Prophet صلى الله عليه وسلم comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come."

After a few lines, information is given regarding the ascension of Sayyidina Isā عليه السلام to the heavens when he said to his disciples, "I am leaving the world and going to the Father." Thereafter mention is made of his return to the world in the following words, till have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have (shall) over come the world." [*All the above extracts have been quoted from the "revised standard version" of "The Holy Bible" published by the Bible Society of South Africa in 1979*]

Since the Christians have compiled all the Old and the New Testament themselves, they have made numerous additions and deletions. It is for this reason that many discrepancies will be found in the various translations. The original Inj'īl has been lost to the world and, using the name of 'the Father,' the Christians have attributed many statements to Allāh, as they have done with regard to Sayyidina Isā عليه السلام. He never told them that he was Allāh, nor the son of Allāh. He conveyed to them the clear message, *"Verily Allāh is my Lord and your Lord, so worship Him. This is the straight path."* [*Surah Baqarah (2), verse 51 and Surah Maryam (19), verse 36*]

Extracts have been quoted from their books so that their folly is proven and none should think that we approve of their fabricated books. We only attest to the fact that their books have been maliciously adulterated and modified.

ENJOINING THE RIGHT AND FORBIDDING EVIL IS ONE OF THE TRAITS OF THE HOLY PROPHET صلى الله عليه وسلم

The Qur'ānic verses under discussion state further with regard to the Holy Prophet صلى الله عليه وسلم, *"He enjoins them to do good (and) prevents them from evil..."* The Holy Prophet صلى الله عليه وسلم fulfilled this task perfectly and so did the Companions *(Sahāba)* رضى الله عنهم and all the Scholars *(Ulema)*, preachers and pious Muslims after them. This they did verbally and through the writing of literature. Travelling endlessly and undergoing tremendous sacrifices and hardships, they fulfilled the responsibility entrusted to them.

A study of the Ahadīth will clearly reveal the details of good and evil, together with the rewards and punishments for each of them. A detailed explanation of sins was given in the commentary of verse 31 of Surah Nisā.

Furthermore Allāh explains that the Holy Prophet صلى الله عليه وسلم *". . ..perm its for them pure things, forbids the impure from them..."* This verse briefly explains the Lawful *(Halāl)* and the Unlawful *(Harām)*, since all impure things are Unlawful *(Harām)* and the pure things are Lawful *(Halāl)*. People with a sound

sense of perception will naturally dislike things that are impure and Unlawful *(Harām)* in the Shari'ah, and approve of things that are pure and Lawful *(Halāl)*.

The phrase *'for them"* refers to the Bani Isrā'īl. This means that the Holy Prophet صلى الله عليه وسلم permitted for them such things that were previously forbidden for them. Reference to the things forbidden for them is made in the verse of Surah Mā'idah where Allāh says, *"Because of the oppression of the Jews, We forbade them from the pure things that were permissible for them."* Similarly, a verse of Surah An'ām states, *"We forbade every clawed animal upon the Jews..."* [*Surah 6, verse 146*]

By accepting the Religion *(Dīn)* of the Holy Prophet صلى الله عليه وسلم, the People of book *(Ahlul Kitāb)* not only received guidance, but they were also permitted to consume many pure things that were previously forbidden for them. The regulations stipulated by the Shari'ah about the consumption of animals are all for the reason that they are to remain pure. Impure animals have been prohibited by the Shari'ah so that the effect of their impure natures does not enter into man.

A REBUTTAL TO THOSE WHO REJECT THE AHADĪTH

Those who reject the Ahadīth do not accept the position that Allāh accorded to the Holy Prophet صلى الله عليه وسلمWhatever Allāh declared to be Unlawful *(Harām)* on the tongue of the Holy Prophet صلى الله عليه وسلمis Unlawful *(Harām)* and whatever the Holy Prophet صلى الله عليه وسلم declared Unlawful *(Harām)* was an ordinance from Allāh that it is Unlawful *(Harām)*.

Those who reject the Ahadīth seem to object to Allāh for conferring this position to the Holy Prophet صلى الله عليه وسلم and want to believe that he was merely a postman delivering a letter. They do not want to believe that the Holy Prophet صلى الله عليه وسلم was commissioned to elucidate the Qur'ān and announce what was Lawful *(Halāl)* and what was Unlawful *(Harām)*. In this way, they actually reject the Qur'ān since verses like the one above clearly reveal that the duty of the Holy Prophet صلى الله عليه وسلم was much more than that of a mere postman.

THE RELIGION *(DĪN)* BROUGHT BY THE HOLY PROPHET صلى الله عليه وسلم CONTAINS NO BURDENS

".... . and removes from them the burden and shackles that were upon them..." Since the Holy Prophet صلى الله عليه وسلمwas to be the final messenger from Allāh, his Shari'ah annuls all those that preceded it. Those who follow the Religion *(Dīn)* of Islām are obliged to practise all the concessions permitted in Islām, discarding what their previous Religion *(Dīn)* taught.

Allāh taught this Ummah the supplication, "Our Lord, do not place such a burden on us as You had placed on those before us. Our Lord, do not impose on us that which we have not the strength to bear." Allāh accepted this supplication *(du'ā)* and simplified the Religion *(Dīn)* of Islām. Islām does not contain the harsh restrictions and injunctions of the Mosaic Shari'ah, nor does it ordain the severe abstinence of monasticism whereby a person punishes himself and refrains from all the lawful and pure things.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Do not be harsh with yourselves, for then Allāh will be harsh with you. Some people were harsh with themselves and Allāh was reciprocally harsh with them. Only their remnants are left in the churches of the Christians and the synagogues of the Jews." [*Mishkāt p. 31*]

Sayyidina Abu Umamah رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "I have not been sent with Judaism, nor with Christianity. I have been sent with a Religion *(Dīn)* that is averse to all deviation and is easy to practise." [*Mishkāt p.334*]

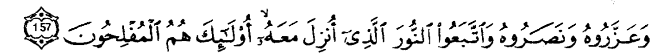
According to another hadith, Rasulullāh صلى الله عليه وسلم said, "The Religion *(Dīn)* is simple) Every person can practise the injunctions of the Shari'ah and even those who may be disabled or excused have been accommodated. In fact the Shari'ah has prohibited those actions that are beyond the capability of people, like performing Salāh the entire night continuously and fasting without a break between.

THE INCIDENT OF THREE SAHABAH رضى الله عنهم

Sayyidina Anas رضى الله عنه reports that three persons enquired from the wives of the Holy Prophet صلى الله عليه وسلم concerning his practice of worship. When they were informed, they considered it to be too little {i.e. less than they expected) and said, "What are we in comparison to the Holy Prophet صلى الله عليه وسلم? Allh has forgiven all his sins. (We need to make more effort)." One of them said that he will perform Salāh the entire night through. The other said that he will fast daily and the third exclaimed that he would remain aloof from women and never get married.

When the Holy Prophet صلى الله عليه وسلم heard about this, he asked them whether they had made these statements. He then told them, "By Allāh! Indeed I am the one who fears Allāh the most, and the most abstinent from all of you. However, I fast [optional *(Nafl)* fasts] and there are days when I do not fast. I perform Salāh (at nights) and I sleep, and I also marry. Whoever disregards my practices is not of me." [*Bukhari*]

Sayyidina Uthmān bin Madh'ūn رضى الله عنه narrates that he requested permission from the Holy Prophet صلى الله عليه وسلم to castrate himself. The Holy Prophet صلى الله عليه وسلم replied, "He is not of me who castrates someone, nor him who is castrated. The castration of my Ummah (i.e. the method whereby they can curb their passions) is fasting." Someone asked, "Allow us to travel and enjoy vacations." The Holy Prophet صلى الله عليه وسلم replied, "The travelling and vacation of my Ummah is striving in the path of Allāh." When someone asked permission to practise monasticism, he replied, "The monasticism of my Ummah is that they remain in the Masjid after one Salāh waiting for the next Salāh."



(157) (contd.) So those who believe in him, honour him, assist him and follow the light revealed with him, these are indeed the successful ones.

THOSE WHO HONOUR AND FOLLOW THE HOLY PROPHET صلى الله عليه وسلم SHALL BE SUCCESSFUL

After describing the attributes of the Holy Prophet صلى الله عليه وسلم, Allāh now mentions, *"So those who believe in him, honour him, assist him and follow the light revealed with him, these are indeed the successful ones."* Once all the other Religion's (*Dīns*) have been abrogated and the chain of the Holy Prophets عليهم السلام terminated with the advent of the Holy Prophet صلى الله عليه وسلم, none can be the accepted servant of Allāh and attain salvation without believing in him; not even the most abstinent and devoted of people in worship.

The Holy Prophet صلى الله عليه وسلم said, "I have been sent to the whites and the blacks" [*Ahmad v. 5 p. 145*]. Since Allāh had sent the Holy Prophet صلى الله عليه وسلم for the entire mankind, it will be obligatory *(Fardh)* that they all believe in him because this is the only way to success. Once a person believes in the Holy Prophet صلى الله عليه وسلم to be the true Prophet of Allāh, it will be natural for him to respect and honour him. He will also be obliged to assist him in every possible manner and follow the teachings of the Qur'ān.

DISPLAYING LOVE AND RESPECT FOR THE HOLY PROPHET صلى الله عليه وسلم

Honouring the Holy Prophet صلى الله عليه وسلم will entail loving him, taking his name with respect, accepting his instructions with a happy heart, carrying them out and presenting oneself before him with dignity. Many people claim to love the Holy Prophet صلى الله عليه وسلم, but they seem to dislike his physical appearance and mode of dress, adopting that of the disbelievers *(kuffār)* instead. This is a false love.

The Holy Prophet صلى الله عليه وسلم said, "None of you has really believed until I am more beloved to him than even his father, his children and the whole of mankind." [*Bukhari and Muslim*]

In another hadith, the Holy Prophet صلى الله عليه وسلم said, "None of you has really believed until his passions are subject to what I have brought." [*Sharhus Sunnah*]

It was incumbent on all present to show respect and honour the Holy Prophet صلى الله عليه وسلم from the time he came to this world. Allāh says in Surah Hujurāt, *"O you who believe! Never raise your voices above the voice of the messenger and do not speak to him loudly as you speak loudly with each other; lest your deeds be laid to waste without you realising."* [*Surah 49, verse 2*]

Says Allāh in Surah Nūr [*Surah 24, verse 63*], *"Do not make the calling of the messenger among yourselves like your calling to each other."* The Companions *(Sahāba)* رضى الله عنهم respected the Holy Prophet صلى الله عليه وسلم so much that when they sat in his presence, they sat as if birds were perched on them. They never raised their voices before him and would ask him questions with the utmost respect. They would not even allow the water falling from his limbs to drop to the ground, but would scoop it up and rub it upon their bodies.

When the peace treaty of Hudaybiyah was being negotiated, the Quraysh sent Urwah bin Mas'ūd to mediate. When he returned to the Quraysh, he told

them, "I have been sent as an envoy to the Qaisers of Rome, the Cosroes of Persia and the kings of Abysinnia. However, I have never seen the subjects of any ruler so respectful to their leader as I have seen the followers of Muhammad صلى الله عليه وسلم honour him. Should the occasion for war arise, they will never desert him." [*Al Bidaya wan Nihayah*]

CONTINUING RESPECT FOR THE HOLY PROPHET صلى الله عليه وسلم

After the Holy Prophet صلى الله عليه وسلم left this world, it is still incumbent that he be honoured and respected. This will be accomplished by listening with respect to the Ahadīth, following his lifestyle, taking his name with love and reverence, reciting salutations upon him every time his name is mentioned, respecting his wives, family and companions and taking their names with respect by reciting "RadhiyAllāhu Anhu" every time their names are mentioned. All the commands given by the Holy Prophet صلى الله عليه وسلم should be carried out without hesitation.

THE MEANING OF ASSISTING THE HOLY PROPHET صلى الله عليه وسلم

Where the verse refers to assisting the Holy Prophet صلى الله عليه وسلم, it includes fighting his enemies and assisting to strengthen the religion *(Dīn)* by preserving it and reviving it. This is a natural attribute of any believer *(Mu'min)* wherever he may be and he will do so in whichever manner he can.

"....and follow the light revealed with him...". This light refers to the Qur'ān. Allāh firstly outlined the position of the Holy Prophet صلى الله عليه وسلم when He described him as *"the unlettered messenger and the Holy Prophet ... He enjoins them to do good, prevents them from evil, permits for them pure things, forbids the impure from them and removes from them the burden and shackles that were upon them..."* Thereafter Allāh describes the believers *(Mu'minīn)* saying that they *"follow the light revealed with him."*

THE AHADĪTH ARE A SOURCE OF RELIGIOUS LAW

Keeping the entire context of the verse before one, it is clearly understood that the Qur'ān as well as the Ahadīth must be followed. Just as the Qur'ān is a source of religious law, so too are the Ahadīth. The statement of those so-called Muslim scholars and Orientalists is baseless who claim that the Ahadīth cannot be regarded as a source of Islāmic law.

IF THE AHADĪTH ARE NOT ACCEPTED, IT WILL BE IMPOSSIBLE TO PRACTISE ISLĀM

Without the Ahadīth, it will be impossible to determine exactly how Salāh and ablution *(wudhu)* are performed since the Qur'ān does not contain details about them. The Qur'ān does not stipulate the times for Salāh, nor does it furnish the details of the various postures of Salāh. The Qur'ān does not specify the amount to be given in Zakāh, nor the time when payment is due.

Those who refute the Ahadīth do not understand the Qur'ān. If they did understand the Qur'ān they would have realised the position of the Holy Prophet صلى الله عليه وسلم as explained by the Qur'ān itself.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿158﴾

(158) Say, "O people! Indeed to all of you I am a messenger of that Allāh to Whom belongs the dominion of the heavens and the earth. There is no deity besides Him and He gives life and death. So believe in Allāh and His messenger, the untutored Prophet who believes in Allāh and His words. And follow him so that you may be rightly guided."

THE COMMAND TO BELIEVE IN THE HOLY PROPHET صلى الله عليه وسلم AND THE ANNOUNCEMENT OF HIS MESSAGE TO THE WHOLE OF HUMANITY

In this verse, Allāh instructs the Holy Prophet صلى الله عليه وسلم to announce to the whole of humanity saying, *"Say, 'O people! Indeed to all of you I am a messenger of that Allāh to Whom belongs the dominion of the heavens and the earth."* Every person has been created by Him and is His slave. *"There is no deity besides Him and He gives life and death. So believe in Allāh and His' messenger, the untutored Prophet who believes in Allāh and His words (commands). And follow him so that you may be rightly guided."*

Allāh mentions in Surah Saba, *"We have sent you to the whole of mankind as a bearer of glad tidings and a warner. But most people do not know."* [*Surah 34, verse 28*]

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I have been granted five things that no other has been granted before me viz."

1. I have been assisted with an awe. The enemy is afraid of me at a month's distance (i.e. even though an enemy is a distance of a month's journey away from me, he will be overcome with awe for me.)

2. The entire earth has been made a place of Salāh and purification for me. [Salāh can be performed anywhere and, in the absence of water, a person may use sand to purify himself by making dry ablution *(Tayammum)*]. Wherever any person of my Ummah finds the time for Salāh, he should perform it.

3. The spoils of war have been permitted for me 'and it was never permitted for any other before me.

4. I have been granted the intercession. The Holy Prophet صلى الله عليه وسلم will intercede on behalf of the entire creation on the Day of Judgement).

5. The Holy Prophets صلى الله عليه وسلم before me were sent specifically to their own nations only, but I have been sent to the entire humanity.

The Holy Prophet صلى الله عليه وسلم is reported to have said, "The person, be he a Jew or a Christian, who does not believe in me after hearing of me shall be of the inmates of Hell." [*Muslim*]

None can attain Allāh' s pleasure without the agency of the Holy Prophet

صلى الله عليه وسلم irrespective of how much he may engage in worship. This is expressed in the phrase, *"so that you may be rightly guided."*

The only guidance acceptable to Allāh is in following the Holy Prophet صلى الله عليه وسلم. This verse therefore refutes the concept of unifying the various Religion's *(Dīns)*. It is sheer foolishness to think that as long as a person believes in Allāh, he may follow any Religion *(Dīn)* and worship Allāh as he pleases. Devil *(Shaytān)* employs this method to prevent people from entering into the Religion *(Dīn)* as required by Allāh.

وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿159﴾ وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ
أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب
بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن
طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ
﴿160﴾ وَإِذْ قِيلَ لَهُمُ ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ وَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ
وَقُولُوا۟ حِطَّةٌ وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيٓـَٰٔتِكُمْ ۚ سَنَزِيدُ
ٱلْمُحْسِنِينَ ﴿161﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ
فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَظْلِمُونَ ﴿162﴾

(159) From the people of Mūsa there is a group that guide to the truth and are accordingly just. (160) We distributed them into twelve tribes and separate parties. We sent revelation to Mūsa when he requested water for his people saying, "Strike the rock with your staff!" So twelve springs gushed forth there from and each tribe knew their place of drinking. And We shaded them with the clouds and sent to them Manna and Salwa. "Eat from the pure things that We have provided for you." They did not oppress Us but oppressed their own souls. (161) When it was told to them, "Reside in this town, eat from wherever you wish, say, "Forgive our sins!" and enter the door bowing down. We will (then) forgive your sins." Soon We shall grant an increase to those who do good. (162) So the oppressors from them changed the words to what was not told to them and We sent to them a punishment from the skies because they were oppressive.

ALLĀH CARED FOR THE GOOD PEOPLE AMONG THE BANI ISRĀ'ĪL

The first of the above four verses praises the good people of the nation of Sayyidina Mūsa عليه السلام. They practised the Torah and the Injīl (thereafter) when they were instructed to do so and before these two scriptures were cancelled.

Thereafter, when the Holy Prophet صلى الله عليه وسلم appeared, they recognised him as the final Prophet from what they read in their scriptures and believed in him. They then practised the Qur'ān in perfect justice and even invited others to Islām.

Allāh refers to them in Surah Āl Imrān, where He says, *"From the People of the Book are a group who are staunch upon the truth, reciting the verses of Allāh throughout the hours of the night, falling prostrate."* [Surah 3, verse 113]

In a verse of Surah Qasas Allāh says, *"When it (the Qur'ān) is recited to them (the People of the Book), they say, 'We believe in it. It is definitely the truth from our Lord. Indeed, we were subservient from before."* [Surah 28, verse 53]

It is learnt from these verses that one should not brand all the members of a community as disbelievers *(kuffār)* or sinners when the possibility exists that some of them may be pious and righteous. One should admit that there are the pious ones among them as well.

Thereafter Allāh describes the number of tribes among the Bani Isrā'īl. Allāh says, *"We distributed them into twelve tribes and separate parties."* These tribes were the progeny of the twelve sons of Sayyidina Ya'qūb عليه السلام.

The Bani Isrā'īl were condemned to wander for forty years in the valley of Tīh because of their disobedience. Whenever they experienced a difficulty, they requested Sayyidina Mūsa عليه السلام to help alleviate it for them. Allāh makes mention in this verse of the time when they were suffering without water. He says, *"We sent revelation to Mūsa when he requested water for his people saying, 'Strike the rock with your staff" So twelve springs gushed forth there from and each tribe knew their place of drinking."* Commentators have mentioned that this rock was a special rock that Sayyidina Mūsa عليه السلام used to keep in his bag and he used it whenever the Bani Isrā'īl required water.

Thereafter Allāh speaks of other favours that He bestowed upon the Bani Isrā'īl. He says that when they complained of the heat, *"We shaded them with the clouds and (when they required food and drink) sent to them Manna and Salwa."* Allāh then told them, *"Eat from the pure things that We have provided for you."* However, they again transgressed Allāh' s injunctions when they were told not to store the food for the next day.

Added to this, they expressed ingratitude when they told Sayyidina Mūsa عليه السلام that they were tired of the food and wanted a change of diet. They now wanted to eat garlic, lentils and onions instead. This episode was discussed in detail in Surah Baqarah (*Surah 2, verse 61*). With reference to this Allāh says, *"They did not oppress Us but oppressed their own souls."*

THE DISOBEDIENCE OF THE BANI ISRĀ'ĪL WHEN THEY WERE COMMANDED TO ENTER A TOWN

"When it was told to them, 'Reside in this town, eat from wherever you wish, say, 'Forgive our sins!' and enter the door bowing down. We will (then) forgive your sins. Soon We shall grant an increase to those who do good. "So the oppressors from them changed the words to what was not told to them..." This verse refers to the time when they were commanded to enter a certain town bowing in humility and

proclaiming the word "hitta" ('Forgive our sins! However, they entered crawling like children and proclaimed the words "hinta fi sha'īr" ('a grain of wheat'). They did this out of sheer flagrancy of Allāh's command and mockery.

Some commentators mention that the town referred to was Baytul Muqaddas, while other maintain that it was Arīha (Jericho). Allāma Ibn Kathīr رحمة الله عليه mentions that the first opinion is correct since the Bani Isrā'īl had left Egypt and were on their way to the blessed land of Baytul Muqaddas. Arīha does not fall en route. He writes further that this incident took place after forty years in the Valley of Tīh during the time of Sayyidina Yusha bin Nūn عليه السلام.

As a result of their insolence, Allāh *"sent to them a punishment from the skies because they were oppressive."* By inviting Allāh's wrath and punishment, they actually oppressed themselves. Commentators mention that the punishment was a plague. Allāma Ibn Kathīr رحمة الله عليه narrates that the Holy Prophet صلى الله عليه وسلم said, "Plagues are Allāh's punishment by which He punished those before you.

The details regarding the Manna, salwa, the water from the rock and the disobedience of the Bani Isrā'īl when they were required to enter the town bowing down were discussed under the commentaries of verses 57 to 61 of Surah Baqarah.

وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِي كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِي
ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا
تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ (163) وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ
تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا۟ مَعْذِرَةً إِلَىٰ رَبِّكُمْ
وَلَعَلَّهُمْ يَتَّقُونَ (164) فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ
وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟ بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ (165) فَلَمَّا عَتَوْا۟ عَن مَّا
نُهُوا۟ عَنْهُ قُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ (166) وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ
إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ
لَغَفُورٌ رَّحِيمٌ (167)

(163) Ask them about the village that was at the seaside; when they (the people of the village) transgressed the Sabbath; when their fish would be visible from the surface on Saturdays, but would not come on other days. Thus did We test them because of their disobedience. (164) When a party of them said, "Why do you advise a people whom Allāh shall destroy or afflict with a severe punishment?" They replied, "To be absolved of guilt before your Lord and so that they may abstain from sin." (165) When they forgot the advice given to them, We saved those who used to forbid evil and We seized those who

oppressed with a terrible punishment because of their disobedience. (166) When they eventually transgressed the limits from which they were forbidden, We told them, "Become humiliated monkeys!" (167) When your Lord declared that He will definitely raise against them until the day of Judgment *(Qiyāmah)* such people who will inflict them with severe punishment. Certainly your Lord is swift in punishing and He is undoubtedly the Most Forgiving, the Most Merciful.

THE JEW'S TRANSGRESSION IN NOT HONOURING THE DAY OF THE SABBATH

One of the commands that were issued to the Bani Isrā'īl was that they were not to fish the day of Sabbath (i.e. Saturdays) out of reverence for the day. Allāh tested them by causing the fish to appear in such abundance on Saturdays that they were visible from the surface, while on other days they were not so abundant.

To avoid this restriction, they devised a scheme which allowed them to still catch the fish without actually fishing on Saturdays. They would cast their nets and rods on Fridays, leaving these in the water until Saturday, when the fish would appear in large schools. The fish would then be caught in the nets and hooks of the rods without anyone having to stand by. They would then pull in the nets and rods after Saturday, claiming that they did not fish on the Sabbath.

In a similar manner, Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "May Allāh curse the Jews! When the fat of dead animals was prohibited for them, they fashioned them beautifully (they melted the fat and mixed it with other substances and fragrances so as to change the appearance). They then sold these and enjoyed the profits." [*Bukhari v.1 p.298*]

The Bani Isrā'īl were now divided into three groups. The first were those who practised this form of fishing. The second were those who abstained and, at the same time, prohibited the others from it. The third group abstained, but did not bother with the others. This third group asked the second, *"Why do you advise a people whom Allāh shall destroy or afflict with a severe punishment?' They replied, 'To be absolved of guilt before your Lord (so that they may tell Allāh that we tried to prevent them) and so that they may abstain from sin."*

However, the guilty party did not heed the advice given to them and were finally punished by Allāh. Allāh says, *"We saved those who used to forbid evil and We seized those who oppressed with a terrible punishment because of their disobedience."* They were punished by Allāh's decree of *"Become humiliated monkeys!"* They were thus transfigured into monkeys.

Sayyidina Abdullāh bin Abbās رضى الله عنه once wondered about what happened to the third group that did not forbid from evil. His student Sayyidina Ikrama رحمة الله عليه said, "I think that they were also saved from the punishment because they did not perpetrate the sin and because they expressed their dissatisfaction with the sinners in the following words, *'Why do you advise a people whom Allāh shall destroy or afflict with a severe punishment?' Allāh neither mentioned that He saved them nor that He punished them."* Sayyidina Abdullāh bin Abbās رضى الله عنه was extremely satisfied with this reply and presented him with two shawls.

[*"Ma'ālimut Tanzīl" v.2 p.209*]

His incident has also been mentioned in verse 65 of Surah Baqarah. Commentators have mentioned that the town referred to may be Īla, Tabriyyah, Madyan or Maqta. It is not necessary that the name be specified since the object of the story is that a moral be learnt.

PUNISHMENT WILL CONTINUE TO BE INFLICTED ON THE BANI ISRĀ'ĪL

"When your Lord declared that He will definitely raise against them until the day of Judgment (Qiyāmah) such people who will inflict them with severe punishment." History bears testimony to the fact that the Jews were perpetually brought to book because of their mischief. They were punished in the time of Sayyidina Sulaymān عليه السلام, by the tyrant Bukht Nasr (Nebuchadnezzar II) and suffered humiliation during the time of the Holy Prophet صلى الله عليه وسلم and thereafter while Sayyidina Umar رضى الله عنه was the Amīrul Mu'minīn (*Leader of the Believers*).

Even after the period of Sayyidina Umar رضى الله عنه, they suffered humiliation wherever they went and history contains ample evidence of how they suffered at the hands of the Nazis barely sixty years ago. They will also be punished when Sayyidina Isā عليه السلام returns to the world and slays their leader Dajjāl. Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Seventy thousand Jews from Isfahān, clad in shawls will follow Dajjāl." [*Muslim v.2 p.405*]

Sayyidina Isā عليه السلام will slay Dajjāl in the region of Shām, where the battles will rage between the believers *(Mu'minīn)* and his dark forces. It is for this reason that it is noticed that the Jews from all over the world are returning to this region. They are all conglomerating in the tiny terrorist state of Isra'īl that has been bolstered by the Christians.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Judgment Day *(Qiyāmah)* shall not take place until the Muslims fight the Jews. They will fight them to the extent that when a Jew will hide behind a tree or rock, the tree or rock will inform the Muslims saying, 'O Muslim! O Allāh's servant! There is a Jew behind me. Kill him!' The only exception will be the Gharqad tree that will not do so since it the tree of the Jews." [*Muslim v.2 p.396*]

وَقَطَّعْنَٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ ٱلصَّٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَٰهُم
بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿168﴾ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟
ٱلْكِتَٰبَ يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ
أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَٰقُ ٱلْكِتَٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ
وَٱلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿169﴾ وَٱلَّذِينَ يُمَسِّكُونَ
بِٱلْكِتَٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿170﴾ ۞ وَإِذْ نَتَقْنَا ٱلْجَبَلَ

فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

(168) We divided them into various groups on earth. Some of them are pious and others are besides this. We tested them with good conditions and adverse conditions so that they may refrain. (169) After them followed an evil generation who inherited the Book. They procured the profits of this lowly thing (the world) and claimed, "Soon we shall be forgiven." If the same kind of profits accrued to them, they seized it as well. Was the covenant of the Book not taken from them that they will attribute only the truth to Allāh and that they shall learn what was contained in the Book? The home of the Hereafter is best for those who abstain. Do you not understand? (170) As for those who hold fast on to the Book and establish Salāh, most assuredly, We will not destroy the reward of those who amend. (171) When We uprooted the mountain above them as if it were a canopy and they thought that it would fall on them. "Hold fast on to what We have given you and remember what is in it so that you may adopt piety (taqwa)."

THE TEST OF THE BANI ISRĀ'ĪL AND THEIR LOVE FOR THE WORLD

The first verse mentions that the Bani Isrā''īl were scattered all over the earth. They were deprived of the boon of unity. *"Some of them are pious and others are besides this."* i.e. others were not pious. The pious ones were those who practised the Torah and the Inj'īl and followed the Holy Prophet صلى الله عليه وسلم thereafter.

"We tested them with good conditions and adverse conditions so that they may refrain." The intelligent people realise that these conditions are all from Allāh and they turn to Him in all situations. They pass their test, unlike those who are ungrateful in good conditions and impatient in times of adversity.

"After them followed an evil generation who inherited the Book. They procured the profits of this lowly thing (the world)..." The next generation began to alter and modify the divine scriptures in exchange for the measly profits of this world. When the realisation came to them that they were perpetrating an evil, they would brush it off by saying, *"Soon we shall be forgiven."*

They were not sincere in this repentance and repeatedly returned to the same sin whenever the opportunity presented itself, as Allāh says, *"If the same kind of profits accrued to them, they seized it as well."*

There are many in the Ummah of the Holy Prophet صلى الله عليه وسلم as well who act in a similar manner. They continuously commit sins and, when their conscience pricks them, they say that Allāh is Most Forgiving and will pardon them. Thereafter they return to the same sins. This is especially common among those who earn their wealth in a Unlawful *(Harām)* manner.

A true believer *(Mu'min)* repents sincerely to Allāh and resolves never to return to the same sin again. If perchance he does commit the sin again, he again

repents sincerely with the resolution never to repeat the sin. A believer *(Mu'min)* hopes for the mercy of Allāh, but also fears His chastisement just as much.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه mentioned that a believer *(Mu'min)* considers his sins to be a mountain hovering over his head, fearing that it would fall on him. On the other hand, the irreligious person treats his sins as if they are a mere fly sitting on his nose, which may be repelled by the slightest shake of the hand. [*Mishkāt p. 206*]

"Was the covenant of the Book (Torah) not taken from them that will attribute only the truth to Allāh and that they shall learn what was contained in the Book?" Despite having the knowledge of this covenant and reciting the Torah, Jewish scholars would issue rulings to suit the whims of the people and claim that it was from Allāh. Allāh had mentioned in another verse, *"...then they would say, 'This is from Allāh,' to purchase thereby a paltry gain."* [*Surah Baqarah (2), verse 79*]

"The home of the Hereafter is best for those who abstain." i.e. for those who abstain from false beliefs and evil deeds. *"Do you not understand?"* Despite possessing this knowledge, people do not act accordingly. It is as if they do not understand.

"As for those who hold fast on to the Book and establish Salāh, most assuredly, We will not destroy the reward of those who amend." This verse makes it clear that Allāh will not waste the rewards of those who hold fast to Allāh's book. However, instead of saying that Allāh will not destroy their reward, Allāh has mentioned that He will not destroy *"the reward of those who amend."*

This makes it clear that it will be possible to hold fast to the Allāh's book only when the Belief *(Imān)* of a person is amended and rectified. It should be such Belief *(Imān)* that is free of hypocrisy and of such a calibre that is acceptable by Allāh. A person who believes in only some of the Prophet's *(Anbiya)* عليهم السلام will not be deemed to be a believer in the sight of Allāh and will not be rewarded for his deeds.

Together with holding fast to the Book, mention is made of Salāh because it is second only to Belief *(Imān)* in Religion *(Dīn)*. This verse informs that Salāh should be given due importance by a Muslim. If the Salāh of a person is correct, all his other actions will also be corrected. Allāh says, *"Verily Salāh forbids lewdness and evil."* [*Surah Ankabūt (29), verse 45*]

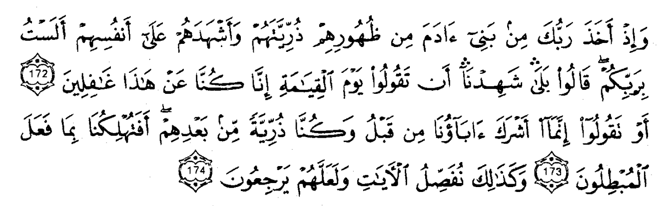
THE MOUNTAIN IS MADE TO HOVER ABOVE THE HEADS OF THE BANI ISRĀ'ĪL

"When We uprooted the mountain above them as if it were a canopy and they thought that it would fall on them." When the Bani Isrā'īl refused to practise the injunctions of the Torah, claiming that it was too difficult for them, Allāh lifted Mount Tūr from its place and towered it above their heads. Allāh then instructed them, *"Hold fast on to what We have given you and remember what is in it so that you may adopt piety (taqwa)."*

When they feared that the mountain would fall on them, they took a pledge that they would practise the Torah. However, as was their habit, they broke their pledge. Allāh refers to the same incident in Surah Baqarah where He mentions,

"When We took your covenant and raised Mount Tūr above you (saying) 'Hold fast to what We have given you and remember what is therein so that you may attain to piety.' Thereafter, you turned away. If it were not for Allāh 's grace upon you and his mercy, you would have certainly become of the losers." [*Surah 2, verses 63,64*]

With regard to the same incident, Allāh says in verse 93 of Surah Baqarah, *"When We took a pledge from you and raised Mount Tūr above you (saying) 'Hold fast to what We have given you and listen.' They said, 'We hear and we disobey.'"* These verses make it clear that they undertook the covenant only out of fear of the mountain falling on them. The objection that these verses contradict the verse, *"There is no compulsion in Religion (Dīn),"* has been discussed earlier, together with other details of this incident under the commentary of verse 63 of Surah Baqarah.



(172) When your Lord extracted from the backs of the children of Ādam their progeny and called them to witness over themselves saying, "Am I not your Lord?" They replied, "Certainly! We attest thereto." (This was done) So that you do not say on the day of Judgment (Qiyāmah), "Indeed we were unaware of this.. (173) "... Or that you say, "Our forefathers committed polytheism (shirk) from before and we were merely the progeny after them. Will you destroy us for what was perpetrated by those who practise falsehood?" (174) Thus do We elucidate the verses so that they reflect.

THE "ALIST" PLEDGE

According to the Ahadīth, Allāh extracted the progeny of Sayyidina Ādam عليه السلام from his back on the plain of Na'mān near Arafah. They were all as tiny as ants and Allāh fashioned them as they were to appear later. Allāh then granted them all the ability to speak and *"called them to witness over themselves saying, 'Am I not your Lord?' They replied, 'Certainly! We attest thereto.' (This was done) So that you do not say on the day of Judgment (Qiyāmah), 'Indeed we were unaware of this [Oneness of Allāh (Tauhīd)]', or that you say, 'Our forefathers committed polytheism (shirk) from before and we were merely the progeny after them."* *i.e.* We merely followed them. *"Will you destroy us for what was perpetrated by those who practice falsehood?"'*

Allāh took this covenant with every person and none will be able to claim that he had no knowledge of the fact that Allāh is his Lord. This pledge is called the pledge of "Alist" because Allāh used the words *"Alastu Bi Rabbikum"* ("Am I not your Lord?"). The Arabic words *"Alist"* from the beginning of the question and are translated as "Am I not?"

A narration of Ahmad [*Mishkāt p.24*] reports that after all of mankind attested to Allāh being their Lord, Allāh said, *"I am making the seven heavens And the seven earths witness over you and your father Ādam as well. It should not be that you say on the Day of Judgement that you had no knowledge. Understand well that there is none worthy of worship besides Me and that there is no Lord besides Me. None should ascribe partners to Me. I shall send Holy Prophets to you who will remind you of this pledge and I shall reveal books to you."*

At this all submitted, *"You are our Lord and our Deity. There is no Lord besides You and none worthy of worship besides You."* This pledge was taken from the Prophets *(Anbiya)* عليهم السلام as well, as mentioned in Surah Ahzāb [Surah 33, verse 7] where Allāh says, *"When We took the covenant from the Holy Prophets, from you, Nūh, Ibrahīm , Mūsa and Isā, the son of Maryam. We took a solemn from covenant them all..."*

The objection that people do not remember the pledge has been removed by this narration since Allāh mentioned that He will send the Prophets *(Anbiya)* عليهم السلام and His divine scriptures to remind people of this pledge.

Allāh says in Surah Fātir [*Surah 35, verse 24*], *"A warner passed in every nation."* The very first messenger was Sayyidina Ādam عليه السلام and then the chain of Prophets عليهم السلام continued until the advent of the Holy Prophet صلى الله عليه وسلم. Thereafter the preachers and scholars of Religion *(Dīn)* had exerted themselves greatly for the reminder to reach every person until Judgment *(Qiyāmah).*

In this way the reminder of Oneness of Allāh *(Tauhīd)* has reached every person in the world, if any person has not received the message because of being in an extremely remote location, the natural signs are sufficient to stimulate his intelligence into realising that only One Allāh exists.

Even if this pledge of *'Alast'* did not take place, the intelligence of every person should lead him to understand that he should worship only the One Who created and nurtured him. Devil *(Shaytān)* has influenced people into committing polytheism *(shirk)* and, when they are advised to desist, they say that their idols are merely a means of' reaching Allāh. This reply reveals that they do regard polytheism *(shirk)* as abominable and realise within their hearts that they should only be worshipping One Deity. This realisation is a result of the *"Alast"* pledge.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Every child is born on the natural Religion *(Dīn)* (of Islām), but his parents make him a Jew, Christian or fire worshipper. Just as you see an animal born. Do you observe any severed limbs on the animal?" (i.e. The animal is born without any limbs being severed, but man cuts off their ears, etc. In the same way man taints the little child and diverts him from Allāh). Thereafter the Holy Prophet صلى الله عليه وسلم recited the following verse, *"Follow Allāh's natural endowment Religion (Dīn), upon which He created mankind. There can be no change to Allāh's creation. This is the upright Religion (Dīn), but most people do not know."* [*Mishkāt p.21*]

Allāh concludes the discussion by saying, *"Thus do We elucidate the verses so that they reflect."*

Lesson: The technology of today reveals that microscopic particles can exist

that are fully formed and perfect in every respect. It is therefore not difficult to understand that Allāh extracted mankind from the back of Sayyidina Ādam عليه السلام appearing like tiny ants.

وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ ﴿١٧٧﴾

(175) Recite to them the incident of the one to whom We gave Our verses, but he withdrew from them. So Devil (Shaytān) pursued him and he became of those gone astray. (176) If We wished, we could have raised him by these verses, but he clung to the ground and followed his passions. His example is like that of a dog. If you place a load in it, it will pant with its tongue out and if you leave it alone it will pant with its tongue out. Such is the example of those who deny Our verses. So narrate the parables so that they ponder. (177) Evil indeed is the example of the people who deny Our verses and oppress their own souls.

THE PERSON WHO CASTS ALLĀH'S VERSES ASIDE BECAUSE OF HIS PASSIONS

"Durrul Manthūr" (*v.3 p. 145*) quotes the opinions of various Sahaba رضى الله عنه and Epigones *(Tābi'īn)* with regard to the person referred to in this verse. Sayyidina Qatādah رحمة الله عليه mentions that the verse refers to any person who rejects guidance after it has been presented to him. However, the context of the verse indicates that a specific incident is being referred to here, especially when Allāh says, *"So narrate the parables so that they ponder."*

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the person referred to in this verse was someone called Bal'am bin Ba'ūra. He belonged to the Amāliqa nation who inhabited the town that Sayyidina Mūsa عليه السلام intended to conquer. Once his cousin and some other people approached him and told him to make supplication *(du'ā)* to Allāh to avert Sayyidina Mūsa عليه السلام from them because he was a powerful person with a powerful army. Bal'am replied that he was unable to make such a supplication *(du'ā)* for, if he did, this world *(Dunya)* and Hereafter *(Ākhira)* would be destroyed because Sayyidina Mūsa عليه السلام was a the Holy Prophet of Allāh. They were so insistent that he eventually gave in and made supplication *(du'ā)* against Sayyidina Mūsa عليه السلام and his people. In this way he *"withdrew"* from Allāh's verses by discarding their teachings. Thereafter Devil *(Shaytān)* took the cue to lead him even further astray.

According to certain narrations, when he tried to curse Sayyidina Mūsa عليه السلام all that could emerge from his mouth were curses .against his own people. When they asked him what was happening, Bal'am told them that as much as he

tries to curse Sayyidina Mūsa عليه السلام and the Bani Isrā'īl, his tongue only took the name of his own people. Since he had taken bribes from them, he then advised them to beautify their women and send them to associate with the Bani Isrā'īl. He told them that once the Bani Isrā'īl engaged in fornication, Allāh would punish them. They carried out the instructions and eventually the Bani Isrā'īl were afflicted with a plague that killed seventy thousand of them. [*Durrul Manthūr v.3 p. 147*]

The objection arises that since Sayyidina Mūsa عليه السلام and the Bani Isrā'īl never attacked the Amāliqa, how can this narration refer to such a situation? The Amāliqa were only attacked in the time of Sayyidina Yusha bin Nūn عليه السلام, who led the Bani Isrā'īl after the demise of Sayyidina Mūsa عليه السلام. In addition to this, Sayyidina Abdullāh bin Abbās رضى الله عنه has narrated that Bal'am was from Yemen, while another narration of his states that Bal'am was from the Bani Isrā'īl themselves. However all these narrations are derived from the Bani Isrā'īl (Called "Isrā'īliyāt") and their authenticity cannot be verified.

According to Sayyidina Abdullāh bin Umar رضى الله عنه, the verse refers to a person by the name of Umayya bin Abi Silt. The Holy Prophet صلى الله عليه وسلم invited him to accept Islām and recited Surah Yāsīn to him. He intended to accepted Islām, but after hearing of the battle of Badr, he changed his mind and went to Tā'if, where he died. This narration has been reported in "Durrul Manthūr" (*v.3 p.146*) from Nasai, Ibn Jarīr, Ibn Mundhir, Tabrani and others.

"Durrul Manthūr" has also reported that Bal'am was conferred Prophethood, but he was bribed by the people not to practice *"Amr Bil Marūf Wan Nahy Anil Munkar"* (enjoining good and forbidding evil). This narration is certainly erroneous since it is impossible that a Prophet عليه السلام would neglect his responsibility. Whoever the person was does not really matter since the object of the narrative is to derive the lesson not to discard the teachings of Religion *(Dīn)* in pursuit of one's passions and worldly gains.

The author of "Jalālaīn" writes that when Bal'am tried to curse Sayyidina Mūsa عليه السلام, his tongue dropped to his chest. It remained dangling there like that of a dog. His situation is therefore likened to that of a dog because if one attacks a dog it will pant with its tongue hanging out of the mouth and even if the dog is left to be, it will be in the same condition.

Other commentators have not mentioned that his tongue was dropped to his chest, but they say that the assimilation to a dog is in respect of the disgrace that he was made to suffer. Like dog will remain panting in every condition, this person will be humiliated at all times and in every condition.

"Such is the example of those who deny Our verses. So narrate the parables so that they ponder." The incident is a lesson for every person, especially the Bani Isrā'īl since they were aware of these narratives. They should realise that since it was evident that the Holy Prophet صلى الله عليه وسلم was not taught these narratives by any person, they were definitely from Allāh. This realisation was sufficient to encourage them to accept Islām.

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ۖ وَمَن يُضْلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

(178) Only he is rightly guided whom Allāh guides. As for those whom Allāh sends astray, they are the losers. (179) Without doubt, We have created a large number of jinn and mankind for Hell. They have hearts with which they cannot understand, they have eyes with which they cannot see and they have ears with which they cannot hear. They are like animals, but even more deviated. These are the negligent ones.

THERE ARE SOME MEN AND JINN WHO ARE WORSE THAN ANIMALS

While the previous verse cited the example of the person who went astray after Allāh had given him His verses, the above verses speak generally of those who have deviated from guidance and have wandered astray. The reality of the situation is that Allāh is the Creator and Master of everything, including evil, guidance and deviation. Through His Prophets *(Anbiya)* عليهم السلام, He has made the truth and error manifest before the whole of mankind and given them the choice to act as they wish to.

Those who utilise their choice wisely shall attain Heaven *(Jannah)*. On the other hand, those who do not wish to tread the path of guidance will not yield to the truth even though the truth is explained to them in detail. They seem to destroy their faculties of hearing and sight because they neither listen nor see the truth when it is presented to them. They turn a blind eye to the proofs and to the natural signs that point to the presence and unity of Allāh. In this way, although everything is in Allāh's control, man still becomes the cause of his deviation because he chooses incorrectly.

"They are like animals, but even more deviated." Because the people mentioned above cannot perceive the truth when it is apparent before them, they are likened to animals. Animals can at least determine what food and drink they require and make the necessary sounds and actions to satisfy their needs. The needs of animals are restricted to these basic requirements and have no concern to enter Heaven *(Jannah)* and be saved from Hell. Therefore, they cannot be rebuked for not engrossing themselves in the matters of the Hereafter.

Man and jinn have the most pressing and urgent need to attain salvation in the Hereafter. However, many are heedless of this need even though countless Prophets *(Anbiya)* عليهم السلام have come to the world to remind them of this purpose and Allāh has also revealed many books to them for the same reason. They have been constantly reminded that their salvation depends upon Belief *(Imān)* and righteous deeds. Unfortunately, they still adamantly adhere to disbelief *(kufr)* and polytheism *(shirk)*. In this way, they are even worse than the

animals.

"These are the negligent ones." They are negligent of the Hereafter and the ways to attain it.

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿180﴾

(180) Allāh has the most beautiful of names, so call Him by them and leave those who blaspheme His names. Soon they shall be punished for their actions.

INVOKE ALLĀH BY HIS MOST BEAUTIFUL NAMES

Allāma Qurtubi رحمة الله عليه has reported the following narration in his tafsīr (*v.7 p.325*) about the circumstances surrounding the revelation of the above verse. He writes that a certain Muslim used to cry, *"O Rahmān! O Rahīm!"* in his Salāh. Upon hearing this, a Polytheist of Makkah said, "Muhammad صلى الله عليه وسلم tells us to worship one deity, but it seems from this person's speech that he worships two deities." On this occasion this verse was revealed.

Allāh says in this verse, *"Allāh has the most beautiful of names, so call Him by them..."* Certain commentators have also correctly translated the verse as .... .*so name Him therewith..."* Mention of many of Allāh's beautiful names are found at the end of Surah Bani Isrā'īl [*Surah 17, verse 110*] and Surah Hashr [*Surah 59, verses 22-24*] I The purport of this verse denotes that Allāh may be invoked and remembered by these names and they may be used as a means to supplicate to Allāh.

Bukhari (*v.2 p.949*) narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh has a hundred minus one beautiful names i.e. 99. Whoever will memorise them shall enter Heaven *(Jannah)*."

A narration of Muslim (v.2 p.342) mentions, "Whoever will count them shall enter Heaven *(Jannah)*." Imām Bukhari mentions that the meaning of 'count' is the same as that of 'memorise.'

Tirmidhi records a narration in which 99 names of Allāh are mentioned. Other narrations appearing in books such as Ibn Majah contain names that have not been recorded in the narration of Tirmidhi. Therefore, Scholars *(Ulema)* have mentioned that whosoever memorizes any 99 names of the many that have been narrated will enter Heaven *(Jannah)* according to the hadith. The hadith does not restrict the names to 99 only.

While some Muhaddithīn (commentators of hadith) maintain that the 99 names mentioned in Tirmidhi have been narrated from the Holy Prophet صلى الله عليه وسلم, others are of the opinion that the narrators have researched these from the Qur'ān and the Ahadīth. Since these names have been derived from the Qur'ān and the Ahadīth, when they are recalled at the beginning of a supplication *(du'ā)* as praise for Allāh, the supplication *(du'ā)* will certainly be accepted.

Allāma Suyuti رحمة الله عليه has reported from the book "Hilyatul Awliyā" that Sayyidina Ali رضى الله عنه narrated, "Verily Allāh has a hundred minus one names i.e. 99. Indeed Allāh is an odd number (One) and loves odd numbers. Heaven *(Jannah)* is compulsory for the person who supplicates to Allāh by these names [takes these names and then makes supplication *(du'ā)*]."

Allāma Jazari رحمة الله عليه has reported in his book "Al Hisnul Hasīn" that acceptance has been promised for the supplication *(du'ā)* wherein Allāh's names are taken. Quoting from Ibn Majah, Allāma Jazari رحمة الله عليه has reported that once the Holy Prophet صلى الله عليه وسلم heard a person saying, *"Yā Dhal Jalāli Wal Ikrām!* (O Possessor of Majesty and Benevolence!)." The Holy Prophet صلى الله عليه وسلم said, "Your supplication *(du'ā)* has been accepted, now you may ask."

He narrates from the "Mustadrak of Hākim" that the Holy Prophet صلى الله عليه وسلم overheard a person saying, "Ya Arhamar Rāhimīn! (O The Most Merciful of those who show mercy!)." The Holy Prophet صلى الله عليه وسلم told him, "Ask what you want because Allāh has cast His gaze of mercy towards you."

The Holy Prophet صلى الله عليه وسلم overheard another person supplicated thus to Allāh: "O Allāh, I ask of You because You are the One Allāh, the Independent, Who was not born, nor was any born of, and Who has none as a counterpart." The Holy Prophet صلى الله عليه وسلم said, "This person had called on Allāh by His greatest name *(Ism A'zam)*. Whatever is asked of Allāh by this name will surely be granted, and any supplication *(du'ā)* made using this name will certainly be accepted." [*Mishkāt p. 199*]

"Durrul Manthūr" narrates from Bayhaqi that once Sayyidah Ayshah رضى الله عنها, after performing two Rakāhs Salāh said, "O Allāh, I supplicate to You by all of Your beautiful names whereof we have knowledge of and by those whereof we have no knowledge of. I ask of You by Your greatest name, the greatest of the great, whereby You accept the supplication *(du'ā)*s of the one who makes supplication *(du'ā)* thereby and grant the request of whoever requests you thereby." Upon hearing this, the Holy Prophet صلى الله عليه وسلم twice said, "You have adopted the correct approach."

After instructing that He be invoked by His names, Allāh says, *"and leave those who blaspheme His names. Soon they shall be punished for their actions."* With regard to the interpretation of blaspheming Allāh's names, Allāma Qurtubi رحمة الله عليه and the author of "Durrul Manthūr" have reported the following narration from Sayyidina Abdullāh bin Abbās رضى الله عنه. He says that the Polytheist derived the names of their idols from the names of Allāh, e.g. from the word 'Allāh' they named one god 'Al Lāt,' from 'Al Azīz' they named the idol 'Al Uzza' and from the name 'Al Mannān' they named the idol 'Al Mannāt.' This was how they blasphemed the names of Allāh.

"Durrul Manthūr" narrates from Sayyidina A'mash رحمة الله عليه that the verse denotes adding to Allāh's names such names that are not mentioned in the Qur'ān and the Ahadīth. Scholars *(Ulema)* unanimously agree that Allāh's names are only those that are mentioned in the Qur'ān and the Ahadīth. No other names can be added to them.

Many people perpetrate the wrong of calling people by Allāh's names. This

occurs by omitting to mention the prefix 'Abd' (slave) before certain names e.g. saying Rahmān instead of Abdur Rahmān, Ghaffār instead of Abdul Ghaffār or Ghafūr instead of Abdul Ghaffūr. This should be avoided at all costs.

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿181﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿182﴾ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿183﴾ أَوَلَمْ
يَتَفَكَّرُوا۟ ۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿184﴾ أَوَلَمْ يَنظُرُوا۟ فِى
مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ
أَجَلُهُمْ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿185﴾ مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ ۚ وَيَذَرُهُمْ فِى
طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿186﴾

(181) From those whom We have created are a nation who guide according to the truth and practise justice accordingly. (182) As for those who deny Our verses, soon We shall gradually grant them leeway in a manner that they will not perceive. (183) Them shall We grant respite. Verily My scheme is impregnable. (184) Do they not ponder that their companion is not insane? He is but a clear warner. (185) Have they not reflected upon the kingdom of the heavens and the earth and whatever else Allāh has created? And that their term is soon to expire? What will they believe in thereafter? (186) There is no guide for the one whom Allāh sends astray and He will leave them to wander blind in their rebellion.

THOSE WHO DENY SHALL BE GRANTED LEEWAY AND THERE WILL BE NONE TO GUIDE THOSE GONE ASTRAY

"From those whom We have created are a nation who guide according to the truth and practise justice accordingly." i.e. practise justice according to the truth. These include the jinn and humans. While some have been created for Hell, others guide to the truth and are just.

"As for those who deny Our verses..." they should not think that they are the beloved of Allāh because they have not been apprehended as yet for their misdeeds. The Muslims should also not be beguiled by the affluence and prosperity of these people. Allāh says, *"Soon We shall gradually grant them leeway in a manner that they will not perceive."* Allāh implements the practice of 'Istidrāj' whereby people are allowed leeway to excel in their infidelity *(kufr)* and misdeeds in a manner that they never realise what is being done to them. Eventually they are most severely punished for their crimes, either in this world or definitely in the Hereafter.

Istidrāj is also practised with" those Muslims who are sinful. They are also allowed to excel in their sins until they are eventually taken to task. Allāh continues to say, *"Them shall We grant respite. Verily My scheme is impregnable."*

Sayyidina Uqba bin Āmir رضى الله عنه narrates that the Holy Prophet صلى الله عليه

وسلم said, "When you see that Allāh grants a person the treasured things of this world despite his sins, then this is Istidrāj (i.e. respite from Allāh until he increases in sin to be finally seized by Allāh's punishment). Thereafter the Holy Prophet صلى الله عليه وسلم recited the verse, *"When they forgot the advices given to them, We opened to them the doors to all things. Till the time came that they rejoiced over what was given to them, We suddenly gripped hold of them, leaving them confounded."* [*Mishkāt p. 443*]

The word 'Istidrāj' is derived from the root word 'darj,' that means 'to climb.' In other words, the criminal is allowed to gradually climb the ladder of sins and prosperity until the ladder is snatched away from beneath his feet.

"Do they not ponder that their companion is not insane?" People should ponder why the Holy Prophet صلى الله عليه وسلم was undergoing so much hardships and sufferings when he was receiving no tangible results and benefits in this world. On the contrary, he was made to suffer even more difficulties and persecution from the people. It was definitely not insanity that spurred him to do all of this since he was renowned to be an embodiment of wisdom, noble character and moral perfection. However, some people, bent on opposition, still called him a madman and a lunatic.

It is for this reason that Allāh invokes them to ponder over their course of action. Allāh refers to the Holy Prophet صلى الله عليه وسلم as their *"companion"* because he was with them daily and from their nation. Allāh then makes the position of the Holy Prophet صلى الله عليه وسلم clear by saying, *"He is but a clear warner."*

"Have they not reflected upon the kingdom of the heavens and the earth and whatever else Allāh has created? And that their term is soon to expire?" If the Polytheists were to contemplate Allāh's vast creation, they would arrive at the conclusion that all of these were created by the One and Only Allāh. If they contemplate over the fact that they are to die someday, they will concern themselves with the Hereafter and prepare for it. However, they are not concerned with these things and never want to believe.

Allāh then says, *"What will they believe in thereafter?"* Allāh has clearly explained everything in the Qur'ān and the eloquence and beauty of the Qur'ān is absolutely expounding and exhaustive. If they do not believe after witnessing all of this, then what more can they be awaiting? It seems that they will never believe. Since they do not want to believe, nothing will convince them.

"There is no guide for the one whom Allāh sends astray and He will leave them to wander blind in their rebellion." If they have to die in this condition of disbelief *(kufr)*, they will be subjected to the extreme tortures of Hell.

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا
عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿187﴾

(187) They ask you regarding Judgment day (Qiyāmah), when will it occur? Say, "The knowledge of this is with my Lord. Only He will manifest it on its time. It will be weighty on the heavens and the earth and will appear suddenly." They ask you as if you have perfect knowledge of it. Say, "The knowledge of this is only with Allāh, but most people do not know."

NONE KNOWS WHEN JUDGMENT DAY *(QIYĀMAH)* WILL OCCUR AND ITS ADVENT WILL BE SUDDEN

Since the Holy Prophet صلى الله عليه وسلم propagated the belief in the Hereafter as an essential part of Belief *(Imān)*, the Polytheists used to raise numerous unnecessary objections. They would express surprise that people can be resurrected after they have decomposed and turned to sand. In denial of the Hereafter, they would ask, *"When will the promise come to pass if you are truthful?"*

Their intention was not to enquire but rather to prove that if Judgment day *(Qiyāmah)* had not yet come, it might never occur. This presumption is absurd since the delay of an event does not indicate that it will never occur: Allāh says, *"They ask you as if you have perfect knowledge of it. Say, 'The knowledge of this is only with Allāh, but most people do not know."*

Once Jibr'īl عليه السلام appeared in the form of a human to the Holy Prophet صلى الله عليه وسلم and asked a few questions. One of these was regarding the time when Judgment day *(Qiyāmah)* will occur. In reply the Holy Prophet صلى الله عليه وسلم said, "The one being asked knows no more than the questioner." [*Bukhari and Muslim*]

The author of "Ruhul Ma'āni" writes (*v.9 p. 124*) that people thought that it was necessary that Holy Prophet صلى الله عليه وسلم have knowledge regarding the time when Judgment day *(Qiyāmah)* will occur. Allāh tells them in this verse that the knowledge of Judgment day *(Qiyāmah)* rests exclusively with Allāh and not even the Prophets *(Anbiya)* عليهم السلام have been informed about it. The fact that they did not know about the advent of Judgment day *(Qiyāmah)* does mean that we should question their Prophethood.

With regard to the fact that Judgment day *(Qiyāmah)* will appear suddenly, the Holy Prophet صلى الله عليه وسلم has mentioned that a person will have unfolded a piece of material to sell to another and they would not have folded it up again, nor completed the transaction when they will be overtaken by Judgment day *(Qiyāmah)*. He also mentioned that a person will have milked his camel and will not have found the opportunity to drink the milk when Judgment day *(Qiyāmah)* will take place.

Its advent will be so sudden that the Holy Prophet صلى الله عليه وسلم added that a person will be busy plastering a drinking place that he made for his animals and will not even get the opportunity to let his animals drink from it when Judgment day *(Qiyāmah)* will strike. In fact, Judgment day *(Qiyāmah)* will arrive so suddenly the Holy Prophet صلى الله عليه وسلم mentioned that a person will lift a morsel to his mouth and not even be able to swallow it when day *(Qiyāmah)* will overtake him. [*Bukhari v.2 p.963*]

قُل لَّآ أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ
لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُ ۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿188﴾

(188) Say, "I have no power to effect any good, nor any harm to myself, except that much which Allāh wills. If I had knowledge of the unseen, I would have accumulated an abundance of good and no evil would have afflicted me. However, I am but a warner and a bearer of glad tidings for the believing people."

THE HOLY PROPHET صلى الله عليه وسلم IS INSTRUCTED TO TELL PEOPLE THAT HE DOES NOT HAVE THE POWER TO DO ANY GOOD OR HARM WITHOUT ALLĀH'S WILL AND THAT HE DOES NOT POSSESS THE KNOWLEDGE OF THE UNSEEN

Allāh commands the Holy Prophet صلى الله عليه وسلم to announce to the people that he is also subject to the will and decree of Allāh. He was required to make this declaration so that people may understand that he was the slave of Allāh and all that occurred to him was by Allāh's permission.

Allāh's slaves have been granted knowledge, intelligence and certain capabilities. In applying these, they either generate some good for themselves or suffer losses. The same is the case with the Holy Prophet صلى الله عليه وسلم. He is also bound by the decree and fate ordained by Allāh.

Another interpretation of the verse is that the Holy Prophet صلى الله عليه وسلم can also do no more than what Allāh has decreed and cannot alter any matter. [*"Ruhul Ma'āni" v.9 p. 126*]

"If I had knowledge of the unseen, I would have accumulated an abundance of good and no evil would have afflicted me." If a person was forewarned about any event whereby he would receive any benefit, he would adopt all the means to ensure that he gained maximum benefit from it. On the other hand, if he were to know of any harm that was headed his way, he would exploit every avenue to avert the harm from him and will not have to suffer at all throughout his life. However, the reality of the matter is that the Holy Prophet صلى الله عليه وسلم suffered much throughout his life and never anticipated these sufferings at all.

The Holy Prophet صلى الله عليه وسلم is instructed to state, *"However, I am but a warner and a bearer of glad tidings for the believing people."* Warning people and conveying glad tidings to them are tasks associated with the Shari'ah and Prophethood. It is not necessary that the Holy Prophet صلى الله عليه وسلم be saved from the difficulties of this world.

A REFUTATION TO THOSE WHO CLAIM THAT THE HOLY PROPHET صلى الله عليه وسلم POSSESSED KNOWLEDGE OF THE UNSEEN

The above verses clearly prove the fact that the Holy Prophet صلى الله عليه وسلم did not possess the knowledge of the unseen, nor had he any knowledge

concerning the time when Judgment day *(Qiyāmah)* is to occur. Allāh says in a verse of Surah An'ām, *"Say, 'I do not say to you that I possess the treasures of Allāh, nor do I have knowledge of the unseen, nor have I told you that I am an angel. I only follow what has been revealed to me.* - [*Surah 6, verse 50*]

There is no doubt that Allāh had conferred the knowledge of some of the unseen matters to the Holy Prophet صلى الله عليه وسلم and that he was blessed with more knowledge than any person who has ever lived. However, it is impossible to claim that he had knowledge of all the matters of the unseen and of the time of Judgment day *(Qiyāmah)*.

Mulla Ali Qāri رحمة الله عليه quotes Allāma Jalāluddīn Suyuti رحمة الله عليه who writes, "Certain people in our time falsely claim to be knowledgeable when they are not Scholars *(Ulema)*. They make the false claim that the Holy Prophet صلى الله عليه وسلم possessed knowledge about the time of Judgment day *(Qiyāmah)*. It will be told to them that it has been said in the hadith, 'The one being asked knows no more than the questioner.' They distort the meaning of this hadith and say that it means that both, The Holy Prophet صلى الله عليه وسلم and Jibr'īl عليه السلام were equally aware of the advent of Judgment day *(Qiyāmah)*. This is indeed great ignorance and a vile act of distortion."

"The hadith refers to every questioner and every person being questioned regarding Judgment day *(Qiyāmah)*. None of them has any knowledge concerning the question at hand. These people are excessive in their belief and assert that the knowledge of the Holy Prophet صلى الله عليه وسلم equalled that of Allāh. They claim that the Holy Prophet صلى الله عليه وسلم knew everything that Allāh does. Their claim is refuted by the verse of Surah Barā'ah [*Surah 9, verse 101*], which was one of the final Surahs to be revealed. The verse is, *"From those villagers around you are hypocrites. And from the people of Madinah as well there are those who persist in hypocrisy. You do not know them, but We know them."* Herein Allāh states that the Holy Prophet صلى الله عليه وسلم does not know of these hypocrites, yet they were his neighbours. After this clear proof, they still claim that the knowledge of the Holy Prophet صلى الله عليه وسلم was equal to the knowledge of Allāh! This amounts to the rejection of the Qur'ān."

After quoting this extract, Mulla Ali Qāri رحمة الله عليه himself writes that the person who believes that the knowledge of the Holy Prophet صلى الله عليه وسلم was equal to the knowledge of Allāh is a disbeliever *(kāfir)* according to consensus.

Today there are those who believe this. The only difference is that they distinguish between the fact that Allāh conferred this knowledge. They are also in manifest error.

After quoting certain verses of the Qur'ān proving that the Holy Prophet صلى الله عليه وسلم did not possess knowledge of everything, Mulla Ali رحمة الله عليه writes that people who hold this belief practise 'excess *(ghulū)*' [excess in Religion *(Dīn)*] and they justify their claim by stating that their excess *(ghulū)* will secure forgiveness of their sins and entry into Heaven *(Jannah)*. They believe that the more excess *(ghulū)* they make, the closer they will draw to the Holy Prophet صلى الله عليه وسلم until they become his chosen companions. The truth of the matter is that they are the most disobedient to the Holy Prophet صلى الله عليه وسلم and furthest from his acts done by Holy Prophet صلى الله عليه وسلم *(Sunnah)*.

He continues to write that these people are just like the Christians, who exaggerated their belief in Sayyidina Isā عليه السلام and contradicted the teachings of their Religion *(Dīn)*. While they claim to accept the Ahadīth, they distort them. Allāh is the Protector of His Religion *(Dīn)* and will appoint those who will continue to uphold it.

There are those who claim that the Holy Prophet صلى الله عليه وسلم was conferred with the knowledge of everything just before he passed away. This claim is not only baseless, but contradicts that Ahadīth.

Sayyidina Sahl Bin Sa'd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "(On the Day of Judgement) You will first pass the 'Hawdh' (drinking place) to be given water. Whoever will pass by me will be given water and whoever will be given water will never be thirsty thereafter. It will then definitely occur that some people will come whom I will recognise and they shall recognise me. However, a barrier will be placed between us. When I will submit that they are my people, it will said to me, 'Indeed you do not know what innovations they have introduced after you.' I will then tell them, 'Go away! Go away! All those who made changes after me." [*Mishkāt p. 488*]

With regard to the intercession, The Holy Prophet صلى الله عليه وسلم has mentioned that he will be inspired with such words of praise for Allāh that he will be taught only then. [*Ibid*]

These narrations make it clear that certain things will only become apparent to the Holy Prophet صلى الله عليه وسلم in the Hereafter. It is indeed surprising that these innovators claim that they love the Holy Prophet صلى الله عليه وسلم to the extreme and that there are no Muslims like them, yet their beliefs contradict the Qur'ān and the Ahadīth of the very same Prophet صلى الله عليه وسلم May Allāh guide us all.

۞ هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا
تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا
لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿189﴾ فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى
ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿190﴾

(189) It is He Who created you from a single soul and made a spouse from there so that he may find comfort from her. So when he covered her, she bore a light weight, which she carried. When it became heavy, they both supplicated to Allāh, their Lord saying, "If You grant us a healthy child, we will definitely be of the grateful ones." (190) When He granted them a healthy child, they both attributed partners to Allāh in that which He had granted them. Allāh is Exalted above all that they ascribe unto Him.

THE WIFE SHOULD PROVIDE COMFORT

Allāh created Sayyidina Ādam عليه السلام and then, when he required love and

companionship, Allāh created his wife, Sayyidah Hawwa عليها السلام from his left rib. The purpose of her creation was so that "*...he may find comfort from her*" when he returns home to her. Allāh says in Surah Rūm, *'And from His signs is that He has created spouses for you from your species so that you may find solace with her and He has placed love and mercy between you. There are certainly signs therein for people who contemplate."* [*Surah 30, verse 21*]

One of the objects of marriage is that the couple comfort and love each other. There are those marriages that are devoid of this blessing and the couple cause only grief and heartache to each other. Comfort and solace can be attained only when each partner exercises forbearance.

At the time of choosing a partner, a person should first look for piety and good character instead of mere physical beauty and wealth. It is also necessary to assess whether the two are compatible.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When you receive the marriage proposal of such a person whose piety and character pleases you, then contract the marriage. If you do not do so, then great strife and widespread anarchy will reign on earth." [*Tirmidhi*]

Sayyidina Ma'qal bin Yasār رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Marry such women who are loving and able to bear children, for I shall boast about your numbers before the other Ummahs [on the Day of Judgment day *(Qiyāmah)*]." [*Abu Dawūd*]

HOW SHOULD THE MARRIED COUPLE BEHAVE TOWARDS EACH OTHER?

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "No Muslim husband should dislike his Muslim wife. If he dislikes some trait in her, he should take a liking to another trait." [*Muslim v.1 p.475*]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Verily woman has been created from a rib. She will not remain straight on a way for you. So if you are to derive benefit from her, you will have to derive benefit from her while the crookedness is within her. If you will try to straighten her you will break her and breaking her means to divorce her." [*Ibid*]

Sayyidina Abu Hurayra رضى الله عنه also narrates that the Holy Prophet صلى الله عليه وسلم said, "The most perfect believer is the one with the best character. Those with the best character from you are those who are best towards their wives." [*Tirmidhi*]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who has been blessed with four things has received the good of both worlds. He has (1) a grateful heart, (2) a tongue that is very busy in Allāh' s remembrance, (3) a body that can endure hardships and (4) a wife who does not betray him with regard to her body and his wealth." [*Bayhaqi*]

Sayyidina Anas رضى الله عنه reports the Holy Prophet صلى الله عليه وسلم as saying, "The woman who performs her five Salāh, fasts in Ramadhān, protects her chastity and is obedient to her husband (when in conformance to the Shari'ah)

may enter Heaven *(Jannah)* by whichever door she pleases." [*Mishkāt p. 281*]

These few Ahadīth outline the principles for a healthy relationship between a married couple. Abiding by these principles will ensure that every couple finds the comfort that is desired from marriage.

WHO IS IMPLIED BY "THEY BOTH ATTRIBUTED PARTNERS TO ALLĀH?"

Explaining the condition of the Polytheists, Allāh says, *"So when he covered her, she bore a light weight, which she carried."* When the wife conceives the child, she feels no burden initially and is able to walk about freely. However, as the foetus grows, the signs of fatigue begin to show. Allāh states further, *"When it became heavy, they both supplicated to Allāh, their Lord saying, 'If You grant us a healthy child, we will definitely be of the grateful ones.' When He granted them a healthy child, they both attributed partners to Allāh in that which He had granted them. Allāh is Exalted above all that they ascribe unto Him."*

Certain commentators have mentioned that all of the above verses refer to Sayyidina Ādam and Hawwa عليها السلام. They say that when the firstborn of Sayyidah Hawwa عليها السلام died in infancy, Devil *(Shaytān)* persuaded her that if she named the next child Abdul Hārith ('The slave of Hārith') it will survive. Believing him, she complied and named the child accordingly.

Allāma Ibn Kathīr رحمة الله عليه has mentioned that this narration has not been reported from the Holy Prophet صلى الله عليه وسلم but from the Sahabi, Sayyidina Samura bin Jundub رضى الله عنه. He says that it is quite possible that he reported this from a narration of the People of book *(Ahlul Kitāb)* who became Muslims, like Sayyidina Ka'b Ahbār رحمة الله عليه and Sayyidina Wahb bin Munabbah رحمة الله عليه. A similar narration has been reported from Sayyidina Abdullāh bin Abbās رضى الله عنه as well. Allāma Ibn Kathīr رحمة الله عليه asserts that since the verse says that both, the husband and the wife, committed polytheism *(shirk)*, it is evident that the narration has to be from the People of book *(Ahlul Kitāb)* because according to Muslims none of the Prophets *(Anbiya)* عليهم السلام could ever commit polytheism *(shirk)*. It is therefore wrong to quote this narration as commentary for the verse.

Sayyidina Hasan رحمة الله عليه says that the verse refers to the Jews and the Christians. Allāh granted them their children, yet they make these children Jews and Christians. Allāma Ibn Kathīr رحمة الله عليه says that this is the best and most suitable interpretation of the verse. [*Durrul Manthūr v.2 p.154*]

Sayyidina Abdullāh bin Abbās رضى الله عنه is reported "Sayyidina Ādam عليه السلام never committed polytheism *(shirk)*. Whereas the beginning of the verse refers to him in the matter of gratefulness, the verse depicts the condition of those after him." to have said, the beginning the ending of.

HOW PARENTS COMMIT POLYTHEISM *(SHIRK)* BY MEANS OF THEIR CHILDREN

The above verses tell us that some people resort to polytheism *(shirk)* in their endeavours to bring up their children and ensure their safety. The beginning is when they commit polytheism *(shirk)* in the hope of having children, and then

take vows so that the child may be born healthy and free of defects and handicaps. At times, they take these vows in the names of beings besides Allāh. When the child is eventually born, they keep names that are associated with polytheism *(shirk)* and induce the child to carry out practices of polytheism *(shirk)*.

In many places certain atrocious customs are practised when a child is being named and Shaytān has led people to think that by naming children with names having an evil meaning, the child will stay alive. The Polytheists of Arabia commonly called their children by polytheistic names like Abdul Lāt (The slave of Laat), Abdul Uzza (The slave of Uzza), etc. Even today the Christians use the name Abdul Masīh (The slave of Masīh). Muslims should abstain from naming their children in this manner of attributing their servitude to any being besides Allāh.

The Holy Prophet صلى الله عليه وسلم said, "Keep the names of the Anbiya عليهم السلام. The names most beloved to Allāh are Abdullāh and Abdur Rahmān. The truest of names are Hārith (one who earns) and Humām (one who intends). The worst of names are Harb (warmonger) and Murrah (bitter)." [*Abu Dawūd*]

It is also advisable to add the prefix 'Abd' to any of Allāh's names and name a child therewith.

Sayyidina Masrūq رحمة الله عليه narrates that Sayyidina Umar رضى الله عنه once asked him who he was. When he replied that he was Masrūq bin Ajda, Sayyidina Umar رضى الله عنه said that he heard the Holy Prophet صلى الله عليه وسلم say that Ajda was a name of Devil *(Shaytān)* [*Abu Dawūd*]. The meaning of Ajda is 'a person whose nose and ears are cut off.'

Sayyidina Abu Darda رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "You will be summoned on the Day of Judgement by your names and the names of your fathers, so keep good names." [*Abu Dawūd*]

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ (191) وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ
يَنصُرُونَ (192) وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ
أَنتُمْ صَٰمِتُونَ (193) إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ
فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ (194) أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ
أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ
بِهَا قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ (195) إِنَّ وَلِـِّۧىَ ٱللَّهُ ٱلَّذِى نَزَّلَ
ٱلْكِتَٰبَ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ (196) وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ
نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ (197) وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟

وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

(191) Do they ascribe as partners to Allāh such things that cannot create anything, but were themselves created? (192) ...And are not able to assist them, nor able to assist themselves? 193. ...And if you call them to guidance they cannot follow you? It is the same to you whether you call them or you remain silent. (194) Verily those that you supplicate to besides Allāh are slaves like yourselves, so call on them and let them respond to your call if you are truthful. (195) Do they have legs with which they can walk? Or do they have hands with which they can hold? Or do they have eyes with which they can see, or ears with which they can hear? Say, "Call your partners and then plot against me and do not spare me." (196) Verily my Protecting Friend is Allāh, Who has revealed the Book and Who assists the righteous. (197) Those whom you call upon besides Him are unable to help you and cannot even help themselves. (198) If you call them towards guidance, they cannot hear and you will think that they are looking at you, but they do not see.

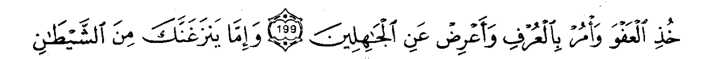
THE FALSE DEITIES CANNOT SEE, NOR HEAR THEY CAN NEITHER HELP THEIR WORSHIPPERS NOR THEMSELVES

These verses also reproach the Polytheists, as did the previous verses. Allāh reminds us that He created everything and is therefore most worthy to be worshipped. Allāh asks, *"Do they ascribe as partners to Allāh such things that cannot create anything, but were themselves created?"* They worshipped these deities thinking that they will be of assistance to them in times to come. This notion is also absurd since these false gods *"are not able to assist them, nor able to assist themselves?"* Their idols cannot even defend themselves, let alone assist others.

Allāh says, *". . .And if you call them to guidance they cannot follow you? It is the same to you whether you call them or you remain silent. Verily those that you supplicate to besides Allāh are slaves like yourselves, so call on them and let them respond to your call if you are truthful."*

Their idols are all lifeless objects that have no ability to utilise their limbs. *"Do they have legs with which they can walk? Or do they have hands with which they can hold? Or do they have eyes with which they can see, or ears with which they can hear?"* Their limbs and organs are all artificial and are simply fashioned in the shape of the real. They cannot function, therefore *"If you call them towards guidance, they cannot hear and you will think that they are looking at you, but they do not see."*

The Polytheists threatened the Holy Prophet صلى الله عليه وسلم with their idols (as mentioned in Surah Zumar). Therefore, Allāh instructs him to proclaim the challenge, *"Say, 'Call your partners and then plot against me and do not spare me."* Allāh tells His Prophet صلى الله عليه وسلم to also inform them that he is not afraid of them at all because, *"Verily my Protecting Friend is Allāh, Who has revealed the Book and Who assists the righteous."*



possessing the ability to avenge himself." [*Bayhaqi in Shu'abul Imān v.6 p.3 19*]

SAYYIDINA YUSUF عليه السلام FORGIVES HIS BROTHERS

The incident of Sayyidina Yusuf عليه السلام is well known. His brothers threw him into a well, where after he was sold as a slave. Much later, after arriving in Egypt, when they admitted their wrong he told them, *"There shall be no reproach on you today. May Allāh forgive you. He is the Most Merciful of those who show mercy."* [*Surah Yusuf (12), verse 92*]

HOW THE HOLY PROPHET صلى الله عليه وسلم DEALT WITH THE MAKKANS

The atrocities perpetrated by the people of Makkah against the Holy Prophet صلى الله عليه وسلم are well known. However, when the Holy Prophet صلى الله عليه وسلم and the Companions *(Sahāba)* رضى الله عنهم entered Makkah as the conquerors, The Holy Prophet صلى الله عليه وسلم asked the inhabitants of Makkah, "What do you think I shall do with you?" They replied, "You are a magnanimous person and the son of a magnanimous person." He then addressed them in the same way that Sayyidina Yusuf عليه السلام addressed his brothers by saying, *"There shall be no reproach on you today."* The stalwarts of Islām gain victory over their enemies by way of their noble and lofty character. Playing a vital role here is the trait of forgiveness.

Sayyidah Ayshah رضى الله عنها reports that the Holy Prophet صلى الله عليه وسلم never took any revenge for personal reasons. He would avenge only the breaching of the sanctity if any of Allāh's injunctions. [*Bukhari and Muslim*]

Sayyidah Ayshah رضى الله عنها also reports that the Holy Prophet صلى الله عليه وسلم was never vulgar, nor did he attempt to speak in a vulgar manner, and he was never noisy in the marketplace. [*Tirmidhi*]

Sayyidina Anas رضى الله عنه narrates that he served the Holy Prophet صلى الله عليه وسلم from the age of eight until the age of ten and not once did the Holy Prophet صلى الله عليه وسلم reprimand him for anything that he did wrong. He says, "When any member of his household began to scold me, he would tell them, 'Leave him. Whatever has been destined shall come to pass."' [*Mishkāt p. 519*]

Sayyidina Abdullāh bin Umar رضى الله عنه reports that once a person asked the Holy Prophet صلى الله عليه وسلم "How often should one forgive his servants?" The Holy Prophet صلى الله عليه وسلم remained silent. The person repeated the question, whereupon he again remained silent. When the person repeated the question for a third time, The Holy Prophet صلى الله عليه وسلم replied, "Seventy times daily." [*Mishkāt p. 292*]

Lesson: The above narrations do not mean that a person should allow his children and servants to do as they please without restraint. A person should correct them in a manner that he exercises forgiveness as well. If any punishment is meted to them, it should not be with the intention to vent one's anger, but with the intention that they be corrected and reformed. The punishment should be meted out with much forethought and deliberation. One should think whether it will be beneficial or detrimental. If the child is allowed to run out of control, then

this will be detrimental and opposed to the best interests of the child.

Sayyidina Mu'ādh رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Spend from your good wealth upon your family and do not keep your rod aside so that they are content to be safe from you and forget Allāh's orders. Keep warning them about the injunctions and laws of Allāh." [*Mishkāt p. 18*]

ENJOINING WHAT IS GOOD

The verse continues with the second instruction viz. "*.....enjoin what is right....*" The action of enjoining right and forbidding evil *(Amr Bil Ma'rūf Wan Nahy Anil Munkar)* holds a lofty position in the Shari'ah and is also part of noble character. The details of this were given in verse 104 of Surah Āl Imrān (Surah 3), where Allāh says, *"There should be a group from you who invite towards good, enjoin right and forbid from evil. These are indeed the successful ones."*

IGNORING THE IGNORANT

This is the third instruction mentioned in the verse. By ignoring the ignorant, a believer *(Mu'min)* can be saved from evil and ignorance. By getting involved in discussions with ignorant people, a person whiles away valuable time. The ignorant think that they are victorious when they silence the knowledgeable ones. A person of intelligence does not involve himself with debates with the ignorant and overlooks the difficulties that they cause him. By engaging with them, he will lose whatever knowledge he may have. When they ask him some question pertaining to Religion *(Dīn)*, he should reply only to their query and not engage in further deliberation with them. By engaging with them he will lose his respect and be deprived of more valuable services to the Religion *(Dīn)*.

THE COMMAND TO SEEK REFUGE IN ALLĀH WHEN TEMPTED BY DEVIL *(SHAYTĀN)*

"Should a temptation come to you from Devil (Shaytān), then seek refuge with Allāh. Verily He is the All Hearing, the All Knowing." It is narrated in "Durrul Manthūr" (*v.3 p.154*) from Ibn Jarīr رحمة الله عليه that when the verse, *"Adopt forgiveness, enjoin what is right and ignore the ignorant,"* was revealed, The Holy Prophet صلى الله عليه وسلم asked Allāh what should be done when overcome by anger. In reply, Allāh revealed the verse, "Should a temptation come to you from Devil *(Shaytān)*, then seek refuge with Allāh..."

The Arabic word "nazghun" ("temptation") refers to incitement and instigation. Devil *(Shaytān)* always seeks the opportunity to incite man to be overcome with anger and not to forgive others. The most effective way to be saved from the instigation of Devil *(Shaytān)* is to seek refuge with Allāh.

Allāh says in Surah Mu'minūn, *"And say, 'O my Lord! I seek refuge with You from the evil whispering of the Devils (Shayātān) and I seek refuge with You, O my Lord, from that they approach me."* [*Surah 23, verses 97,98*]

ONE SHOULD SEEK PROTECTION IN ALLĀH WHEN DEVIL (*SHAYTĀN*) INSTILS DOUBTS IN ONE'S FAITH

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Devil (*Shaytān*) will come to you asking who created this and who created that, until he asks you who created Allāh. When he reaches this question, then say, *'Allāh is the One, the Independent. He begets not, nor was He begotten and there is none equal to Him.'* Then (make the action of spitting to the left and seek protection with Allāh from the accursed Devil (*Shaytān*) (i.e. recite A'ūdhu Billāhi Minash Shaytānir Rajīm)." [*Abu Dawūd*]

THE TREATMENT OF ANGER

Sayyidina Sulaymān bin Sirr رضى الله عنه narrates that they were once sitting with the Holy Prophet صلى الله عليه وسلم when they heard two people argue until the face of the one turned red. The Holy Prophet صلى الله عليه وسلم said, "I know of such a phrase that will dispel what this person is feeling within himself (anger). The phrase is A'ūdhu Billāhi Minash Shaytānir Rajīm." When the Companions (*Sahāba*) رضى الله عنهم informed the person about this, he said, "I must be insane." [*Bukhari v.2 p.903*]

Commentators mention that he said this because of extreme anger or because he was a Hypocrite (*Munāfiq*). The recitation of A'ūdhu Billāhi Minash Shaytānir Rajīm" is a tried and tested cure for anger and for temptations from Devil (*Shaytān*).

إِنَّ ٱلَّذِينَ ٱتَّقَوْاْ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبْصِرُونَ ﴿201﴾ وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ﴿202﴾

(201) Indeed when an instigation from Devil (Shaytān) reaches those who fear Allāh, they engage in His remembrance (Dhikr) and their eyes instantly open. (202) The devils (Shayātīn) pull their brothers into deviation after which they do not desist.

THE APPROACH OF THOSE WHO AVOID DEVIL (*SHAYTĀN*) AND THOSE WHO BEFRIEND HIM

It is the practice of those who shun Devil (*Shaytān*) that they immediately remember Allāh whenever Shaytān tries to delude them to commit a sin. This refers to any remembrance (*Dhikr*) of Allāh, as well as recalling Allāh's punishment and rewards to mind. The remembrance of Allāh is an effective weapon in thwarting the attacks of Devil (*Shaytān*).

It is reported in the Ahadīth that Devil (*Shaytān*) sits firmly upon a person's heart and retreats only when the person engages in Allāh's remembrance (*Dhikr*). Once he stops the remembrance (*Dhikr*), Devil (*Shaytān*) resumes his vigilance upon the heart and casts evil thoughts in the heart. [*Mishkāt p. 199*]

Surah Nās contains the verses wherein a person seeks refuge with Allāh from, "the evil of the sneaking whisperer, who whispers into the hearts of man,

be he from the jinn or from man." [*Surah 114, verses 4-6*]

"..... and their eyes instantly open." When the people of piety *(taqwa)* seek protection with Allāh from Devil *(Shaytān)*, they immediately realise what Devil *(Shaytān)* is doing and are able to discern the truth from falsehood.

Thereafter, Allāh speaks of those who befriend the Devil *(Shaytān)* by not avoiding him. He continues to lead them astray and spares no effort to plunge them further into error and deviation. It is evident that the person who gives in to the slightest provocation of Devil *(Shaytān)* will be lead on by him until Devil *(Shaytān)* eventually enters him into Hell.

وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِن رَّبِّي ۚ
هَٰذَا بَصَائِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

(203) Whenever you do not bring them a sign they say, "Why do you not choose this miracle?" Say, "I follow only what is revealed to me from my Lord." These are insights from your Lord, guidance and mercies for the believing people.

THE REPLY TO THOSE WHO REQUEST MIRACLES ACCORDING TO THEIR WHIMS

The Holy Prophet صلى الله عليه وسلم preached to the people with logical proofs and reasoning in addition to the many miracles that he showed to them. Whenever he performed a miracle, they would demand to be shown the miracle that they desired. The ability to perform miracles and the choice of miracle was determined by Allāh and not by the Holy Prophet صلى الله عليه وسلم. Allāh could show them any miracle that they desired, but He was not obliged to pander to their wishes.

The disbelievers *(kuffār)* did not present these requests for miracles with the intention to accept the Holy Prophet's صلى الله عليه وسلم apostleship but they merely did so to challenge him. They did not want to accept the truth and even when the miracles they desired were shown to them, they claimed that it was magic.

To oppose the Holy Prophet صلى الله عليه وسلم they would exclaim whenever they were not shown a miracle, *"Why do you not choose this miracle?"* in saying this, they meant to ask that if the Holy Prophet صلى الله عليه وسلم was Allāh' s true messenger, why did he not perform the miracle they desired?

Allāh gives the reply, *"Say, 'I follow only what is revealed to me from my Lord."* The duty of the Holy Prophet صلى الله عليه وسلم was to propagate what he was instructed by Allāh and he had no ability of his own to show miracles to people. It is a sign of foolishness and obstinacy to base one's Belief *(Imān)* only on miracles because many have already passed in spite of which the disbelievers *(kuffār)* did not believe.

"These are insights from your Lord, guidance and mercies for the believing people." The Qur'ān is in itself a great miracle for all to behold. Both its words and their meaning are miraculous and it is replete with truths and realities. No other

miracle is required after the Qur'ān.

وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

(204) When the Qur'ān is recited, then listen attentively to it and remain silent so that mercy be shown to you.

THE RULES AND ETIQUETTE OF RECITING AND LISTENING TO THE QUR'ĀN

This verse commands that *"When the Qur'ān is recited, then listen attentively to it and remain silent..."* The reciter should firstly determine whether there are people near him who are either busy or sleeping. If there are such people nearby, he should not recite audibly since they may not be able to listen or they may be disturbed. He should not create the situation where people can hear the Qur'ān being recited but cannot listen attentively because they are occupied.

He may recite loudly when the people present are unoccupied and able to listen attentively. In this case they will be dutibound to listen with attention even though they do not understand the Qur'ān. It is improper to engage in speech while the Qur'ān is being recited and every listener has to remain silent.

It is indeed a great source of deprivation when people following the Imām in Salāh do not listen attentively to what is being recited. They are defeating the purpose for which they have left everything to come to the Masjid.

THE COMMAND TO REMAIN SILENT BEHIND THE IMĀM IN SALĀH AND THE RULING OF IMĀM ABU HANIFAH رحمة الله عليه

According to Imām Abu Hanifah رحمة الله عليه, the Muqtadi (person following the Imām in Salāh) must not recite Surah Fātiha nor any other Surah. The above verse regarding listening attentively and remaining silent applies to the person performing Salāh as well as to others.

Muslim (*v.1 p.174*) reports an authentic hadith in which the Holy Prophet صلى الله عليه وسلم said, "Remain silent when the Imām is reading." Not only did Imām Muslim رحمة الله عليه report this hadith, but he specifically mentioned that it is authentic. The general context will include those Salāhs in which the recitation is audible as well as those in which it is silent.

THE STATEMENTS OF THE COMPANIONS *(SAHĀBA)* رضى الله عنهم ABOUT NOT RECITING BEHIND THE IMĀM

When Sayyidina Ata bin Yasār رحمة الله عليه enquired from Sayyidina Zaid bin Thābit رضى الله عنه concerning reciting behind the Imām, he replied, "There is no recitation whatsoever behind the Imām." [*Muslim v.1 p.410*]

Sayyidina Jābir رضى الله عنه mentioned, "There is no Salāh for him who does not recite Surah Fātiha in Salāh, except for the one who performs Salāh behind an Imām (He will not even recite Surah Fātiha when following the Imām)" [*Tirmidhi*]. Imām Tirmidhi رحمة الله عليه says that this hadith is Hasan and that from

this hadith Imam Ahmad bin Hanbal رحمة الله عليه has deduced that the Salāh of the person who does not recite Surah Fātiha will not be valid when he performs Salāh individually.

Imām Tahāwi رحمة الله عليه has narrated from Sayyidina Ali رضى الله عنه that the person who recites the Qur'ān while following the Imām is not a follower of the natural Religion *(Dīn)*.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه is reported to have said, "Remain silent for the recitation of the Qur'ān because Salāh is an occupation and the Imām will suffice for you."

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه is also reported to have said, "If only the mouth of that person who recites while behind the Imām is filled with soil."

Abu Jamra رحمة الله عليه asked Sayyidina Abdullāh bin Abbās رضى الله عنه whether he should recite the Qur'ān while behind the Imām. He replied in the negative.

Sayyidina Abdullāh bin Umar رضى الله عنه never recited Qur'ān behind the Imām and when it was asked of him whether one should recite, he replied, "When any of you perform Salāh behind an Imām, then the recitation of the Imām will suffice for him as well."

THE PRACTICE OF IMĀM MĀLIK رحمة الله عليه AND IMĀM AHMAD رحمة الله عليه

According to Imām Ahmad رحمة الله عليه it is not Wājib *(compulsory)* to recite Surah Fātiha nor any other Surah in Salāh while following an Imām.

According to the old ruling of Imām Shafi'ī رحمة الله عليه, it will be compulsory *(Wājib)* for a person to recite from the Qur'ān behind the Imām in such a Salāh wherein the recitation is silent (sirri). However, in the audible Salāhs (jahri), recitation will not be compulsory *(Wājib)*. According to his revised opinion, it will be Wājib to recite in both types of Salāh (jahri and sirri).

Imām Mālik رحمة الله عليه and Imām Ahmad رحمة الله عليه maintain that recitation of the muqtadi is not Fardh, but in certain situations, it will be optional.

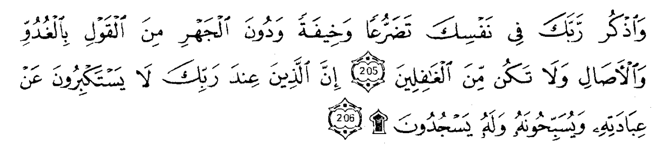
A group has recently sprung up who have adopted the ruling of Imām Shafi'ī رحمة الله عليه. However, they have exaggerated the situation to such an extent that they say that those people are in manifest error who claim that the recitation of Surah Fātiha is not obligatory *(Fardh)*. (In saying this, they are also deriding Imām Ahmad رحمة الله عليه, whom they regard as a great scholar in hadith). They take oaths that the Salāh of those not reciting Surah Fātiha is null and void. This is sheer excessiveness, since this difference of opinion existed even among the Companions *(Sahāba)* رضى الله عنهم.

When the rewards for Salāh are distributed on the Day of Judgement, they will not be asked whether those who did not perform Salāh according to their opinion should enter Heaven *(Jannah)* or not.

Lesson: It has been mentioned that a person is advised not to recite the Qur'ān audibly in the presence of people who are unable to listen to it. In a like

manner, cassettes and radios should also not be played loudly in places where people cannot listen attentively. Doing so will constitute disrespect to the Qur'ān, which is a grave sin indeed.

The verse ends with the words "..... *so that mercy be shown to you...*" Those who adhere to the etiquette and laws governing Qur'ānic recitation shall be blessed with Allāh's mercy. On the other hand, those who do not adhere to these etiquette and who show disrespect to the Qur'ān will incur Allāh's wrath and punishment.



(205) Remember your Lord in your heart in humility and fear, and in a manner that falls short of being noisy in the morning and evening; and do not be of the negligent. (206) Verily those who are by your; Lord (the angels) are not too proud to worship Him and they laud His purity and prostrate to Him.

THE COMMAND TO MAKE REMEMBRANCE *(DHIKR)* AND ITS ETIQUETTE

After discussing the etiquette of Qur'ānic recitation, Allāh now makes mention of remembrance *(Dhikr)* in general. Muslim (*v.1 p.84*) reports that the Holy Prophet صلى الله عليه وسلم said, "Judgment *(Qiyāmah)* will not dawn as long as there is someone saying, "Allāh! Allāh!"

Salāh is also a form of remembrance *(Dhikr)*, as Allāh says in Surah TāHā [*Surah 20, verse 14*], *"Establish Salāh for My remembrance."* Allāh says in Surah Ankabūt, *"And the remembrance (Dhikr) of Allāh is the greatest."* [*Surah 29, verse 45*]

Says Allāh in Surah Baqarah, *"Remember me and I will remember you. Be grateful to Me and do not be ungrateful."* [*Surah 2, verse 152*]

A hadith in Muslim (*v.1 p.162*) states that the Holy Prophet صلى الله عليه وسلم used to remember Allāh all the time. A believer *(Mu'min)* should remember Allāh in his heart as well as with his tongue. Reciting tasbīh *("SubhānAllāh")*, *tahlīl ("Lā Ilāha IllAllāh")*, *takbīr ("Allāhu Akbar")*, etc are all forms of remembrance *(Dhikr)* and their virtues have been described in the Ahadīth. Allāh's remembrance will also be carried out when a person recites all the relevant supplications *(du'ā's)* for the various occasions e.g. the supplications *(du'ā's)* of eating, sleeping, using the toilet, journeying, returning from a journey, when afflicted with a calamity, etc.

The best times for remembrance *(Dhikr)* is during the morning and in the evening, and the relevant supplications *(du'ā's)* at these times should be recited as well. Imam Jazari رحمة الله عليه has recorded supplications *(du'ā's)* for every occasion in his book "AlHisnul Hasīn" and so have I in my book "Fadā'ilud Du'a" Recitation of the Qur'ān is also regarded as remembrance *(Dhikr)*, so too is

supplication *(du'ā)* and durūd [salutations to the Holy Prophet صلى الله عليه وسلم], since it a supplication *(du'ā)* to Allāh to bestow His special mercy upon the Holy Prophet صلى الله عليه وسلم.

THE VIRTUE OF SILENT REMEMBRANCE *(DHIKR)*

A hadith of Musnad Ahmad (*v.1 p. 172*) reports that the best form of remembrance *(Dhikr)* is that which is silent. Meditation (contemplating Allāh's being and attributes without moving the tongue) is also included in this type of remembrance *(Dhikr)*. Although it is permissible to make remembrance *(Dhikr)* audibly, it should not be in a loud voice that resembles shouting, as Allāh says, *"in a manner that falls short of being noisy"*

Sayyidina Abu Mūsa رضى الله عنه reports that they were once on journey with the Holy Prophet صلى الله عليه وسلم when some people began reciting *'Allāhu Akbar'* loudly. The Holy Prophet صلى الله عليه وسلم told them, "O people! Have mercy on yourselves. You are not calling a deity that is deaf or absent. You are calling to a Being that is All Hearing, All Seeing and present with you. I swear by the Being to Whom you are calling! He is closer to you than the necks of your animals."

Sayyidina Abu Mūsa رضى الله عنه continues to narrate that he was behind the Holy Prophet صلى الله عليه وسلم and softly reciting, "Lā Hawla wa Lā Quwwata illa Billāh hil Aliyyil Azīm." The Holy Prophet صلى الله عليه وسلم said, "O Abdullāh bin Qais (the real name of Sayyidina Abu Mūsa)! Should I not inform you of one of the treasures of Heaven *(Jannah)*? The treasure is "Lā Hawla wa Lā Quwwata illa Billāh hil Aliyyil Azīm." [*Mishkāt p. 401*]

When making remembrance *(Dhikr)* audibly, a person should take heed not to disturb those who are performing Salāh or sleeping. Every action should be done for Allāh's pleasure. Irrespective of how virtuous an action may seem, it will be worthless if performed for ostentation. In fact, it will earn punishment from Allāh. A person engaged in loud remembrance *(Dhikr)* will earn Allāh's pleasure if his intention is to please Allāh. On the contrary, a person engaged in silent remembrance *(Dhikr)*may earn Allāh's wrath and displeasure if his intention is to please any one besides Allāh.

ENGAGING IN REMEMBRANCE *(DHIKR)* MORNING AND EVENING

This is the next command of Allāh in the above verse. The author of "Ruhul Ma'āni" (*v.9 p.100*) writes that the morning and evening have been specifically mentioned because these are times when people are generally free. They are therefore more inclined to devote their undivided attention to remembrance *(Dhikr)*.

Other commentators have mentioned that it has been mentioned because it is at these times that the angels change their shifts. Others state that the verse implies that remembrance *(Dhikr)* be made at all times.

"…….and be not of the negligent ones." i.e. Do not neglect Allāh's remembrance *(Dhikr)*.

THE WORSHIP AND DEVOTION OF THE ANGELS

Allāh then mentions the remembrance *(Dhikr)* of the angels. He says, *"Verily those who are by your Lord are not too proud to worship Him and they laud His purity and prostrate to Him."* They do not consider it below their dignity to prostrate to another and are humble before Allāh.

Referring to the same message, Allāh states in verse 172 of Surah Nisā (*Surah 4*), *"Masīh is never ashamed to be a slave of Allāh, neither are the favoured angels. Whoever is ashamed of worshipping Him and is haughty, Allāh shall soon gather them all to Him."*

SAJDAH TILĀWAH (PROSTRATION OF RECITATION)

Surah A'rāf terminates with these verses and this is the first place in the Qur'ān where a prostration of recitation *(Sajdah Tilāwah)* appears. Allāh has instructed His bondsmen to prostrate here, as the angels do without being proud. Just like the noble angels, the believers *(Mu'minīn)* also submit before Allāh.

Sayyidina Abu Hurayra رضى الله عنه narrates that whenever the son of Ādam recites a verse of prostration *(Sajdah)* and then prostrates, Devil *(Shayātīn)* flees the place in tears. He shouts out, "O my destruction! The son of Ādam has been commanded to prostrate and he prostrated, thereby gaining entry into Heaven *(Jannah)*. I refused when I was commanded to prostrate and shall enter Hell for it." [*Mishkāt p. 84*]

Ruling: When performing the prostration of recitation *(Sajdah Tilāwah)*, one should not raise the hands as in Salāh. He should merely say "Allāhu Akbar" and prostrate. Thereafter, he should again say "Allāhu Akbar" and stand up. He will not have to recite the Tashahhud and supplications *(du'ā's)* usually recite at the end of Salāh.

Ruling: Just as it is compulsory *(Wājib)* for the reciter to perform the prostration of recitation *(Sajdah Tilāwah)*, the listener will also have to perform it even though he did not intend to listen. Unless the listeners are there to listen to the recitation of the Qur'ān, it will be best for the reciter to recite the verse of sajdah silently.

THE SUPPLICATION *(DU'Ā)* OF PROSTRATION OF RECITATION *(SAJDAH TILĀWAH)*

In addition to the usual supplication *(du'ā)* of *"Subhāna Rabi yal A'la"* it is best to recite, *"Sajada Wajhi Lilladhi Khalqahu wa Shaqqa Sam'ahu wa Basarahu Bi Hawlihi wa Quwwatihi.* ("My face has prostrated to the Being Who created it and placed the ears and eyes therein by His power and might.")

سورة الانفال

Madinan	Surah Al-Anfāl	Verses 75



يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ
بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾

In the name of Allāh, the Beneficent, the Most Merciful."

(1) They ask you regarding the spoils of war. Say, "The spoils of war are for Allāh and His messenger. So fear Allāh, correct your mutual relations and obey Allāh and His messenger if you are believers."

THE SPOILS OF WAR

The Arabic word "Anfāl" is the plural of the word 'nafl' meaning "something extra". It is for this reason that the Salāh apart from the obligations *(Farāidh)* are referred to as Nafl. Here the word refers to whatever is captured from the enemy after battle viz, the booty. Those things that the leader of the army proclaims as belonging to the finder (over and above his stipulated portion of the booty) are also termed as "Anfāl".

A true believer *(Mu'min)* fights solely for Allāh's pleasure. Therefore, whatever is gained as spoils of war will be extra for him since he never aspired to gain these. It is for this reason also that the booty is termed as "Anfāl".

THE LAW CONCERNING BOOTY FOR THE PREVIOUS UMMAHS

When the people of the past Ummahs collected the spoils of war, they were not permitted to utilise it. A fire would descend from the heavens and consume this wealth. This was a sign from Allāh that he accepted their Jihād. If the fire did not consume the booty, it was a sign that someone had misappropriated some of the wealth.

AN INCIDENT OF JIHĀD OF A CERTAIN HOLY PROPHET عليه السلام

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The Holy Prophet عليه السلام once waged Jihād. After gaining victory, he had

the booty gathered at a place. A fire came from the skies, but did not consume the booty. He told the people that it seemed that someone had illegally taken something from the booty. He then instructed the leader of each tribe to pledge allegiance at his hands and they complied with his request.

As they all did this, the hands of one of them got stuck to those of the Holy Prophet. He said, "It seems as if the criminal is in your tribe." They then produces a chunk of gold the size of an ox head. When this was placed with the rest of the booty, the fire consumed the lot. [*Bukhari p.1440*]

THE PERMISSIBILITY OF SPOILS OF WAR IS EXCLUSIVE TO THE UMMAH OF THE HOLY PROPHET صلى الله عليه وسلم

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I have been privileged above the other Prophets *(Anbiya)* عليهم السلام with six things viz. (1) I have been granted concise speech. (2) I have been assisted with awe (i.e. Allāh has cast awe into the hearts of my enemies so that they desist from attacking me). (3) The spoils of war have been declared permissible for me. (4) The entire earth has been made a place of worship for me, and a means of attaining purity (by virtue of tayammum). *(5)* I have been sent as a Prophet to the entire mankind (the previous Prophets *(Anbiya)* عليهم السلام were restricted to their particular nations). (6) The coming of any other Prophet has been terminated by my advent since there shall be no Prophet after me." [*Muslim*]

THE DIFFERENCE OF OPINION ABOUT THE BOOTY AND ALLĀH'S DECISION

"Ruhul Ma'āni" (*v.9 p.160*) reports from Sayyidina Ubāda bin Sāmit رضى الله عنه that the Companions *(Sahāba)* رضى الله عنهم differed among themselves concerning the distribution of the booty after the battle of Badr: They asked the Holy Prophet صلى الله عليه وسلم what should be done with it and whether the decision of the immigrants *(Muhājirīn)* or that of the Ansār should be implemented. On this occasion Allāh revealed the above verses declaring that *"The spoils of war are for Allāh and His messenger."* This means that the decision will be made by Allāh and distributed accordingly by the Holy Prophet صلى الله عليه وسلم. Thereafter the details of distribution were revealed in the verse, *"Know that whatever spoils of war you acquire..."* [*Surah Anfāl (8), verse 41*]

Allāh commands three further injunctions in the first verse of the Surah viz. *(1) 'fear Allāh," (2) "correct your mutual relations," and (3) "obey Allāh and His messenger if you are believers."* By carrying out all of these, a person will attain salvation in both worlds. By adopting piety *(taqwa)*, a person will automatically abstain from all sins, thereby ensuring that his relationship with others is correct. There will then exist no ill feelings, hatred, animosity and jealousy among people.

The third injunction is one that is all encompassing and is the soul of Belief *(Imān)*.

ANOTHER MEANING OF ANFĀL

According to certain commentators, 'Anfāl' refers to the declaration made

by the commander of the army to the effect that the Muslim soldiers can take for themselves whatever possessions they find on the disbeliever *(kāfir)* whom they kill.

Another example of this type of 'Anfāl' is when a small group is commissioned to attack a particular army or area. They may be told that they can have for themselves whatever booty they acquire (after removing a fifth from it).

The proclamation that is made is called 'Tanfīl' and the booty acquired in these cases is called 'Nafl.' According to certain narrations, the Companions *(Sahāba)* رضى الله عنهم differed with regard to this type of Anfāl, hence the verses were revealed. [*Ibn Kathīr v.2 p.283*]

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ
زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿2﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ
يُنفِقُونَ ﴿3﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿4﴾

(2) The believers are those whose hearts tremble when Allāh is mentioned, whose faith Imān increases when His verses are recited to them and who trust only in their Lord .... (3) They are those who establish Salāh and spend from what We have provided for them. (4) These are the true believers! For them shall be elevated ranks by their, Lord, forgiveness and bountiful sustenance.

THE QUALITIES OF THE BELIEVERS

{1} THEIR HEARTS TREMBLE IN FEAR WHEN ALLĀH IS MENTIONED: *"The believers are those whose hearts tremble when Allāh is mentioned..."* This occurs because of the extreme awe and respect that their hearts contain for Allāh. The heart of a believer *(Mu'min)* is always focused on Allāh and he finds solace when rememb ring Allāh. When he is reminded of Allāh as he is about to sin, he shudders and instantly abstains from the sin.

On the other hand, the disbeliever *(kāfir)* and the hypocrite have no Belief *(Imān)*, no fear and no respect for Allāh. Therefore, they continue unabated in their sinful pursuits.

{2} WHEN ALLĀH'S VERSES ARE RECITED TO THEM, THEIR BELIEF *(Imān)* INCREASES: Further describing the believers *(Mu'minīn)*, Allāh says, *"whose Belief (Imān) increases when His verses are recited to them..."* "The light of their faith is brightened when they hear the verses of Allāh's Book. They then excel in performing good deeds and develop a greater resentment for sins.

{3} THEY TRUST ONLY IN THEIR LORD: The quality of Tawakkul *(reliance in Allāh)* is an extremely notable trait in every believer *(Mu'min)*. In the completion of all matters, he trusts only in Allāh, even though he adopts means to accomplish his tasks. He never loses cognisance of the fact that Allāh is the Sustainer and Fulfiller of all needs.

Allāh says in Surah Āl- Imrān [*Surah 3, verse 159*], *"Verily Allāh loves those who place their trust in Him."* A verse of Surah Mulk mentions, "Say, *'He is the Most Merciful. We believe in Him and trust in Him. Soon it will be known who are those in clear error."* [*Surah 67, verse 29*]

Allāh says in Surah Talāq, *"Allāh is sufficient for those who place their trust in Him."* [*Surah 65, verse 3*]

{4} THEY ESTABLISH SALĀH: Salāh is the greatest form of physical devotion and is mentioned very often in the Qur'ān. The "establishment of Salāh" refers to its proper performance, as was discussed in the beginning of Surah Baqarah.

{5} THEY SPEND FROM WHAT ALLĀH HAS PROVIDED FOR THEM: This includes all types of charity, be it the obligatory Zakāh or the compulsory *(Wājib)* and optional charity (*Nafl Sadaqa*).

With regard to those who possess all the above qualities, Allāh declares, *"These are the true believers! For them shall be ranks by their Lord, forgiveness and bountiful sustenance."* Certain commentators have mentioned that the three rewards cited in this verse are in respect of three of the above qualities. They say that the first three qualities (viz, their *"hearts tremble when Allāh is mentioned... their 'faith increases when His verses are recited to them and they trust only in their Lord... "*) are all related to the heart and will earn the reward of attaining lofty ranks with Allāh.

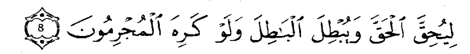
In the mention of *"establish Salāh"* all types of physical devotion are included, and will earn the reward of Allāh's forgiveness. Normally physical forms of worship serve to expiate one's sins. For spending one's wealth in charity one will receive *"bountiful sustenance"* from Allāh. [*"Ruhul Ma'āni" v.9 p.169*]

THE RANKS IN HEAVEN *(JANNAH)*

Sayyidina Ubāda bin Sāmit رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "There are a hundred ranks in Heaven *(Jannah)*, the distance between each being the distance between the heavens and the earth. The highest of these is 'Firdous.' From here all four rivers of Heaven *(Jannah)* originate and above it is Allāh's throne. So whenever you ask of Allāh, ask for Firdous." [*Mishkāt p. 496*]

Sayyidina Abu Sa'īd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Heaven *(Jannah)* has a hundred ranks. If the entire universe were to be placed into any one of these ranks, it would be able to accommodate it." [*Mishkāt p. 497*]

كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ﴿5﴾
يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ﴿6﴾ وَإِذْ
يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ
تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ ﴿7﴾



(5) Just as your Lord took you from your home with the truth while there was certainly a group of the believers who were unhappy. (6) They disputed with you regarding the truth after it was made clear to them, as if they were being driven to wards death while they looked on. (7) When Allāh promised you one of the two groups, that it will certainly be yours and you wished that the one without strength be yours. Allāh desired that the truth be established as the truth by His ordinances and that the roots of the disbelievers be severed... (8) That the truth be established as the truth and falsehood be established as falsehood, even though the disobedient ones detest it.

THE BATTLE OF BADR

These verses mention the battle of Badr. Mention of this Battle was already made in verses 12, 13 and verses 121 to 129 of Surah Āl Imrān where Allāh had mentioned, *"Undoubtedly Allāh had assisted you at Badr when you were in a weak position."* [*Surah 3, verse 123*]

To understand the verses properly, it is necessary to recount the incident briefly. The Quraysh annually sent caravans to Syria on trade missions and these caravans always had to pass by Madinah which lay en route. In the second year after the migration *(Hijrah)*, many people of the Quraysh invested large sums of money in this caravan and Abu Sufyān was appointed as the leader. The caravan consisted of some 30 or 40 people and a thousand camels.

When the Holy Prophet صلى الله عليه وسلم received intelligence of this caravan, he addressed the Muslims, telling them that they should join him to capture the caravan. The Holy Prophet صلى الله عليه وسلم did not issue an order for all to join, neither did he proclaim that they would engage in battle because no battle was expected. For this reason, many of the Companions *(Sahāba)* رضى الله عنهم did not participate.

Abu Sufyān apprehended an attack from the Muslims and continually enquired about the Muslims from people whom they passed. Eventually, he received the news that the Muslims were preparing to leave Madinah to waylay his caravan. He immediately altered his route and sent Dhamdham bin Amr Ghifāri ahead to Makkah to inform the Quraysh of the developments.

When Dhamdham reached Makkah, he incited the Quraysh to defend their caravan and a thousand men prepared to march against the Muslims. With Abu Jahl as their leader, they marched with much pomp and glory taking with them a great arsenal and much provisions. On the Rābigh road to Madinah, there is a place called Badr, which was less than a hundred miles away from Madinah. The Quraysh took songstresses with them to encourage them on their way and the army comprised of nearly all the leaders of the Quraysh. Only Abu Lahab could not participate and he sent Abu Jahl's brother Āsi bin Hishām in his place.

Apart from their weapons, the Quraysh army had 70 horses and 600 coats of armour. They also took with them large numbers of camels for eating in addition to the many that they had for transport. At their first camp outside Makkah, Abu

Jahl slaughtered ten camels to feed the army. Thereafter, at Usfān, Umayya bin Khalf slaughtered another nine. At Qudayd, Sahl bin Amr slaughtered a further nine and then Shayba bin Rabi'ah slaughtered another nine at their next camp.

When they reached Juhfa, Utba bin Rabi'ah slaughtered ten camels. In this way, they continued to slaughter many camels at every stop, until Abul Bakhtari slaughtered ten at Badr.

When the Muslims left Madinah, The Holy Prophet صلى الله عليه وسلم appointed Sayyidina Abdullāh bin Ummul Maktūm رضى الله عنه as his khalifa and he led the Salāh in the absence of the Holy Prophet صلى الله عليه وسلم En route, at a place called Rawha, The Holy Prophet صلى الله عليه وسلم sent Sayyidina Abu Lubaba رضى الله عنه back to Madinah as the leader.

There were 313 Companions *(Sahāba)* رضى الله عنهم with the Holy Prophet صلى الله عليه وسلم and they had only 70 camels, which they rode in turns. Every three persons were given a camel to share and the Holy Prophet صلى الله عليه وسلم himself shared a camel with Sayyidina Abu Lubaba and Ali رضى الله عنه. The Holy Prophet صلى الله عليه وسلم walked when it was not his turn to ride. When they reached Rawha and Sayyidina Abu Lubaba رضى الله عنه was sent back, Sayyidina Marthad رضى الله عنه replaced him in sharing the camel with the Holy Prophet صلى الله عليه وسلم and Sayyidina Ali رضى الله عنه.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that when the turn came for the Holy Prophet صلى الله عليه وسلم to walk, both Sayyidina Abu Lubaba and Sayyidina Ali رضى الله عنه entreated him to continue riding while they walked the entire distance. In reply, The Holy Prophet صلى الله عليه وسلم said, *"You are not stronger than me, and I am just as needy for rewards as you are."*

When they reached a place called Dhafrān, they were still under the impression that they were to attack the caravan. It was there that they received intelligence of the Quraysh army that was approaching them. By then Abu Sufyān and the caravan had already evaded attack and were well on their way to Makkah.

The Holy Prophet صلى الله عليه وسلم consulted with the Companions *(Sahāba)* رضى الله عنهم and told them that the Quraysh were marching to attack them. Sayyidina Abu Bakr رضى الله عنه gave an excellent opinion, whereafter Sayyidina Umar رضى الله عنه also gave a good reply. Then Sayyidina Miqdād رضى الله عنه stood up and said, "O the Holy Prophet صلى الله عليه وسلم! You proceed according to your wishes. We are with you. By Allāh! It will not be as the Bani Isrā'īl had told Sayyidina Mūsa عليه السلام when they said, *'You and your Lord go and fight. We shall remain sitting here!' We will fight with you. I swear by Allāh that we will remain with you even if you take us to Barkul Ghamād and we will never desert you."* (Barkul Ghamād is a place in Yemen, while according to others, it lies at a five days journey out of Makkah). [Al Bidāya wan Nihāyah]

Thereafter the Holy Prophet صلى الله عليه وسلم told the Companions *(Sahāba)* رضى الله عنهم, "Present your opinions." By saying this, The Holy Prophet صلى الله عليه وسلم intended to get a reply from the Ansār. Sayyidina Sa'd bin Mu'ādh رضى الله عنه [who was from the Ansār] stood up and said, "O the Holy Prophet صلى الله عليه وسلم! It seems that you want a reply from us?" When the Holy Prophet صلى الله عليه وسلم

replied in the affirmative, he continued to say, "We have believed in you, attested to you and declared that whatever you have brought is the truth. We have pledged that we will accept what you say and obey you. You may proceed as you please. We are with you. I swear by the Being Who sent you with the truth! If the ocean has to come before us and you enter therein, we will enter with you and not a man from us will remain behind. We are people who will fight the enemy in earnestness. We wish that Allāh shows you something of us that will cool your eyes. Proceed with the blessings of Allāh!"

Upon hearing this, The Holy Prophet صلى الله عليه وسلم became very pleased and told the Companions *(Sahāba)* رضى الله عنهم, "Come! Accept the glad tidings that Allāh has promised me that we shall gain victory over one of the two groups (i.e. the caravan of Abu Sufyān or the Quraysh army). By Allāh! I can also picture exactly where the corpses of the enemy will lie."

The Muslims then set out for Badr. On the way, when they asked a person as to where the caravan of Abu Sufyān was, he replied, "I have no idea but Abu Jahl, Utbah and Umayyayh bin Khalf are on their way."

According to certain narrations, one or two days after leaving Madinah, The Holy Prophet صلى الله عليه وسلم convened with the Companions *(Sahāba)* رضى الله عنهم. He told them that Abu Sufyān had heard of their intentions and has escaped, but the Makkan army was approaching. He asked them what their opinions were since it appeared that they would have to engage in battle. Some Companions *(Sahāba)* رضى الله عنهم replied that the Muslims did not have the strength to combat the Quraysh army since they had only intended to waylay the caravan. When the Holy Prophet صلى الله عليه وسلم repeated the question, Sayyidina Miqdād رضى الله عنه gave the reply that has passed above.

With reference to the above reply of certain Companions *(Sahāba)* رضى الله عنهم [that they did not have the strength to combat the disbelievers *(kuffār)*], Allāh revealed the verse, "*.....while there was certainly a group of the believers who were unhappy. They disputed with you regarding the truth after it was made clear to them, as if they were being driven towards death while they looked on.*"

When Abu Sufyān escaped from the Muslims, he sent a message to the Quraysh that their protection was no longer necessary and that they could return to Makkah. Upon receiving this message, Abu Jahl exclaimed, "By Allāh! We will not return until we reach Badr and stay there for three days. We shall slaughter camels, feast, drink and listen to the singing of the songstresses. Then the Arabs will know that the Quraysh marched to battle. Thereby, we will strike terror into their hearts and they will fear us. March on!"

Allāh had promised his Holy Prophet صلى الله عليه وسلم that the Muslims will gain victory over one of the two groups. When the Holy Prophet صلى الله عليه وسلم consulted with the Companions *(Sahāba)* رضى الله عنهم some of them mentioned that they should still pursue the caravan since they were on a trade mission and unprepared for battle. On the other hand, the Quraysh army was well prepared and facing them would be more difficult. Allāh refers to this in the following words, '*When Allāh promised you one of the two groups, that it will certainly be yours and you wished that the one without strength (i.e. the caravan) be yours.*

After severe persecution from the people of Makkah, the Muslims were forced to leave Makkah. Now, after some time, they were suddenly pitched into combat against the same people. Naturally, they were unhappy about the situation, but the decree and ordinance of Allāh always reigns supreme. The disbelievers *(kuffār)* were convincingly defeated in the battle and their pride was shattered. In this regard Allāh says, *"Allāh desired that the truth be established as the truth by His ordinances and that the roots of the disbelievers be severed. That the truth be established as the truth and falsehood be established as falsehood, even though the disobedient ones detest it."*

The battle made evident who was on the truth and who was still clinging to falsehood. All could now judge who their enemies were. It is for this reason that the battle of Badr is referred to as the day of 'Furqān' (the day when the truth was distinguished from falsehood). The details of this battle are recorded in the book "Al Bidaya wan Nihayah" (*v.3 p.256*).

Note 1: *"Just as your Lord took you from your home with the truth..."* Commentators have interpreted this to mean that just as the Muslims differed with regard to the distribution of the booty, they differed with regard to engaging in battle. Some Companions *(Sahāba)* رضى الله عنهم were of the opinion that they were unprepared for the battle, while others wanted to fight. Other interpretations have been quoted in "Ruhul Ma'āni" (*v.9 p.169*) and Ibn Kathīr (*v.2 p.284.15*).

Note 2: Certain narrations mention that the Holy Prophet صلى الله عليه وسلم consulted the Companions *(Sahāba)* رضى الله عنهم at a place that was one or two days outside Madinah. Other narrations say that this took place at Rawha, while others maintain that it was at Dhafrān. It is possible that the Holy Prophet صلى الله عليه وسلم consulted with them at all three places. Each time the Holy Prophet صلى الله عليه وسلم wanted to hear the opinion of the Ansār so that they could also be pleased with the course of action. The possibility also exists that certain narrators forgot the specific places. Allāh knows best.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

(9) When you sought help from your Lord and He accepted your plea saying, "I shall bolster you with a thousand angels who will appear in succession. (10) Allāh had granted this help as a glad tiding so that your hearts be contented by it. Help is only from Allāh. Verily Allāh is Mighty, the Wise.

THE HOLY PROPHET'S صلى الله عليه وسلم PRAYER *(DU'Ā)* ON THE EVE OF THE BATTLE OF BADR

"Ruhul Ma'āni" (*v.9 p.172*) reports from Muslim and Abu Dawūd a

narration of Sayyidina Abdullāh bin Abbās رضى الله عنه in which he says that Sayyidina Umar رضى الله عنه told him, "On the day of Badr, The Holy Prophet صلى الله عليه وسلم looked at the Companions *(Sahāba)* رضى الله عنهم, who were slightly more than 310 (313 as mentioned on page 564 of Bukhari). Thereafter he looked at the Polytheists, who numbered just over a thousand. He then turned to face the Qibla and supplicated, "O Allāh! Fulfill the promise that You have made to me.

O Allāh! If this small group of Muslims *(Muslimīn)* are destroyed, there shall be none to worship You on earth."

If the group of Companions *(Sahāba)* رضى الله عنهم were to be destroyed, then those in Madinah would be weakened and eventually they would also be destroyed. The Holy Prophet صلى الله عليه وسلم continued making this supplication *(du'ā)* with hands outstretched until his shawl fell off his shoulders. Then Sayyidina Abu Bakr رضى الله عنه placed the shawl back on his shoulders and, hugging the Holy Prophet صلى الله عليه وسلم, pleaded, "O Holy Prophet of Allāh! This is enough. You have entreated your Lord excessively. Indeed He will fulfill His promise." On this occasion, Allāh revealed the verse, *"When you sought help from your Lord and He accepted your plea saying, 'I shall bolster you with a thousand angels who will appear in succession.*

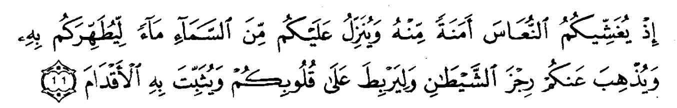
THE DESCENT OF THE ANGELS AND CONSOLATION FOR THE BELIEVERS *(MU'MINĪN)*

The author of "Ruhul Ma'āni" reports from Ibn Jarīr رحمة الله عليه the narration of Sayyidina Ali رضى الله عنه in which he says that Jibr'īl عليه السلام came with a thousand angels to the right of the Holy Prophet صلى الله عليه وسلم. Sayyidina Abu Bakr رضى الله عنه was also on the right of the Holy Prophet صلى الله عليه وسلم. Then Mika'īl عليه السلام arrived with another thousand angels who took their positions to the left of the Holy Prophet صلى الله عليه وسلم. Sayyidina Ali رضى الله عنه was then on the left of the Holy Prophet صلى الله عليه وسلم.

Surah Āl Imrān contains a verse which mentions that five thousand angels were sent. Sayyidina Qatādah رحمة الله عليه states that initially Allāh sent a thousand angels. Thereafter more were sent until they numbered five thousand.

"Allāh had granted this help as a glad tiding so that your hearts be contented by it." The arrival of the angels was a good tiding for the believers *(Mu'minīn)*, who were thus consoled and granted strength.

"Help is only from Allāh Verily Allāh is Mighty, the Wise." Allāh is able to grant victory without the agency of the angels, but He sent them in accordance with His divine wisdom. Although certain narrations report that the angels engaged in battle, most of them did not. Their purpose was to lend strength to the Muslims and give them encouragement. This explanation also answers the objection as to why were so many angels sent when one would have sufficed.



(11) When slumber was made to envelop you as a means of serenity from Him

and He sent rain to you from the skies to purify you, to dispel the evil thoughts cast by Devil (Shaytān), to strengthen your hearts and to make your feet firm.

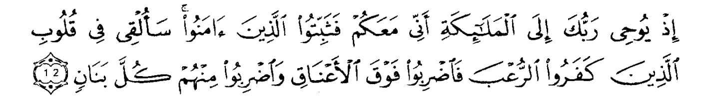
SLUMBER OVERCOMES THE MUSLIMS AT BADR

As Allāh did on the occasion of the battle of Uhud, He alleviated the worry and anxiety of the Muslims by allowing slumber overcome to them. This has passed in verse 154 of Surah Āl Imrān. The effect of the slumber was to make them forget the tension and difficulty at hand, as it is experienced with sleep. Sayyidina Ali رضى الله عنه reported that they were all overcome with sleep except for the Holy Prophet صلى الله عليه وسلم who was busy in worship the entire night. [*Durrul Manthūr*]

Ibn Kathīr (*v.2 p.251*) reports from Sayyidina Ali رضى الله عنه that when the Muslims arrived at Badr, the ground between them and the disbelievers *(kuffār)* army comprised of loose soil, making it difficult to fight. In addition to this, they had no water with them. Devil *(Shaytān)* cast the thought in their minds that although they thought that they were close to Allāh and had the Holy Prophet صلى الله عليه وسلم with them, the Polytheists had possession of the water while they were making Salāh in a state of impurity.

Then Allāh also caused rain to fall. The effect of the rain was twofold. Firstly, it provided the Companions *(Sahāba)* رضى الله عنهم with water to clean themselves and to drink. Secondly, it dispelled the evil thoughts which Devil *(Shaytān)* had polluted their minds with. The rain also served to compact the ground on which the Companions *(Sahāba)* رضى الله عنهم were camped, so that they were able to remain stable on it. On the other hand, it made the ground muddy where the disbelievers *(kuffār)* were camped, causing them to slip.

When Allāh sent a drenching rain, the Muslims received water, were able to purify themselves and the evil whispering of Shaytān was dispelled from their minds. They were now able to walk properly since the sand became like cement and their hearts were content with Allāh's assistance even before the actual battle.



(12) When your Lord commanded the angels saying, "Indeed I am with you, so fortify the believers. Soon I shall cast terror into the hearts of the disbelievers, so strike their necks and their every fingertip."

THE ANGELS PARTICIPATE IN THE BATTLE AND FORTIFY THE HEARTS OF THE BELIEVERS *(MU'MINĪN)*

In this verse, Allāh reminds the believers *(Mu'minīn)* of His favours to them. He invokes them to call to mind *"When your Lord commanded the angels saying, 'Indeed I am with you, so fortify the believers. Soon I shall cast terror into the hearts of the disbelievers..."* Allāh fulfilled the promise and the Polytheists were defeated.

"So strike their necks and their every fingertip." The primary task of the angels was to fortify the stand of the Muslims. They therefore participated very little in the actual battle. They served only as aides in the battle, but it was the Companions *(Sahāba)* رضى الله عنهم who did the real fighting.

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the sign of the angels in the battle of Badr was that they wore white turbans, the tails of which hung to the back. Only Jibr'īl عليه السلام wore a yellow turban. Sayyidina Abdullāh bin Abbās رضى الله عنه has also reported that the last battle wherein the angels actually fought was in Badr. [*Al Bidāya wan Nihāyah v.3 p.281*]

Sayyidina Abdullāh bin Abbās رضى الله عنه has also narrated that a certain Sahābi رضى الله عنه was pursuing one of the enemy soldiers when he suddenly heard the sound of a whiplash and the sound of a rider spurring his horse saying, "Advance Hayzūm!" (Hayzūm was the name of the angel's horse). Thereafter he saw that the enemy soldier was lying flat on the ground. Upon inspection he noticed that the nose of the person bore an injury and that his face was torn by the strike of a whip.

When this was reported to the Holy Prophet صلى الله عليه وسلم, he said that the Sahābi رضى الله عنه was truthful and that an angel from the third heaven had accomplished this. [*Muslim v.2 p.93*]

Sayyidina Abdullāh bin Abbās رضى الله عنه has also reported that the angels struck the disbelievers *(kuffār)* upon their necks and that the marks left on their fingertips appeared as if they had been burnt.

Sayyidina Abu Burda رضى الله عنه narrated that he brought the heads of three disbelievers *(kuffār)* to the Holy Prophet صلى الله عليه وسلم. He told the Holy Prophet صلى الله عليه وسلم that he had killed two of them and that an extremely tall person had killed the third. The Holy Prophet صلى الله عليه وسلم named the angel that he had seen.

Sayyidina Sā'ib bin Abi Hubaysh رضى الله عنه (who was taken prisoner by the Muslims in Badr and later accepted Islām) narrates that an extremely tall person with very long hair mounted on a white steed had caught him and tied him up. When Sayyidina Abdur Rahmān bin Auf رضى الله عنه saw him tied up, he took him to the Holy Prophet صلى الله عليه وسلم, who asked him who had captured him. He says that he told the Holy Prophet صلى الله عليه وسلم that he did not know because he did not want to disclose the fact of the matter to him. The Holy Prophet صلى الله عليه وسلم told him that it was an angel that captured him.

Some Companions *(Sahāba)* رضى الله عنهم have narrated that although the angels merely raised their swords to strike the enemy they were decapitated even before the swords struck them. [*Al Bidaya wan Nihayah v.3 p.281*]

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that the phrase "... ...*so strike their necks and their every fingertip,*" refers to their entire bodies ["Ruhul Ma'āni"]. Many commentators are of the opinion that the above phrase was addressed to the angels. Others maintain that the command applied to the angels as well the Muslims.

The necks are specifically mentioned because no person can survive without

the head and the fingers are also mentioned because without these, a person is incapable of fighting.

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾

(13) This was because they opposed Allāh and His messenger. Whoever opposes Allāh and His messenger, then certainly Allāh is severe in punishment. (14) So taste of this punishment! Undoubtedly for the disbelievers shall be the punishment of the Fire.

THE POLYTHEISTS WERE PUNISHED FOR THEIR OPPOSITION TO ALLĀH AND HIS PROPHET صلى الله عليه وسلم

The word *"This"* in the above verse refers to the striking of necks and fingers. The disbelievers *(kuffār)* were killed in this manner because of their opposition to Allāh and His Prophet صلى الله عليه وسلم Thereafter, as a blanket rule, Allāh describes the lot of those who oppose them. He says, *"Whoever opposes Allāh and His messenger, then certainly Allāh is severe in punishment."*

Then Allāh addresses those disbelievers *(kuffār)* who died in the battle of Badr. He tells them, *"So taste of this punishment! Undoubtedly for the disbelievers shall be the punishment of the Fire."* This verse serves to remind the disbelievers *(kuffār)* that the punishment that they received in this world will not be all. The punishment of the Hereafter is still pending.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾
وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ
بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾

(15) O you who believe, when you meet the disbelievers in battle, do not turn your backs to them. (16) On such a day whoever will turn his back to them, except with the intention of altering the course of battle or to seek assistance from another group, then indeed he shall return with Allāh 's wrath and his abode shall be Hell. What an evil place to return to!

FIGHT WITH DETERMINATION WHEN FACING THE ENEMY

Bukhari and Muslim report that the Holy Prophet صلى الله عليه وسلم said, "Safeguard yourself from seven destructive things." When it was asked what these were, the Holy Prophet صلى الله عليه وسلم replied, "(1) Ascribing partners to Allāh. (2) Practising black magic. (3) Murdering a soul that Allāh has forbidden except with a warrant. (4) Indulging in usury. (5) Misappropriating the wealth of orphans. (6) Deserting the battlefield. (7) Slandering a chaste Muslim woman who does not even think of sinning." [*Mishkāt p. 17*]

The verse mentions that the Muslim who deserts the battlefield will earn Allāh' s wrath and will enter Hell. There are, however, two exceptions.

THE TWO EXCEPTIONS TO THE RULE OF NOT RETREATING

Fleeing the battlefield is permissible only in two cases. The first case is when the army pretends to retreat, but really intends to alter their battle strategy. They may then resume battle on another field that is more suitable for them, or they may attack another contingent of the enemy. All of these types of war manoeuvres are included in the purport of the verse *"with the intention of altering the course of battle..."*

The second exception is when the army retreats to join 'another army who will then act as reinforcements to launch a fresh attack at the enemy. This is referred to in the part of the verse that states, *"...or to seek assistance from another group..."*

AN INCIDENT THAT OCCURRED TO SOME OF THE COMPANIONS *(SAHĀBA)* رضى الله عنهم

Sayyidina Abdullāh bin Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم once sent a small party of them on an expedition. It transpired that the enemy attacked them and they were forced to retreat to Madinah. He says that they all thought that they were destroyed and remained inconspicuous. Eventually they gathered the courage to face the Holy Prophet صلى الله عليه وسلم and told him that they had deserted the battlefield. The Holy Prophet صلى الله عليه وسلم replied, "No! You people are those who *'seek assistance from another group' and I am your 'group."* [*Tirmidhi*]

Lesson: The hadith quoted above with regard to the seven destructive sins and the above Qur'ānic verse makes it clear that deserting the battlefield is a major sin. Allāh says with regard to the deserter, *"indeed he shall return with Allāh 's wrath and his abode shall be Hell. What an evil place to return to!"*

However, like any other sin, it can be forgiven by sincere repentance, as Allāh mentions about the participants of the battle of Hunayn, *"Then Allāh accepted the repentance of whomsoever He willed, and Allāh is Most Forgiving, Most Merciful."* [*Surah Taubah (9), verse 27*]

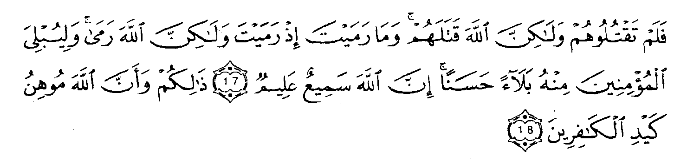
AN ARMY OF TWELVE THOUSAND CAN NEVER BE DEFEATED

The jurists have stated that it is Unlawful *(Harām)* to desert the battlefield when the enemy is less than, equal to, or (at the most) double the number of the Muslims. If they number more than double the size of the Muslims, it will be permissible to leave the battlefield. This they have deduced from the verse where Allāh says, *"So if there be a hundred of you who are steadfast, they will overcome two hundred. If there be a thousand of you, they will overcome two thousand by the order of Allāh."* [*Surah Anfāl (8), verse 66*]

The author of "Ruhul Ma'āni" has quoted from Imām Muhammad bin Hasan رحمة الله عليه that it is Unlawful *(Harām)* to flee when the Muslim army numbers 12 000. This is because of the hadith in which the Holy Prophet صلى الله

عليه وسلم stated that an army of 12000 can never be defeated because of dint of numbers. [*Tirmidhi*]

Since this promise has been made, it will be totally impermissible to desert the army of 12000 irrespective of the number of the enemy. It has been experienced many times that an army of 12000 was never defeated because of weakness of numbers. They may only have been defeated because of other reasons e.g. lack of sincerity, boastfulness, etc. In the battle of Badr, the disbelievers *(kuffār)* were three times more than the Muslims, yet they were not permitted to desert since the verse was not then revealed wherein Allāh says, *"Now Allāh has lightened your burden and He knows that there is weakness within you. So if there be a hundred of you who are steadfast, they will overcome two hundred. If there be a thousand of you, they will overcome two thousand by the order of Allāh. Allāh is with the patient ones."* [*Surah Anfāl (8), verse 66*]



(17) You did not kill them but Allāh killed them and you did not throw when you threw but Allāh threw. So that He may grant the believers a grand reward from Himself Verily Allāh is All Hearing, All Knowing. (18) So it was. Indeed Allāh weakens the plots of the disbelievers.

THE POLYTHEISTS WERE DEFEATED ONLY WITH THE HELP OF ALLĀH

Although the Muslims fought in the battle of Badr and the angels fought with them, everything happens only with the will of Allāh. It is for this reason that Allāh says, *"You did not kill them but Allāh killed them..."*

It occurred during the battle of Badr that Jibr'īl عليه السلام told the Holy Prophet صلى الله عليه وسلم to throw a handful of sand at the disbelievers *(kuffār)*. The effect of this was that Allāh made the sand enter the eyes, nostrils and mouth of every kāfir, thus making them confused and disorientated. The Muslims used the situation to attack them in earnest and many were killed and captured.

When throwing the sand the Holy Prophet صلى الله عليه وسلم prayed, "May the faces of the disbelievers *(kuffār)* be disfigured!" The disbelievers *(kuffār)* were then defeated. Referring to this Allāh says, *"... and you did not throw when you threw but Allāh threw."* It was only by the will of Allāh that the sand was made to reach every disbeliever *(kāfir)* in the army. [*Ibn Kathīr v.2 p.295*] A similar incident of throwing sand occurred during the battle of Hunayn.

"So that He may grant the believers a grand reward from Himself" The Arabic word "balā" has the dual meaning of 'reward' as well as 'test,' but the first meaning applies in this context. It refers to such a reward that does not present

any difficulties to a person. One of the rewards that they received in this world was their victory at Badr. Other commentators have translated the verse to mean that Allāh tested the believers *(Mu'minīn)* in the battle.

"Verily Allāh is All Hearing, All Knowing." Allāh heard the plea of the Muslims and granted them their request. He is well aware of every person's intentions and actions.

"So it was." i.e. Allāh has conferred these bounties upon His bondsmen. Allāh adds, *"Indeed Allāh weakens the plots of the disbelievers."* The other favour was that Allāh allowed the believers *(Mu'minīn)* to defeat the disbelievers *(kuffār)* in battle even though the disbelievers *(kuffār)* were superior in numbers and possessed more weapons. The Makkan army was eager to destroy the Muslims even though Abu Sufyān instructed them to return to Makkah. However, despite their plot to destroy the Muslims, Allāh saw to it that they were destroyed instead. They lost many men and many were captured.

Although the verse refers to the battle of Badr, the context applies to any situation and this serves to encourage the Muslims in all eras to anticipate Allāh's help.

إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ وَإِن تَنتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَعُودُوا
نَعُدْ وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

(19) If you require a decision, then indeed a decision has already come to you. However, if you refrain, it will be best for you. If you repeat your action, We shall also repeat and then your parties will be of no avail to you even though they be many. Verily Allāh is with the believers.

ALLĀH ANSWERS THE PRAYER OF THE POLYTHEISTS

Commentators mention that Abu Jahl prayed thus before the battle of Badr, "O Allāh! This morning destroy those from the two groups who are more actively severing family ties and who have introduced things that we have no knowledge of." According to other narrations he held on to the covering of the Ka'ba before leaving and prayed thus, "O Allāh! Assist the group who is more elevated and honourable in Your sight." [*Ibn Kathīr v.2 p.296*]

Another report states that when the two armies met, Abu Jahl made the following supplication, "O Allāh! Our Religion *(Dīn)* is old and the Religion *(Dīn)* of Muhammad صلى الله عليه وسلم is new. You assist the adherents of that Religion *(Dīn)* that is dearer to You and with which You are pleased." [*"Ruhul Ma'āni" v.9 p.187*]

The Polytheists also joined Abu Jahl in this pray *(du'ā)* and Allāh answered it by granting victory to the Muslims. This is referred to in the verses where Allāh says, *"If you require a decision, then indeed a decision has already come to you."* Allāh decided for them which Religion *(Dīn)* was best and who was following falsehood.

"However, if you refrain (from being antagonistic towards Islām), *it will be best for you."* This verse was addressed to the disbelievers *(kuffār)* who were taken captive after the battle and to those disbelievers *(kuffār)* who did not participate in the battle.

"If you repeat your action, We shall also repeat. .." i.e. If they again tried to fight the Muslims, Allāh would again render His assistance to the Muslims and cause the disbelievers *(kuffār)* to be defeated.

"....and then your parties will be of no avail to you even though they be many. Verily Allāh is with the believers." This verse should have been sufficient for the Polytheists to realise that they cannot hope to face the Muslims in combat since Allāh's assistance would always be with them. However, they did not take heed and numerous tribes converged on Madinah for the battle of Ahzāb. Again, true to His promise, Allāh caused the Polytheists to suffer a defeat.

Allāh has always been an ally to the Believers *(Mu'minīn)* and the disbelievers *(kuffār)* have suffered tremendous losses whenever they encountered the Muslims in battle, despite their large armies and artillery. With the grace of Allāh, the message of Islām has prospered and flourished ever since. Even the disbelievers *(kuffār)* of today have been unsuccessful in their endeavours to combat Islām and Islām has entered their homes, as can be seen in Europe, America, Australia and all over the world.

Whenever the Muslims have suffered defeat, it was because of their own sinful manners and their lack of sincerity. The promise of Allāh will always be true; *"Verily Allāh is with the believers."*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ (20)
وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ (21) ۞ إِنَّ شَرَّ ٱلدَّوَآبِّ
عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ (22) وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ (23) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ
وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ (24)

(20) O you who believe, obey Allāh and His messenger and do not turn away from him while you are listening. (21) And do not be like those who say, "We hear!" but they do not hear." (22) Certainly the worst creatures in the sight of Allāh are the deaf and dumb who do not understand. (23) If Allāh knew of some good in them, He would have definitely allowed them to hear. If He allows them to hear, they would certainly turn away being averse. (24) O you who believe, hearken to Allāh and His messenger when they call you towards that which will give you life. Know that Allāh comes between a man and his heart and that you shall be gathered unto Him.

THE COMMAND TO OBEY ALLĀH AND HIS PROPHET صلى الله عليه وسلم

Allāh say in these verses, *"O you who believe, obey Allāh and His messenger and do not turn away from him while you are listening."* i.e. Listen carefully to the Qur'ān and the advice of the Holy Prophet صلى الله عليه وسلم for then there is no cause to disbelieve.

"And do not be like those who say, 'We hear!' but they do not hear." These are the disbelievers *(kuffār)* and the Hypocrites *(Munāfiqīn)*. They are adamant not to accept and have sealed off the ears to their hearts. Their listening and not listening is the same.

"Certainly the worst creatures in the sight of Allāh are the deaf and dumb who do not understand." Such people do not hear the truth and do not speak the truth. Worst of all is that they cannot understand when the truth if presented to them. Deaf and dumb people can understand when they are shown certain signs. However, if their faculty of understanding is lost, they cannot perceive what they are being told and will be totally lost. This describes the condition of the disbelievers *(kuffār)*.

If the word "dawāb" is translated according to its second meaning of an animal, the verse will mean that the disbelievers *(kuffār)* behave just like the animals do. Allāh says in Surah Furqān, *"Have you seen the one who has taken his whims as a deity? Will you be a guardian over him? Or do you think that most of them hear or understand? They are merely like animals, but even more astray."* [*Surah 25, verses 43,44*]

Allāh continues, *"If Allāh knew of some good in them He would have definitely allowed them to hear. If He allows them to hear, they would certainly turn away being averse."* Since they do not want to seek the truth, they will not benefit even if they are allowed the opportunity.

"O you who believe, hearken to Allāh and His messenger when they call you towards that which will give you life." By adopting a life of Belief *(Imān)* and righteous deeds, the life of a person in this world becomes a worthwhile life and he is assured the bliss of eternal life in Heaven *(Jannah)*. True life means conforming with the dictates of one's Master.

The Holy Prophet صلى الله عليه وسلم has mentioned, "The example of one who remembers his Lord and one who does not remember is like the example of the living and the dead." [*Mishkāt p. 196*]

Belief *(Imān)* is a precondition for the acceptance of any action and good actions allow the light and potency of Belief *(Imān)* to be strengthened. These will allow a person to attain the boon of Heaven *(Jannah)*. With regard to the life in Heaven *(Jannah)*, Allāh says in Surah Ankabūt [Surah 29, verse 64], *"The life of this world is mere futility and play. Without doubt, the life of the Hereafter is true life. If only they knew."* With regard to the disbelievers *(kuffār)* in Hell Allāh says in Surah A'la [*Surah 87, verse 13*], *"They will not die therein, nor will they live."* A life of punishment is no life at all.

"Know that Allāh comes between a man and his heart..." The author of "Ruhul Ma'āni" (v.9 p. 191) has written that this refers to the fact that Allāh is closer to a

person than his own heart. Allāh says in Surah Qāf, *"We are closer to him than his jugular vein."* [*Surah 50, verse 16*]

Other commentators mention that the verse implies that Allāh has complete control over a person's heart. He can manipulate the heart as He pleases and is able to alter the intentions and resolutions of man. Allāh can divert the heart to the straight path or cause it to wander very far from it. He can instil fear into a contented heart and cause a vigilant heart to be forgetful.

Sayyidah Umm Salamah رضی الله عنها narrates that the Holy Prophet صلی الله علیه وسلم used to make the following pray *(du'ā)* very often viz. 'O the Changer of hearts! Keep my heart steadfast upon Your Religion *(Dīn)*." When she enquired from him the reason for repeating this pray *(du'ā)* so Often, he replied, "O Umm Salamah! There is no person whose heart is not in Allāh's control. He keeps firm on guidance whomsoever He wills and averts whomsoever He wills from guidance." [*"Ruhul Ma'āni" and Ibn Kathīr v.2 p.298*]

A similar hadith has been narrated from Sayyidina Abdullāh bin Umar رضی الله عنه by Mishkāt (*p.20*).

"..... and (know) that you shall be gathered unto Him." This serves to remind people that their ultimate destination is the Hereafter. By keeping this in mind, a person will be encouraged to perform good deeds and abstain from sins.

وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟ مِنكُمْ خَآصَّةً ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢٥﴾

(25) Beware of a chastisement that will not affect the oppressive ones from you exclusively! Know that surely Allāh is severe in punishment.

BEWARE OF A PUNISHMENT THAT WILL AFFECT NOT ONLY THE SINNERS

Allāh warns in this verse that His punishment for people's sins will envelop the guilty and innocent alike. This will occur, according to the Ahadīth, when people stop practising *"Amr Bil Ma'rūf Wan Nahy Anil Munkar"* (enjoining good and forbidding evil).

THE WARNING AGAINST NOT PREVENTING EVIL

Sayyidina Jarīr bin Abdullāh رضی الله عنه narrates that the Holy Prophet صلی الله علیه وسلم said, "When the people of a community, despite possessing the ability, do not restrain an open sinner, then Allāh shall afflict them with a widespread punishment before their deaths." [*Mishkāt p. 437*]

Sayyidina Nu'mān bin Bashīr رضی الله عنه reports that the Holy Prophet صلی الله علیه وسلم described the example of sinners and those who do not prevent them. He said that a ship has two decks. The people drew lots to determine who will occupy the upper deck and who would occupy the lower deck. When they were all assigned to their quarters, the occupants of the lower deck would go to the

upper deck to get water for themselves.

Eventually those of the lower deck sensed that their fellow companions of the upper deck were unhappy that they were being disturbed. They then took hold of an axe and began to make a hole at the bottom of the ship. When the people of the upper deck came down to ask what was happening, they were told, "We need water and you people used to be annoyed with our frequent requests (so we decided to get our own water from the hole we intend making)."

The Holy Prophet صلى الله عليه وسلم continued to say that if the occupants of the upper deck stop the others from making the hole all of them would be rescued from disāster. However, if they do not prevent them, all will be destroyed. [*Bukhari v.1 p.339 and v.2 p.369*]

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh commanded Jibr'īl عليه السلام to overturn a certain town along with its inhabitants. Jibr'īl عليه السلام submitted, 'O Lord! There is a servant of Yours in that town who has not disobeyed You the duration of even the wink of an eye. Allāh told him, 'Overturn the town upon that person as well as the rest of them because his face did not even change expression for My sake." (i.e. He was unaffected by the sins being committed around him and did not attempt to forbid them). [*Mishkāt p. 438*]

Sayyidina Hudhaifa رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم told them, "Continue to practise *Amr Bil Ma'rūf Wan Nahy Anil Munkar,* (enjoining good and forbidding evil) otherwise Allāh will soon afflict you with His punishment. Then you will make supplication *(du'ā)* to Him and He will not accept them." [*Tirmidhi*]

Some commentators have mentioned that the verse refers to the punishment that will afflict people who neglect Jihād. This is because 'the protection and preservation of Religion *(Dīn)* and the Muslims lies in Jihād. It is sufficiency obligation *(Fardh Kifāyah)* (a compulsion that will be waived from others if some fulfill it) for Muslims to wage Jihād even though the disbelievers *(kuffār)* do not initiate the aggression. If they attack the Muslims, then none shall be excused from repulsing their onslaught.

It is because of the negligence of the Muslims towards Jihād that the disbelievers *(kuffār)* have become so bold in their attitude towards the Muslims. Eventually, when the disbelievers *(kuffār)* gain the upper hand, everyone will be affected and the Muslims will need to safeguard their women and children from them. Maintaining the system of Jihād will avert this situation.

Sayyidina Abu Bakr رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh will punish the nation that neglects Jihād." [*Majma'uz Zawā'id v.5 p.284*]

Allāh concludes the verse by reminding men that *"Know that surely Allāh is severe in punishment."*

وَاذْكُرُوٓاْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ
فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

(26) Recall the time when you were few and regarded as weak on earth. You feared that people would annihilate you, then Allāh granted you a station, bolstered you with His assistance and sustained you with pure things so that you could be grateful.

A REMINDER OF AN EXTREMELY GREAT FAVOUR TO THE MUSLIMS

The victory at Badr was indeed an exceptionally great favour of Allāh to the Muslims. By virtue of this victory, the strength of the Muslims became renowned and the Arabs developed an awe and respect for the Muslims in their hearts. The Quraysh still traded with the people of Syria and the news of Badr travelled via them to the emperors of Rome and Persia. While the Muslims were never considered a force to be reckoned with before that, they were now the talk of the world.

With regard to this great boon, Allāh tells the believers *(Mu'minīn)*, *"Recall the time when you were few and regarded as weak on earth."* During the early days, the Muslims had no territories and were given no consideration. *"You feared that people (the Quraysh of Makkah) would annihilate you, then Allāh granted you a station (in Madinah), bolstered you with His assistance (at Badr) and sustained you with pure things..."* Some commentators have mentioned that this refers to all pure and tasty foods, while others say that it refers to the booty that they acquired.

Allāh then mentions the underlying purpose behind these bounties. They were conferred upon the Muslims *"so that you could be grateful.*

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَـٰنَـٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾

(27) O you who believe, do not betray Allāh and the messenger and do not knowingly betray your mutual trusts.

THE PROHIBITION AGAINST BETRAYING ALLĀH, THE HOLY PROPHET صلى الله عليه وسلم AND MUTUAL TRUSTS

Durrul Manthūr (*v.3 p. 178*) reports from Sayyidina Jābir رضى الله عنه that when Abu Sufyān left Makkah, Jibr'īl عليه السلام informed the Holy Prophet صلى الله عليه وسلم of his exact whereabouts and ad led that the imminent attack be kept secret. However, some Hypocrites *(Munāfiqīn)* informed him by letter that the Holy Prophet صلى الله عليه وسلم was planning to attack his caravan. It was on this occasion that Allāh revealed the above verse.

Another narration by Ibn Shihāb Zuhri رحمة الله عليه states that when the Banu Quraizah broke the pledge that they made with the Muslims, the Companions *(Sahāba)* رضى الله عنهم laid siege to their fort. The Jews of the Bani Quraizah decided that they would be content with the decision made by Sayyidina Sa'd bin Mu'ādh رضى الله عنه. In accordance with the injunctions of the Jewish Torah, he decided that all their mature males be executed and that their women and children be taken prisoner.

When Sayyidina Abu Lubaba رضى الله عنه, who was an acquaintance of the

Jews, found out about this decision he informed the Jews about it by drawing his finger across his neck. The above verse was consequently revealed. When Sayyidina Abu Lubaba رضى الله عنه realised his folly of betraying Allāh and the Holy Prophet صلى الله عليه وسلم he tied himself to a pillar of the mosque *(Masjid)*. He then swore never to taste anything, nor drink anything until he dies or Allāh accepts his repentance.

When the Holy Prophet صلى الله عليه وسلم heard about this he said, "If he had come to me first, I would have sought forgiveness on his behalf. Now since he has committed himself, I can only leave him until Allāh accepts his repentance *(Tauba)*." So he did not eat or drink for seven days, until he fell unconscious. When Allāh forgave him, The Holy Prophet صلى الله عليه وسلم untied him from the pillar. [*"Ruhul Ma'āni" v.9 p.190*]

Whatever the circumstances of revelation are, the implication of the verse is general. For this reason, Sayyidina Abdullāh bin Abbās رضى الله عنه mentioned that the verse means that people should not betray Allāh by neglecting the obligations *(Farāidh)*, and they should not betray the Holy Prophet صلى الله عليه وسلم by neglecting his Sunnah. [*Durrul Manthūr v.3 p.178*]

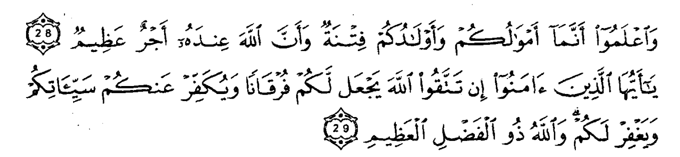
It is therefore understood that disobedience to Allāh and the Holy Prophet صلى الله عليه وسلم amounts to betraying them. Divulging secrets also falls into this category.

After prohibiting the betrayal of Allāh and the Holy Prophet صلى الله عليه وسلم, Allāh adds, *"and do not knowingly betray your mutual trusts."* Since the word *"trusts"* is very general and broad in meaning, every type of trust should be upheld with utmost care.

In the monetary sense, trusts are easily understood. People place their wealth in the possession of others as a trust expecting to receive the same back upon demand. Betraying such a trust would mean that the person in whose custody the trust is placed does not return the trust at all or does not return it in full. There are various other examples of this and each trust should be returned to the rightful owner. Allāh should be feared in this regard and it is regrettable that even visibly pious people are negligent in these matters.

Kings, statesmen and rulers also have a very burdensome responsibility, which falls under the ambit of trusts. They are dutibound to fulfil their tasks in accordance with the Shari'ah, without betraying the trust of the masses in any way. Tradesmen, neighbours, relatives, spouses, etc are all entrusted to fulfil their respective responsibilities. Whoever is found lacking in the fulfilment of his trust will have to answer before Allāh on the Day of Judgement. A detailed discussion on this subject is to be found in the commentary of verse 58 of Surah Nisā, where Allāh says, *"Verily Allāh instructs you to restore trusts to their rightful owners and that you judge between people with justice."* [*Surah 4, verse 58*]

The word *"knowingly"* is added in this verse, meaning that although betrayal should never take place, it is especially worse when one is aware of the consequences.



(28) Know that verily your wealth and your children are a test and that indeed a grand reward is with Allāh. (29) O you who believe, if you fear Allāh, He will grant you something decisive, will expiate your sins and forgive you. Allāh is extremely Bountiful.

ONE'S WEALTH AND CHILDREN ARE A TEST

The first of the above verses states that a person's wealth and children are a test for him. Involvement with one's wealth and children causes one to be neglectful of one's duties to Allāh. They do not permit him to participate in Jihād, to perform his Salāh properly and he is then even hesitant to pay Zakāh in full. Some people delay performing their hajj for many years because of their family and business commitments. In fact, many have died without performing Hajj for the same reason. In a like manner, people are hindered from many obligations (*Farāidh*) and compulsories (*Wājibāt*) because of their wealth and families.

Commentators say that wealth has been mentioned before children because the test of wealth is greater. Sayyidina Ka'b bin Ayādh رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, Every Ummah has a test and the test of my Ummah is in wealth." [*Mishkāt p. 442*]

Firstly, a person has to consider how to earn his wealth and ensure that Allāh's laws are not broken in the process. Thereafter, the concern is to spent it in the correct way.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The feet of the son of Ādam will not move on the Day of Judgement until he answers five questions. (1) How he spent his life? (2) How he spent his youth? (3) How he earned his wealth? (4) How did he spend it? (5) Did he practise his knowledge?" [*Ibid*]

It is commonly seen that many people are negligent about how they earn their wealth. Thereafter, in pleasing their wives and children they violate the injunctions of Allāh when spending the same wealth. Lawful *(Halāl)* wealth is then squandered in Unlawful *(Harām)* pursuits. Eventually they often have to resort to various illegal ways to acquire more wealth. They steal, gamble, accept bribes, indulge in usury, swindle others, commit fraud and embezzle funds from wherever they are able to exploit. People then think that they are affluent in terms of worldly possessions as they continue to indulge in these activities. They should rather think that they are destroying their Hereafter with their ill-gotten wealth. However, their love for wealth blinds them to this fact.

In pleasing their children, some people involve themselves in many dark deeds. Huge sums of money are squandered in lavish wedding receptions and in

building huge mansions in preparation for their future. In doing this, many sins are committed while the injunctions of the Religion *(Dīn)* are openly transgressed.

A believer *(Mu'min)* should always be concerned that he does not fail in these two great tests. Just as the punishment for failure is so great, the rewards for success are tremendous. Allāh says, *"indeed a grand reward is with Allāh."*

THE PRIZE FOR PIETY *(TAQWA)*

"O you who believe, if you fear Allāh, He will grant you something decisive, will expiate your sins and forgive you." Certain commentators mention that the "decisive" thing mentioned in the verse is guidance and a special light in the heart by which a person can distinguish between right and wrong. Others maintain that it refers to the assistance that Allāh grants to the believers *(Mu'minīn)* so that they may acquire honour and so that the disbelievers *(kuffār)* are disgraced. Yet another opinion is that it refers to the victory of the believers *(Mu'minīn)* whereby the Religion *(Dīn)* receives favourable publicity. [*"Ruhul Ma'āni" v.9 p. 196*]

In conclusion Allāh says, *"Allāh is extremely Bountiful."*

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۖ
وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٣٠﴾

(30) When the disbelievers schemed against you to imprison you, kill you or exile you. They plan and Allāh plans, and Allāh is the best of planners.

THE PLOTTING OF THE MAKKAN POLYTHEISTS BEFORE THE MIGRATION *(HIJRAH)*

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that when the Ansār of Madinah accepted Islām, the Polytheists of Makkah grew very concerned and convened a meeting in the Dārun Nadwa (a courthouse). Devil *(Shaytān/ Iblīs)* assumed the form of an old man and presented himself at this meeting. When they asked him who he was, he replied that he was the Sheikh of Najd and that he decided to avail himself when he heard of their meeting so that they are not deprived of his valuable advice.

A person by the name of Abul Bakhtari said that the Holy Prophet صلى الله عليه وسلم should be locked in his home with all doors and windows sealed. He added that only a small vent should be left open and some grain and water be passed through it. They should all then wait for him to perish, as was done with many other poets before. Upon hearing this, the Sheikh of Najd screamed and told them that if this were done, the followers of the Holy Prophet صلى الله عليه وسلم would march in battle against them and force them to release him. Everyone agreed.

Thereafter a person called Hishām bin Amr mentioned, "This person [the Holy Prophet صلى الله عليه وسلم] should be put on a camel and sent out of town. It will not matter to you thereafter where he goes and then you will be in peace."

Upon hearing this, the accursed Devil *(Iblīs)* objected and told them, "You are all well aware of how sweet is the speech of this person. You also know how infatuated people become with he talks. I swear by Allāh that if you carry out this opinion, he will influence many others and they will march on you and exile you from your town." Everyone agreed to what he said.

THE OPINION OF ABU JAHL AND THE ENDORSEMENT OF DEVIL *(SHAYTĪN)*

Thereafter Abu Jahl presented his opinion saying, "By Allāh I shall tender such a proposal besides which there is no alternative. I propose that a burly person from every tribe of the Quraysh be selected and each be given a sword. They should then collectively kill Muhammad صلى الله عليه وسلم. In this way his blood will be on the hands of all the tribes and the Bani Hāshim [the tribe of the Holy Prophet صلى الله عليه وسلم will be unable to take retaliation *(Qisās)* from all of them. They will be forced to accept the blood money *(Diyah)* which will be contributed by all the tribes."

Upon hearing this, Iblīs said, "That person has given an excellent opinion! He is the best of you in his opinions. I also feel that there is no alternative to what he has proposed." Everyone agreed and they left the meeting.

JIBR'ĪL عليه السلام INFORMS THE HOLY PROPHET صلى الله عليه وسلم AND HE LEAVES FOR THE MIGRATION *(HIJRAH)*

While the Polytheists dispersed, Jibr'īl عليه السلام informed the Holy Prophet صلى الله عليه وسلم about what they had planned and told him not to spend the night in his home. The Holy Prophet صلى الله عليه وسلم put Sayyidina Ali رضى الله عنه in his place at home and assured him that he would be safe. The Holy Prophet صلى الله عليه وسلم left him to return the valuables of the Makkans to them since they used to entrust these to him for safekeeping.

As the assassins surrounded the house, The Holy Prophet صلى الله عليه وسلم left with a handful of sand which he threw at them so that they did not see him. He then recited the following verse of Surah Yāsīn [*Surah 36, verse 9*], *"We have placed a barrier in front of them and a barrier behind them, and We have enveloped them so they cannot see."* That night the Holy Prophet صلى الله عليه وسلم and his companion Sayyidina Abu Bakr رضى الله عنه reached the cave of Thaur.

THE FAILURE OF THE POLYTHEISTS

When morning dawned, the Polytheists *(Mushrikīn)* were stunned to see that Sayyidina Ali رضى الله عنه emerged from the house instead of the Holy Prophet صلى الله عليه وسلم When they asked Sayyidina Ali رضى الله عنه where the Holy Prophet صلى الله عليه وسلم was, he replied that he did not know.

They then followed the footprints of the Holy Prophet صلى الله عليه وسلم until it led to the cave of Thaur. Seeing a spider's web at the entrance, they thought that none could have entered, so did not even look further. After remaining in the cave for three days, the Holy Prophet صلى الله عليه وسلم left for Madinah and reached there safely. It is with regard to this incident that Allāh says, *"They plan and Allāh plans, and Allāh is the best of planners."* [*Al Bidaya wan Nihayah p.175 to 181*]

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ ۙ إِنْ هَٰذَآ إِلَّآ
أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ
ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

(31) When Our verses are recited to them they say, "We have heard! We could say the same things if we wished to. These are no more than the fables of the old people." (32) When they said, "O Allāh! If this really is the truth from You, then shower on us stones from the skies, or afflict us with a painful punishment." (33) Allāh shall not punish them while you are among them and Allāh will not punish them when they are seeking forgiveness.

THE OBSTINACY OF THE POLYTHEISTS AND THEIR CLAIM THAT THEY CAN ALSO PRODUCE THE LIKE OF THE QUR'ĀN

A person from the Banu Abdid Dār tribe called Nadhr bin Hārith was a staunch enemy of the Holy Prophet صلى الله عليه وسلم The Arabs were unable to meet the challenge of the Qur'ān to produce anything like it since it is the summit of eloquence. To undermine the Qur'ān, he used to say, *"We have heard! We could say the same things if we wished to."* He wished to impress on the people that he could also say the things mentioned in the Qur'ān, but thought it futile to do so.

He also added, *"These are no more than the fables of the old people."* By this he meant to tell the people that the preaching of the Holy Prophet صلى الله عليه وسلم was not from Allāh, but that the Holy Prophet صلى الله عليه وسلم was merely relating the incidents that are found documented in books.

Besides Nadhar, other Polytheists also said similar things. Allāh says in Surah An'ām, *"..... to the point that they will come to debate with you, the disbelievers saying, 'This is only the fables of the men of old."* [Surah 6, verse 25]

They said these things because of their obstinacy since they all knew that the Holy Prophet صلى الله عليه وسلم was unlettered and that no books were available to him.

THE SUPPLICATION *(DU'Ā)* OF NADHR BIN HĀRITH FOR ALLĀH'S PUNISHMENT

When Nadhr bin Hārith used to make the above statements, Sayyidina Uthmān bin Madh'ūn رضى الله عنه told him to fear Allāh because the talks of the Holy Prophet صلى الله عليه وسلم were all true. He responded by saying that what he said was also true. Sayyidina Uthmān bin Madh'ūn told him that the Holy Prophet صلى الله عليه وسلم said *"Lā ilāha Illallāh."* Nadhr retorted by saying, "I also say *'Lā Ilāha Illallāh'* but these idols are Allāh's daughters."

It was then that he prayed to Allāh as mentioned in the verse viz. "O Allāh! If this (Islām) really is the truth from You, then shower on us stones from the skies, or afflict us with a painful punishment."

The Jews also made a similar supplication, as mentioned in Surah Mujādalah [*Surah 58, verse 8*], *"Why does Allāh not punish us for what we say?"* Even today many people who stand for falsehood make similar statement. They do not realise that the affliction of a punishment does not determine the error of claim. The truth is established by the Qur'ān, the Ahadīth and logical reasoning.

Allāh sends His punishment as and when He pleases. It often occurs that he punishes people when they request for punishment, but it also occurs that he sends the punishment later. Some commentators have mentioned that the opening verse of Surah Ma'ārij [*Surah 70, verses 1,2*] was also revealed with reference to Nadhr bin Hārith. Allāh says in that verse, *"The questioner asks you about the pending punishment..."* Allāh answered his supplication and he was killed in the battle of Badr. [*Jalālain and footnote p. 473*]

Sayyidina Anas رضى الله عنه reports that the supplication *(du'ā)* in the above verse *(i.e. "O Allāh! If this really is the truth from You, then...* ") was made by Abu Jahl. He requested for a general punishment to afflict all the Polytheists, but Allāh did not grant this, the reason for which He gives in the next verse viz. *"Allāh shall not punish them while you [the Holy Prophet صلى الله عليه وسلم] are among them and Allāh will not punish them when they are seeking forgiveness."* [*Bukhari v.2 p.670*]

It is the principle with Allāh that He will never punish the inhabitants of any place until He has ensured that His messenger has left them first. When all the previous Prophets *(Anbiya)* عليهم السلام were instructed to leave their towns before the descent of Allāh's chastisement, how could it be possible that the final and most beloved messenger of Allāh صلى الله عليه وسلم be allowed to be punished with his people?

It was only when the Holy Prophet صلى الله عليه وسلم left Makkah and migrated to Madinah that 70 disbelievers *(kuffār)* were slain in the battle of Badr, among them were Abu Jahl and Nadhr bin Hārith.

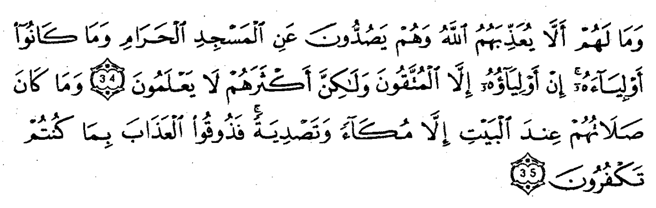
ISTIGHFĀR IS A GUARANTEE OF SAFETY

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that two factors saved of the people of Makkah. One was the presence of the Holy Prophet صلى الله عليه وسلم and the other was Istighfār (seeking forgiveness from Allāh). When the Holy Prophet صلى الله عليه وسلم left Makkah, the people of Makkah were left with only Istighfār and when Makkah was conquered by the Muslims, only a few exceptionally evil persons were killed, while the rest accepted Islām. Thereafter they were secured from being punished.

Sayyidina Abdullāh bin Abbās رضى الله عنه has also mentioned, "Undoubtedly Allāh has granted the Ummah two securities. As long as the two (or one of them) remains within the Ummah, they will be saved from Allāh's chastisement. Although Allāh has removed one viz. The Holy Prophet صلى الله عليه وسلم, the other is still with them viz. Istighfār.

Sayyidina Fudhāla bin Ubayd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "People will be saved from punishment as long as they continue to seek His forgiveness." (It is apparent from this that people who have been punished had stopped making Istighfār). The commentary of the above verse has

been extracted from Ibn Kathīr (*v.2 p.303 to 305*).



(34) What do they have that Allāh should not punish them when they prevent (others) from the Masjidul Harām while they are not its guardians? Its guardians are only those who possess piety (taqwa), but most of them do not know. (35) Their prayer by the House (Ka'ba) is merely whistling and clapping. "So taste the punishment because you used to disbelieve!

THE POLYTHEISTS USED TO PRAY AT THE KA'BA BY CLAPPING THEIR HANDS AND WHISTLING

In this verse Allāh tells the Polytheists that they really deserve to be punished because of their actions, although the previous verse stated that they will not be punished because of the two reasons mentioned above. Their first crime was that they forced the Holy Prophet صلى الله عليه وسلم and the Companions *(Sahāba)* رضى الله عنهم to leave Makkah, thereby preventing them from the Masjidul Harām. Then, when the Muslims came to Makkah after six years, they prevented them from performing Umrah in the Masjidul Harām. Although Allāh did not punish all of them simultaneously, their leaders were killed at Badr.

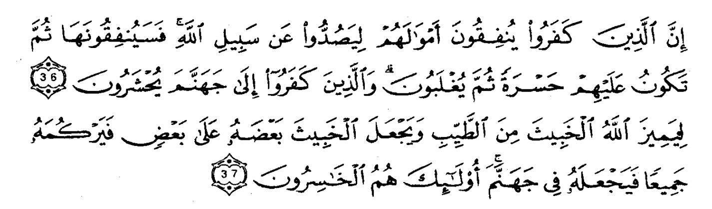
Allāma Baghawi رحمة الله عليه writes in "Ma'ālimut Tanzīl" (*v.2 p.246*) that the verse *"Allāh shall not punish them while you are among them and..."* refers to a punishment that would affect all of them at once. The above verse (*"What do they have that Allāh should not punish them when...* ") refers to the punishment that they received when they were killed in battle.

According to other commentators, the first verses refers to the punishment of this world, while the second refers to their punishment in the Hereafter which is inevitable. This interpretation makes it easy to understand the relationship between these verses and the last one viz. *"So taste the punishment because you used to disbelieve!"*

"What do they have that Allāh should not punish them when they prevent (others) from the Masjidul Harām while they are not its guardians?" This verse states that the Polytheists were never the rightful custodians and trustees of the Masjidul Harām. The rightful custodians of the Ka'ba can only be those who attest to Oneness of Allāh *(Tauhīd)*, as Allāh says, *'its guardians are only those who posses piety (taqwa), but most of them do not know."* When the Muslims conquered Makkah, they became the custodians of the Kā'ba. [*"Ruhul Ma'āni" v.9 p.203*]

The Polytheists thought that they were entitled to be the guardians of the Ka'ba because they worshipped there. Alluding to the frivolous nature of their worship, Allāh says, *"Their prayer by the House (Ka'ba) is merely whistling and*

clapping." All actions inspired by Devil *(Shaytān)* must include activities like clapping, whistling, singing and dancing. Allāh therefore dispelled their claim to be worshippers by indicating that their worship was linked to Devil *(Shaytān)*.



(36) Verily the disbelievers spend their wealth to forbid from Allāh's path. They will soon spend their wealth, then this wealth shall be a source of regret for them where after they will be defeated. The disbelievers shall be gathered towards Hell... (37) "....so that Allāh may separate the impure ones from the pure. And He will combine the impure ones and pile them a top each other, then place them all in Hell. These are the losers.

THOSE WHO FORBID PEOPLE FROM ALLĀH'S PATH WILL BE DEFEATED

Ibn Kathīr (*v.2 p.307*) reports that when the survivors of Badr returned to Makkah, they confronted Abu Sufyān. They told him that they had marched to defend him and his caravan and many of their fathers, sons and brothers were killed, while he returned safely with the caravan. They demanded that the people now contribute towards the preparation of another army that will avenge their defeat at Badr. They therefore collected funds for this. Sayyidina Abdullāh bin Abbās رضى الله عنه reports that the above verse was revealed with regard to this collection of theirs.

"Ma'ālimut Tanzīl" (*v.2 p.247*) reports that this verse was revealed with reference to those people who spent on the Makkan army while they were marching to Badr by slaughtering numerous camels to feed them. Sayyidina Hakam bin Uyaynah رحمة الله عليه mentioned that the verse was revealed with reference to Abu Sufyān, who spent 40 Awqiya of silver on the army that marched to Uhud. (One Awqiya is equivalent to 40 Dirhams).

Allāma Ibn Kathīr رحمة الله عليه says that the purport of the verse is general even though it may have been revealed with specific reference to certain incidents. He says that whoever will spend to forbid others from Allāh's path shall be a loser in both worlds, while Allāh's Religion *(Dīn)* will still flourish. They will then regret that they were defeated in this world and will also be made to suffer in the Hereafter.

"The disbelievers shall be gathered towards Hell so that Allāh may separate the impure ones from the pure." The pure and pious people will enter into Heaven *(Jannah)*. On the other hand, *Allāh "will combine the impure ones and pile them atop each other, then place them all in Hell. These are the losers."* Just like the disbelievers

(kuffār) all combined and pooled their resources to combat Islām, they will all be combined in Hell, where they will suffer until eternity.

قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُواْ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾

(38) Tell the disbelievers that if they desist, they will be forgiven for the past. However, if they continue, then the ways of the previous nations have passed.

THE DISBELIEVERS *(KUFFĀR)* ARE ENCOURAGED TO ACCEPT ISLĀM AND WARNED AGAINST CLINGING TO THEIR WAYS

In this verse, Allāh commands the Holy Prophet صلى الله عليه وسلم, *"Tell the disbelievers that if they desist they will be forgiven for the past."* By repenting and accepting Islām, they will be forgiven for all their previous transgressions against Islām and the Muslims.

Sayyidina Amr bin Al Ās رضى الله عنه, who was once an arch enemy of Islām, said to the Holy Prophet صلى الله عليه وسلم when he accepted Islām, "O the Holy Prophet صلى الله عليه وسلم I shall pledge allegiance to you on condition that I be forgiven." The Holy Prophet صلى الله عليه وسلم replied, "O Amr! Do you not know that Islām destroys whatever preceded it, that migration destroys whatever sins were committed prior to it, and that Hajj also annihilates all sins committed prior to it?" [*Muslim v.1 p.72*]

The commentators of the Ahadīth, with substantiation from numerous proofs have written that migration (Hijrah) and Hajj expiate all minor sins. However, they do not serve to secure forgiveness from the clues and rights owed to other people.

"However, if they continue, then the ways of the previous nations have passed." If the disbelievers *(kuffār)* chose to remain adamant and adhere to their erroneous ways, the same punishment and defeat will come to them as afflicted the disbelievers *(kuffār)* of previous nations.

The author of "Ma'ālimut Tanzīl" interprets the verse to mean that if they remain disbelievers *(kuffār)*, Allāh shall continue to assist His Prophets *(Anbiya)* عليهم السلام and the believers *(Mu'minīn)* against them as He did in the past. Eventually they will be vanquished and destroyed.

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ فَإِنِ ٱنتَهَوْاْ فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْاْ فَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾

(39) Fight them until no anarchy exists and all Religion (Dīn) is for Allāh. So if they desist, then indeed Allāh is Watchful over what they do. (40) If they turn

away, then know that Allāh is your Protecting Friend. What a terrific Friend and what a terrific Helper!

FIGHT THE DISBELIEVERS *(KUFFĀR)* UNTIL ALL RELIGION *(DĪN)* IS FOR ALLĀH

Allāh says, *"Fight them* [the disbelievers *(kuffār)*] *until no anarchy* [*disbelief (kufr) and polytheism (shirk)*] *exists and all Religion (Dīn) is for Allāh."* i.e. Until all the disbelievers *(kuffār)* accept Islām and believe in the Oneness of Allāh.

Certain commentators have interpreted the verses to mean that the disbelievers *(kuffār)* of Arabia should be fought until they all accept Islām, since Atonement *(Jizya)* is not accepted from them. Others have interpreted it to mean that every disbeliever *(kāfir)* should be made to accept either one of two things viz. Islām or payment of the Atonement *(Jizya)*. In each of the two circumstances, Islām will reign supreme over disbelief *(kufr)*.

The Companions *(Sahāba)* رضى الله عنهم and those after them maintained the practice of Jihād, but when they neglected this duty, they were overcome by the enemies and subdued as is witnessed today,

"So if they desist, then indeed Allāh is Watchful over what they do." The Muslim is only charged with what he can visibly assess. If any disbeliever *(kāfir)* accepts Islām merely to be safe from the Muslims, then they cannot kill him in battle merely because of their suspicions. Allāh is the One who knows the inner condition of hearts. He shall take such people to task and protect the believers *(Mu'minīn)* from their evil.

The Holy Prophet صلى الله عليه وسلم once sent Sayyidina Usāma bin Zaid رضى الله عنه as the commander of military detachment to fight the tribe of Bani Juhaynah. During the battle, when he was about to kill one of the enemy, the person exclaimed, "Lā ilāha IllAllāh!" Despite this declaration of Islām, Sayyidina Usāma رضى الله عنه killed him.

When the incident was reported to the Holy Prophet صلى الله عليه وسلم, he told Sayyidina Usāma رضى الله عنه, "Did you kill him despite the fact that he attested 'Lā ilāha IllAllāh?" Sayyidina Usama رضى الله عنه replied, "He only said so to save his life." The Holy Prophet صلى الله عليه وسلم said, "Then why did you not cut open his heart to see?"

The Holy Prophet صلى الله عليه وسلم intended to impress upon him that people can only judge by that which is apparent to them. Only Allāh knows the true condition of a person's heart and man cannot be aware of this even though he may cleave open a person's heart. If they intend to harm the Muslims by their false attestation of Islām, Allāh will protect the Muslims from them.

"If they turn away, then know that Allāh is your Protecting Friend." If the disbelievers *(kuffār)* do not submit to Islām and are determined to fight the Muslims, then the Muslims should not be afraid because Allāh is always there to assist them. When He is there to assist, none should refrain from Jihād, because Allāh is the best of allies. Allāh concludes by saying, *"What a terrific Friend and what a terrific Helper!"*

PART TEN

۞ وَٱعۡلَمُوٓاْ أَنَّمَا غَنِمۡتُم مِّن شَيۡءٖ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ
وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلۡنَا عَلَىٰ عَبۡدِنَا يَوۡمَ
ٱلۡفُرۡقَانِ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٤١

(41) Know that from whatever spoils of war that you acquire, a fifth of it shall be for Allāh, His messenger, the relatives, the poor, the orphans and the travellers; if you believe in Allāh and what We have revealed to Our slave on the day of the decision, the day when the two parties clashed. And Allāh has power over everything.

THOSE DESERVING OF THE SPOILS OF WAR

As has already passed, the wealth and property of the enemy that are captured in battle are referred to as the spoils of war and are to be distributed among the Muslims according to Allāh's decree. The above verses states that one fifth of the sum of all the booty should be separated and then the remaining four fifths must be distributed among the Mujāhidīn (those Muslim soldiers who fought in that particular battle).

Allāh says with regard to the recipients of the one fifth, *'a fifth of it shall be for Allāh, His messenger, the relatives* [of the Holy Prophet صلى الله عليه وسلم] *. the poor, the orphans and the travellers..."* Commentators mention that Allāh is stated to be one of the recipients merely for the sake of blessings. Allāh is not in need of anything and His name is mentioned because the booty is distributed according to His injunctions.

The shares of the Holy Prophet صلى الله عليه وسلم and his relatives no longer apply after his demise. However, those living relatives of the Holy Prophet صلى الله عليه وسلم who fall into the categories of *"the poor, the orphans ands the travellers"* may receive a share from the booty as one of these. In fact, they will be given preference over all the others in their respective categories. The Leader of the Believers *(Amīrul Mu'minīn)* will not be obliged to distribute the spoils among each and every poor, orphaned or travelling person, but will grant shares to whomsoever of these he pleases, according to his discretion. The above ruling is according to the Hanafi school of jurisprudence.

After stipulating the recipients of the fifth, Allāh goes on to say, *"...if you believe in Allāh and what We have revealed to Our slave on the day of the decision, the*

day when the two parties clashed." The Muslims should distribute the booty according to the decree of Allāh if they really believe in Allāh and the victory at Badr, where Allāh assisted them through unseen avenues. The booty was, therefore, also acquired by His assistance and should therefore be distributed according to His decree.

THE DAY OF THE DECISION

"the day of the decision" refers to the battle of Badr. This battle conclusively proved that Islām was the true Religion *(Dīn)* since the Muslims, although far inferior to the disbelievers *(kuffār)* in terms of resources, decisively defeated the disbelievers *(kuffār)* army. It proved that the assistance of Allāh was with the believers *(Mu'minīn)*.

Many Arab tribes doubted the strength of the Muslims and feared the dominance of the Makkans. When the Muslim were victorious at Badr, the Arab tribes opened their eyes and they realised that the Polytheists were wrong in their beliefs.

"And Allāh has power over everything." Allāh was the One who conferred on the Muslims their victory and the booty. If He had not willed that they receive these things, they should still be content. Therefore, since He had granted them the larger portion of the booty (i.e. four fifths), they should happily spend the remaining fifth on those deserving of it. Then too, this one fifth will be spent on none other but their very own people and the wealth will still remain within the ranks of the Muslims.

إِذۡ أَنتُم بِٱلۡعُدۡوَةِ ٱلدُّنۡيَا وَهُم بِٱلۡعُدۡوَةِ ٱلۡقُصۡوَىٰ وَٱلرَّكۡبُ أَسۡفَلَ مِنكُمۡۚ وَلَوۡ
تَوَاعَدتُّمۡ لَٱخۡتَلَفۡتُمۡ فِي ٱلۡمِيعَٰدِ وَلَٰكِن لِّيَقۡضِيَ ٱللَّهُ أَمۡرٗا كَانَ مَفۡعُولٗا
لِّيَهۡلِكَ مَنۡ هَلَكَ عَنۢ بَيِّنَةٖ وَيَحۡيَىٰ مَنۡ حَيَّ عَنۢ بَيِّنَةٖۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ
﴿42﴾ إِذۡ يُرِيكَهُمُ ٱللَّهُ فِي مَنَامِكَ قَلِيلٗاۖ وَلَوۡ أَرَىٰكَهُمۡ كَثِيرٗا لَّفَشِلۡتُمۡ
وَلَتَنَٰزَعۡتُمۡ فِي ٱلۡأَمۡرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿43﴾ وَإِذۡ
يُرِيكُمُوهُمۡ إِذِ ٱلۡتَقَيۡتُمۡ فِيٓ أَعۡيُنِكُمۡ قَلِيلٗا وَيُقَلِّلُكُمۡ فِيٓ أَعۡيُنِهِمۡ لِيَقۡضِيَ ٱللَّهُ أَمۡرٗا
كَانَ مَفۡعُولٗاۗ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ﴿44﴾

(42) When you were on the near bank and they were at the far bank and the caravan was below you. If you had promised to meet each other, you would have differed with regard to the appointment, but Allāh decides a matter that was destined to pass. So that he who was to be destroyed may be destroyed after the establishment of a clear proof and so that he who was to live may live after the establishment of a clear proof. Without doubt Allāh is All Hearing, All Knowing. (43) When Allāh showed them to you in your dream as few in

number. If He had showed them to you as many in number you (people) would have lost courage and disputed about the issue. However Allāh saved you. Undoubtedly He has profound knowledge of what is in the hearts. (44) And when you clashed with them, We made them appear as few in number in your eyes and We diminished your number in their eyes so that Allāh may conclude a matter that was destined to pass. All matters return only to Allāh.

THE SCENE AT BADR AND ALLĀH'S UNSEEN ASSISTANCE

The Polytheists camped at a place in Badr that was further from Madinah and which was more conducive to fighting. When the Muslims arrived, they were forced to camp in an area that was sloping and covered with loose sand. Their position was closer to Madinah. In comparison to them, the caravan was lower in altitude since they were travelling along the coast, approximately three miles from Badr.

The Muslims never anticipated a battle with the disbelievers *(kuffār)*, but had intended only to attack the caravan of Abu Sufyān. However, they were gradually drawn into battle because it was the intention of Allāh that they defeat the disbelievers *(kuffār)* in battle and it becomes known that the Muslims were a force to be reckoned with.

Before the battle, the Holy Prophet صلى الله عليه وسلم saw in a dream that the disbelievers *(kuffār)* were few in number, and the Companions *(Sahāba)* رضى الله عنهم were encouraged by this. If Allāh had shown the Holy Prophet صلى الله عليه وسلم that the disbelievers *(kuffār)* were many in number, the Companions *(Sahāba)* رضى الله عنهم would have lost courage to fight and they would have disputed among themselves whether they should advance to fight or retreat instead.

Referring to this, Allāh says, *"When Allāh showed them to you in your dream as few in number. If He had showed them to you as many in number, you (people) would have lost courage and disputed about the issue. However Allāh saved you. Undoubtedly He has profound knowledge of what is in the hearts."* Allāh knows exactly whose heart is imbued with His love and is devoted to the Hereafter. He is also well aware of those who entertain love only for this world, have no inclination for the Hereafter and are cowardly.

Thereafter, Allāh makes mention of yet another favour to the Muslims during the battle. He says, *"And when you clashed with them, We made them appear as few in number in your eyes and We diminished your number in their eyes so that Allāh may conclude a matter that was destined to pass."* In this way, the Muslims fought with fervour and the disbelievers *(kuffār)* fought with complacency. Consequently Allāh brought to a conclusion the victory of the Muslims and the disbelievers *(kuffār)* were left vanquished.

"Ma'ālimut Tanzīl" (*v.2 p.253*) reports from Sayyidina Abdullāh bin Mas'ūd رضى الله عنه who said, "During the battle of Badr, the Polytheists seemed so few that I asked a companion whether he thought that they numbered even '10. He replied that he estimated them to be only a hundred. When we captured one of the enemy soldiers and asked him how many they were, he informed us that they were a thousand strong."

"So that he who was to be destroyed may be destroyed after the establishment of a clear proof and so that he who was to live may live after the establishment of a clear proof" After the battle of Badr, the truth of Islām became manifest, as did the falsehood of idolatry. After this, if any person died as a disbeliever *(kāfir)*, he would have died after this clear proof of Badr and will have none but himself to blame. Similarly, the one who accepts Islām and lives accordingly, he will have done so after this truth had become manifest. The paths to the truth and falsehood had now become clear and people could choose the one or the other.

Lesson: Verse 13 of Surah Āl Imrān states, *"Indeed there was a sign for you in the two groups which met. One group fought in the way of Allāh and the other were disbelievers, who saw them as twice their number with their very eyes. Allāh strengthens with His aid whomsoever He wills. Truly in this is a lesson for those of foresight."* The apparent contradiction between the underlined portion of this verse and the verse of Surah Anfāl under discussion has been clarified in the commentary of this verse of Surah Āl Imrān.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ
تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ
إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ
ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

(45) O you who believe, when you lock in combat with an army, then be resolute and remember Allāh abundantly so that you may be successful. (46) Obey Allāh and His messenger and do not fall into dispute with each other, for then you will become cowardly and your strength will be lost. Be patient, for verily Allāh is with the patient ones. (47) 'Do not be like those who leave their homes pompously to show people and they forbid (others) from Allāh's path. Allāh encompasses all that they do.

BE STEADFAST WHEN ENCOUNTERING THE ENEMY AND REMEMBER ALLĀH IN ABUNDANCE

Allāh instructs the Muslims in the above verse saying, *"O you who believe, when you lock in combat with an army, then be resolute..."* Sayyidina Abdullāh bin Abi Awfa رضی الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Never hope to meet the enemy and ask Allāh for safety. When you do face them in combat, then fight with fortitude." [*Bukhari v.2 p.424*]

An identical hadith has been reported in the "Musnad" of Dārmi (*v.2 p.135*) from Sayyidina Abdullāh bin Umar رضی الله عنه with the addition, ... When you do face them in combat, then fight with fortitude and remember Allāh profusely. If the enemy scream and shout, you should remain silent."

The hadith teaches that although Muslims should ask Allāh that they live in peace, they should not show any signs of weakness and cowardice. They should fight with determination and remain absorbed in the remembrance *(Dhikr)* of

Allāh. They should also abstain from screaming and shouting. Sayyidina Zaid bin Arqam رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh loves silence on three occasions. When the Qur'ān is being recited, when fighting in battle and at a funeral." [*Ibn Kathīr v.2 p.3 16*]

"*...and remember Allāh abundantly...*" This is especially important at the time of battle and entails making supplication *(du'ā)*, praying for assistance, reciting *Allāhu Akbar, SubhānAllāh*, etc. Since the believer *(Mu'min)* fights, lives and dies only for Allāh, he cannot afford to forget Allāh at this most crucial time. Although he appears to be engrossed in fighting, his heart is attached to Allāh. Dhikr is highly rewarded on this occasion.

Sayyidina Sahl bin Mu'ādh narrates from his father رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "Indeed the rewards for Salāh, fasting and remembrance *(Dhikr)* are multiplied seven hundred fold in comparison to spending in Allāh's path." [*Abu Dawūd v.1 p.338*] The reward for spending in Allāh's path is itself multiplied a minimum of seven hundred fold. [*At Targhīb wat Tarhīb v.2 p.253*]

The same person also narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh shall record that person among the Siddiqīn (*righteous*), martyrs and Prophets *(Anbiya)* عليهم السلام, who recites a thousand verses of the Qur'ān while in the path of Allāh." [*At Targhīb wat Tarhīb v.2 p.267*]

"*.....so that you may be successful.*" The recipe for success in both worlds is fighting with fortitude and engaging in Allāh's remembrance.

MUSLIMS LOSE THEIR STRENGTH WHEN THEY DISPUTE WITH EACH OTHERS

"*Obey Allāh and His messenger and do not fall into dispute with each other, for then you will become cowardly and your strength will be lost.*" By falling into mutual disputes and conflicts the Muslims lose their credibility in the eyes of the disbelievers *(kuffār)*, who then grow bold in their attitude towards the Muslims. They then lose their fear and respect for the Muslims and the Muslims gradually weaken in the face of the mounting aggression against them.

Unity can be attained only when hearts are united. It is in unity that the onslaughts of the disbelievers *(kuffār)* can be thwarted and victory can be gained over them.

"*Be patient, for verily Allāh is with the patient ones.*" Patience is a most effective weapon of the Muslims and is required in every sphere of their lives, be it personal, social or international. By exercising patience, every problem can be solved. By being content and patient with Allāh's decrees, a person earns tremendous rewards and this allows one to successfully overcome the obstacles of life.

The instruction of patience follows the mention of mutual disputes. This alludes to the fact that patience is necessary to maintain cordial relations and to avoid disputes. It is inevitable that people will fall into controversy and disputes, even when they are members of the same family. Only will be hurt by the words or actions of the other since all are of different temperaments. These should all be

tolerated for cordial relations to prevail.

It is learnt from this that when people get together for the purpose of consultation, none should insist on his opinion. If anyone does this, it will lead to a quarrel and the object of consultation will be lost. Every person must be content with the final decision of the leader and be perseverant and composed if one's opinion is not accepted. This should be exercised to the extent that even if the decision of the leader led to some harm befalling the party, one should not reproach him for not accepting one's opinion instead.

When Sayyidina Umar رضی الله عنه, in his term of Caliphate *(Khilāfah)*, relieved Sayyidina Khālid bin Walīd رضی الله عنه of his post, the latter did not contest the issue and resumed fighting in Jihād as he always did. True obedience is when one is submissive despite being displeased with the instruction. There can never be unity if every person desires that his opinion must always be selected.

"Do not be like those who leave their homes pompously to show people and they forbid (others) from Allāh's path." The diseases of haughtiness and boastful behaviour affect those who consider the world to be everything.

Allāma Baghawi رحمه الله عليه writes in "Ma'ālimut Tanzīl" (*v.2 p.254*) that this verse refers to the polytheists of Makkah when they left for Badr in pomp and glory. The Holy Prophet صلى الله عليه وسلم then made supplication *(du'ā)* to Allāh saying, "O Allāh! These people have come in pomp and show. They wish to combat You and they deny Your messenger. Assist us with the assistance that You have promised."

Abu Sufyān and the caravan had by then already escaped, so some people advised the Quraysh army that they return to Makkah since their objective was to protect the caravan. Thereupon Abu Jahl said, "By Allāh! We will not return from Badr until we spend three days there, slaughter camels, eat, drink and listen to the singing of the songstresses. Then the Arabs be aware of us and will fear us forever."

In this way they were boastful and arrogant. As a result, Allāh made them then drink from the cups of death and their songstresses mourned instead of singing.

Allāh instructs the believers *(Mu'minīn)* not to be like them and not to be boastful even though they may be superior in number. During the battle of Hunayn, the Muslims were boastful about their superior numbers and initially suffered a temporary defeat. Allāh says with regard to this, *".....as well as on the day of Hunayn when your superior numbers elated you, but these were of no avail to you."* [*Surah Taubah (9), verse 25*]

Sayyidina Abu Mūsa رضی الله عنه narrates that a person once asked the Holy Prophet صلى الله عليه وسلم "A person fights to acquire booty, another fights for fame, while another fights so that his bravery be displayed. Which of these is in the path of Allāh?" The Holy Prophet صلى الله عليه وسلم replied, "The person who fights so that the word of Allāh is elevated is in the path of Allāh." [*Mishkāt p. 33*]

The believers *(Mu'minīn)* should fight solely for Allāh's pleasure and they should rely only on Him for assistance. They will then be imbued with humility and will not be arrogant and boastful on the battlefield. Even if they appear

boastful to instil fear in the hearts of the disbelievers *(kuffār)*, they are humble at heart. This type of pretentious haughtiness is encouraged in the Ahadīth. [*Mishkāt p. 287*]

The polytheists never accepted Islām, nor did they permit others to do so. In reference to this Allāh described them as people who "forbid from Allāh's path." At the end Allāh says, *"Allāh encompasses all that they do."* He will punish them for their misdeeds.

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى
جَارٌ لَّكُمْ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ
أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾

(48) When Devil (Shaytān) beautified their actions for them and told them, "None from man can overpower you today and I am your ally." But when the two armies faced each other, he took flight and said, "Indeed I am exonerated from you! Without doubt I can see what you cannot see. I am truly afraid of Allāh, and Allāh is severe in punishment."

DEVIL *(SHAYTĀN)* ENTICED THE POLYTHEISTS TO FIGHT BUT THEN FLED FROM THEM ON THE BATTLEFIELD OF BADR

Devil *(Shaytān)* always tries to mislead people into remaining as disbelievers *(kuffār)* and to continue fighting against Islām. It was seen in a previously related incident (when he appeared in the form of the Sheikh of Najd) how he advised the polytheists with regard to the assassination of the Holy Prophet صلى الله عليه وسلم.

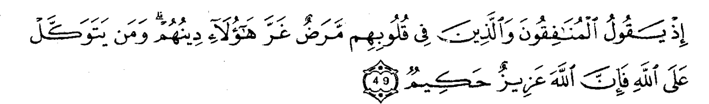
The polytheists were initially hesitant to leave for Badr because they feared an attack from the tribe of Bani Bakr. While they were consulting about this matter, Iblīs appeared to them in the form of Surāqa bin Mālik bin Ju'thum, who was one of the leaders of the Bani Kinana tribe. Addressing them, he told them to proceed in battle against the Muslims and added, *"None from man can overpower you today and I am your ally.*

He accompanied them to Badr and he was holding the hand of Hārith bin Hishām when the two armies were settling into their rows to do battle. It was then that he saw Jibr'īl عليه السلام mounted on a steed in front of the Holy Prophet صلى الله عليه وسلم. He left the hand of Hārith and began to flee. Hārith told him, *"You are fleeing even before the battle?"* He then hit Hārith on the chest and told him, "Indeed I am exonerated from you! Without doubt I can see what you cannot see. I am truly afraid of Allāh, and Allāh is severe in punishment."

When the polytheists returned crestfallen to Makkah, they began to say that Surāqa had caused their defeat. When Surāqa learnt of this, he swore that he was not even aware of the fact that they had even left for battle. When they told him that he was with them, he again swore that he was totally unaware of it. It was only after Surāqa and the others became Muslims that they learned that this was the ploy of Iblīs. [*"Ma'ālimut Tanzīl" v.2 p.255, and "Ruhul Ma'āni" v.10 p.15*]

Sayyidina Atā رحمة الله عليه has interpreted the statement *"I am truly afraid of Allāh"* to mean that Devil *(Shaytān)* was afraid that Allāh would destroy him along with them. Other commentators have interpreted it to mean that he warned the disbelievers *(kuffār)* that he was afraid that Allāh would destroy them. He added by warning them that *"Allāh is severe in punishment."*

Certain other commentators have mentioned that the sentence *"and Allāh is severe in punishment"* is a new sentence and not related to the warning he sounded to the polytheists. They say that this additional sentence is with reference to the punishment of the Hereafter and not with regard to their defeat and suffering at Badr. This is a statement from Allāh and warns Devil *(Shaytān)* and his supporters that they should not think that by fleeing the battlefield they will be saved from the punishment of the Hereafter. Allāh has mentioned in another verse to devil *(Shaytān), "Indeed I shall fill Hell with you and with all those who follow you."*



49. When the hypocrites and those in whose hearts there is a disease said "Their Religion (Dīn) has deluded these people." Whoever trusts in Allāh, then indeed Allāh is Mighty, the Wise.

THE EVIL THOUGHTS AND REMARKS OF THE HYPOCRITES *(MUNĀFIQĪN)*

The Hypocrites *(Munāfiqīn)* were always trying to harm Islām and the Muslims and made various malicious remarks against them. When the Muslims prepared to face the polytheists who were thrice their number, the hypocrites *(Munāfiqīn)* scoffed, *"Their Religion (Dīn) has deluded these people."* They meant to say that the Muslims were foolish to face such a large enemy in battle merely on the strength of their faith. Allāh replies to their qualm by saying, *"Whoever trusts in Allāh, then indeed Allāh is Mighty, the Wise."* Allāh possesses the might to assist the believers *(Mu'minīn)* to victory even though they be fewer in number. He shall render assistance to them according to His wisdom.

Some commentators have mentioned that *"those in whose hearts there is a disease"* also refers to the hypocrites *(Munāfiqīn)*. Others have stated that it refers to those who accompanied the Quraysh in battle. Their hearts were diseased with doubts regarding Islām.

SOME IMPORTANT DETAILS ABOUT THE BATTLE OF BADR

The following details about the battle are mentioned in the books of history and the biography of the Holy Prophet صلى الله عليه وسلم. These have not been mentioned in the verses of the Qur'ān.

1. *The battle took place on the 17th of Ramadhān.*

2. *Of the 313 Muslims, 76 were from the Muhājirīn (immigrants*

from Makkah) and the rest were of the Ansār (Madinite) tribes of the Aws and Khazraj. [Al Bidāya wan Nihāyah from Sayyidina Abdullāh bin Abbās رضى الله عنه.

3. *The Makkan army consisted of between 900 and 1000 warriors. According to certain narrations, they were 950, while others place their figure at more than a thousand.*

4. *Before the battle, the Holy Prophet* صلى الله عليه وسلم *pointed out to the* Companions *(Sahāba)* رضى الله عنهم *exactly where certain persons of the Quraysh will be illed. They were killed in precisely the same places.*

5. *Seventy disbelievers (kuffār) were killed and another seventy were taken to Madinah as prisoners of war.*

6. *Of the 70 disbelievers (kuffār) killed was Abu Jahl, who incited the Polytheists to fight and who displayed great arrogance. Two boys from the Ansār killed him and, while some life was left in him, Sayyidina Abdullāh bin Mas'ūd* رضى الله عنه *severed his head from his body. The head was presented to the Holy Prophet* صلى الله عليه وسلم, *who exclaimed, 'Alhamdu Lillāh! (All praise is for Allāh!)"*

Another of those killed was Umayyah bin Khalaf. He was the person who severely tortured Sayyidina Bilāl رضى الله عنه *when he accepted Islām. On the occasion of Badr, Sayyidina Bilāl* رضى الله عنه *pointed him out and told the Ansār that he should not be allowed to escape. They then surrounded him and killed him.*

7. *'The corpses of polytheists were thrown into a disused well except for the corpse of Umayyah bin Khalaf. His body began to swell and, when they tried to remove it from its armour, the flesh started to fall to pieces. It was then left where it was and covered with sand and stones.*

8. *'When their bodies were cast into the well the Holy Prophet* صلى الله عليه وسلم *addressed them and, calling each one name, said would it now not have pleased you If you had obeyed Allāh and His Prophet* صلى الله عليه وسلم? *'We have realised the truth of what our Lord had promised us. Have you realised the truth of what your Lord had promised you?"*

Thereupon Sayyidina Umar رضى الله عنه *asked, "O the Holy Prophet* صلى الله عليه وسلم. *You are addressing Lifeless corpses?" The Holy Prophet* صلى الله عليه وسلم *replied, 'By the Being in 'Whose control is my life! You do not hear what I say better than what they hear." (i.e. They hear as well as you do).*

Sayyidina Qatādah رحمة الله عليه *mentioned that Allāh granted them life so that they may hear the words of the Holy Prophet* صلى الله عليه وسلم *and regret their ways.*

9. *Six Muhājirīn (immigrants) and eight Ansār (inhasitants of Madinah) were martyred at Badr.*

10. *'The Muslims remained at 'Badr for three days after the battle and the Holy Prophet صلى الله عليه وسلم sent Sayyidina Abdullah bin Rawāha and Zaid bin Hāritha رضى الله عنه to inform the people of Madinah about their victory.*

Sayyidina Usāma bin Zaid رضى الله عنه narrated that they received the news of the victory just as they were returning from burying the daughter of the Holy Prophet صلى الله عليه وسلم Sayyidah Ruqayya رضى الله عنها. She passed away while she was married to Sayyidina Uthmān bin Affān رضى الله عنه, who missed the Battle of Badr because the Holy Prophet صلى الله عليه وسلم had instructed him to attend to his ailing wife in Madinah.

11. *During the battle, an eye of Sayyidina Qatādah bin Nu'mān رضى الله عنه was displaced from its socket and hung on his cheek, The* Companions *(Sahāba) رضى الله عنهم felt that it should be severed, but first referred the matter to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم called for Sayyidina Qatādah رضى الله عنه and placed the eye back, into its socket, where after he could see better with that eye than he could with the other.*

'The eye of another companion of the Prophet (Sahabi) رضى الله عنه was struck, by an arrow. The Holy Prophet صلى الله عليه وسلم applied some of his sputum on it, after which the eye functioned once again. .[*'Bukhari and Al Bidāya wan Nihāyah*]

12. *Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said; "A person who participated in Badr and Hudaybiyyah will never enter Hell."*[*Al Bidāya wan Nihāyah v. 3 p.29*]

Bukhari (Vo.1 p.568) reports that when Sayyidina Hāritha bin Suraqa رضى الله عنه was martyred in the battle of Badr, his mother enquired, "O the Holy Prophet صلى الله عليه وسلم! You are aware of the special relationship I had with my son Hāritha. If he is in Heaven (Jannah), I will be content. but if he is elsewhere (Hell), you will see what I do i.e. I will cry relentlessly." The Holy Prophet صلى الله عليه وسلم replied, 'Shame on what you say! There is not only one Heaven (Jannah), but many. Your son is in the highest Firdous."

Hāfiz Ibn Kathīr رحمة الله عليه writes that this particular Hāritha رضى الله عنه was drinking water from a pond away from the battle and away from the sentries when a stray arrow killed him. It can well be imagined that if he was accorded this high position, what will be the status of those who were martyred while actually fighting?

13. *Bukhari (v.2 p.569) reports a hadith in which Jibr'īl عليه السلام asked the Holy Prophet صلى الله عليه وسلم, "How do you rate those who participated in the battle of Badr?" The Holy Prophet صلى الله عليه وسلم replied; "We regard them as the best of all Muslims. "Jibr'īl عليه السلام said, "In the same way we regard those angels who Participated in Badr as the best of the angels."*

وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ۙ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ
وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ
لِّلْعَبِيدِ ﴿٥١﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ
ٱللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً
أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۙ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَدَأْبِ ءَالِ
فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ
فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ﴿٥٤﴾ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا
يُؤْمِنُونَ ﴿٥٥﴾

(50) If only you could see how the angels claim the souls of the disbelievers, smiting their faces and backs saying, "Taste the punishment of the Blaze!" (51) "This is because of what your own hands have sent forward and surely Allāh is not oppressive to His bondsmen. (52) Like the ways of the people of Pharaoh (Fir'aun) and those before them, they rejected the verses of Allāh, so Allāh seized them on account of their sins. Verily Allāh is Powerful, severe in punishment. (53) This is because Allāh will not change any favour that He bestowed upon a nation until they change their own actions. Indeed Allāh is All Hearing, All Knowing. (54) Like the ways of the people of Pharaoh (Fir'aun) and those before them. They denied the verses of their Lord, so We destroyed them on account of their sins and We drowned the people of Pharaoh (Fir'aun). They were all oppressors. (55) Without doubt the worst of creatures in Allāh 's sight are those who adopt disbelief, so they will never believe.

THE DISBELIEVERS *(KUFFĀR)* ARE BEATEN AT THE TIME OF DEATH

Certain commentators mention that the first verse above describes the deaths of those disbelievers *(kuffār)* who were killed at Badr. The angels of death strike them on their faces and their backs and then cast them into the punishment of Hell. Ibn Kathīr رحمة الله عليه and other commentators are of the opinion that the verse applies to the death of all disbelievers *(kuffār)*.

Allāh says in Surah Muhammad [*Surah 47, verse 27*], *"What will be their condition when the angels shall claim their souls while smiting their faces and backs?"* The second opinion is thus more appropriate. The angels will then address them saying, *"Taste the punishment of the Blaze! This is because of what your own hands have sent forward and surely Allāh is not oppressive to His bondsmen."* The punishment meted out to people will be solely because of their own misdeeds.

"Like the ways of the people of Pharaoh (Fir'aun) and those before them, they rejected the verses of Allāh..." The *"verses"* refers to the verses of the divine scriptures as well as all the natural signs of Allāh's power. If people were to

ponder and contemplate deeply over these phenomena, they would realise Allāh's power, believe in His Prophets *(Anbiya)* عليهم السلام and Books and carry out all His injunctions. The punishment that comes to people is nothing new and had afflicted all those in the past who behaved as disbelievers *(kuffār)*.

THE PREVIOUS NATIONS WERE DESTROYED BECAUSE OF THEIR REJECTION OF ALLĀH'S SIGNS

Allāh declares that He will treat the disbelievers *(kuffār)* of every era in the way that He dealt with the disbelievers *(kuffār)* of previous times. He says that their behaviour is *"Like the ways of the people of Pharaoh (Fir'aun) and those before them. They rejected the verses of Allāh, so Allāh seized them on account of their sins. Verily Allāh is Powerful, severe in punishment."*

Thereafter Allāh states a blanket rule when He says, *"This is because Allāh will not change any favour that He bestowed upon a nation until they change their own actions."* When people resort to disbelief *(kufr)* and polytheism *(shirk)*, disobey the orders of Allāh and commit evil deeds, only then does Allāh snatch away the favours that He bestowed upon them.

".......because Allāh will not change any favour that He bestowed upon a nation until they change their own actions. "When people resort to disbelief *(kufr)* and polytheism *(shirk)*, disobey the orders of Allāh and commit evil deeds, only then does Allāh snatch away the favours that He bestowed upon them. They are then afflicted with His punishment.

"Indeed Allāh is All Hearing, All Knowing." He hears everything that people say and is Aware of their conditions and changes in their attitudes and practices.

Thereafter Allāh repeats the statement that *"Like the ways of the people of Pharaoh (Fir'aun) and those before them, they denied the verses of their Lord, so We destroyed them on account of their sins..."* Unlike the previous verse, Allāh says in this verse that they denied the verses of *"their Lord."* This indicated that they did not even consider the fact that Allāh is their Sustainer and Nurturer. They are ungrateful to Him despite the fact that He provides for them, fulfils their needs and sees to their every comfort.

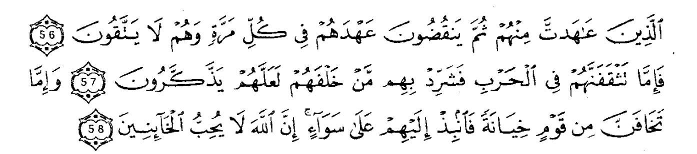
"... and We drowned the people of Pharaoh (Fir'aun). They were all oppressors." Each of the previous nations oppressed themselves by committing sins which caused their destruction.

THE DISBELIEVERS *(KUFFĀR)* ARE THE WORST OF CREATURES

"Without doubt the worst of creatures in Allāh's sight are those who adopt disbelief.." The Arabic word "Dawāb" is the plural of "Dāba" and although it refers to all types of creatures, it is normally used for four legged animals. The author of "Ruhul Ma'āni" (*v.10 p.21*) writes that Allāh did not state that they are the worst of people but the worst of all creatures. This denotes that they are not even regarded as part of the human race. They are therefore the worst of creation.

"......so they will never believe." They are so deeply plunged into disbelief that they are now unable to emerge from it. Some commentators mention that this

verse serves to console the Holy Prophet صلى الله عليه وسلم not to overexert himself in trying to change the people. He was to fulfill his responsibility of propagation and leave the rest to Allāh.



(56) These are the ones with whom you had taken a pledge, then they contravene it at every opportunity and they do not fear. (57) So if you ever encounter them in battle, then use them to disperse those behind them so that they may learn a lesson. (58) Should you ever really fear betrayal from any nation, then throw back the treaty that you have contracted with them so that the two of you are on an equal footing. Verily Allāh does not like those who betray.

TEACH THE DISBELIEVERS *(KUFFĀR)* AN EFFECTIVE LESSON IF THEY BREACH A TREATY

The author of "Ruhul Ma'āni" writes that the verse *"These are the ones with whom you had taken a pledge..."* refers to the Jews of the Bani Qurayzah. The Holy Prophet صلى الله عليه وسلم made a treaty with them that they were not to assist the enemy against the Muslims. However, they supplied weapons to the polytheists to fight the Muslims. When confronted, they claimed that they had forgotten.

Thereafter, another pact was made with them, which they broke by assisting the polytheists in the battle of Ahzāb. Their leader Ka'b bin Ashraf instigated the polytheists to attack Madinah and promised them his assistance. Allāh says about them, *then they contravene it at every opportunity and they do not fear."*

"So if you ever encounter them in battle, then use them to disperse those behind them..." i.e. They should be fought with such veracity that they are annihilated and the other enemies lose courage to attack the Muslims thereafter.

".......so that they may learn a lesson." In this way they will learn that the price for breaching a treaty and remaining in disbelief *(kufr)* is indeed very high.

THE BELIEVERS *(MU'MINĪN)* ARE NOT ALLOWED TO BREACH THEIR TREATIES

The situation may arise where the Muslims fear that they will be attacked by the disbelievers *(kuffār)* with whom they have entered into a pact. The remedy for this situation is not that the Muslims themselves break the agreement and attack the disbelievers *(kuffār)* instead. They should inform the Disbelievers *(kuffār)* that they wish to terminate the treaty before taking any offensive action. This is referred to in the verse where Allāh says, *"Should you ever really fear betrayal from any nation, then throw back the treaty that you have contracted with them so that the two of you ar on an equal footing."* Now each of the two parties know that the other is not bound by the treaty and may attack at any time. As a result, they will

both be prepared for war.

If the enemy is not duly informed of the termination of the treaty and they are attacked, the Muslims will be guilty of betrayal, about which Allāh warns, *"Verily Allāh does not like those who betray."*

This verse dispels the thought from people who think that it makes no difference if the disbelievers *(kuffār)* are attacked since they are enemies and they are prone to break the treaty themselves. Even if it appears that it is in the best interests of the Muslims to do so, this is not allowed until the enemy is informed of the termination of the treaty. Muslims are bound by their word in all circumstances.

The Holy Prophet صلى الله عليه وسلم said, "That person is a genuine hypocrite in whom four traits are found. The one in whom one of these is present, in him is one trait of hypocrisy until he discards it:

1. *He misappropriates something placed in his trust.*
2. *He lies whenever he speaks.*
3. *He deceives when making a promise.*
4. *He swears when involved in a dispute."* [*'Bukhari v.1 p.4 51*]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh says, 'I shall be the plaintiff against three classes of people on the Day of Judgement. The first is the person who made a pledge using My name and then breached it. The other is he who sold a free person and then consumed the profit. The third is he who extracted labour from another and then did not pay him his dues." [*Bukhari v.1 p.302*]

The Holy Prophet صلى الله عليه وسلم also said, "He who kills someone with whom he has made a treaty will not smell the fragrance of Heaven *(Jannah)*." [*Bukhari v.1 p.448*]

Lesson: It will not be necessary to inform the enemy of the termination of the treaty if they first contravene any of the stipulated regulations of it. Should they be informed of the imminent termination, it will suffice to inform their leader only. Thereafter he should be granted enough time in which he is able to inform all his commanders and territories. [*Hidaya*]

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿59﴾ وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم
مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن
دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ
وَأَنتُمْ لَا تُظْلَمُونَ ﴿60﴾

(59) The disbelievers should never think that they have advanced and escaped. They cannot escape. (60) Prepare against them with whatever forces of strength you can muster, and trained horses as well, with which you may strike fear into

Allāh's enemies, your enemies and others besides them. You do not know them but Allāh knows them. Whatever you may spend in Allāh 's way will be given to you in full and you will not be oppressed.

BE PREPARED FOR THE ENEMY AND KEEP STRIKING FEAR INTO THEM

Referring to those disbelievers *(kuffār)* who escape being killed or imprisoned in the world, Allāh says, *"The disbelievers should never think that they have advanced and escaped. They cannot escape."* They can never escape from Allāh and He will punish them in the Hereafter.

"Prepare against them with whatever forces of strength you can muster..." This verse is general in its context and includes every type of military preparation and weapon throughout the ages. It also refers to the conglomeration of forces and pooling the opinions and support of various allies. Allāh then also instructs that *"trained horses"* also be included in these preparations.

In explaining this verse, The Holy Prophet صلى الله عليه وسلم said, "Behold the *'forces of strength"* is archery. Behold the *'forces of strength* "is archery. Behold the *'forces of strength"* is archery." [*Muslim v.1 p. 1431*]

The Holy Prophet صلى الله عليه وسلم referred to archery in this manner because it is a method to keep the enemy at bay. Of course, when they draw very close, spears and swords are used. In the battle of Badr, the Holy Prophet صلى الله عليه وسلم instructed the Companions *(Sahāba)* رضى الله عنهم to fire their arrows only when the enemy was close and to do so sparingly. [*Bukhari p.567*]

This instruction was given so that they do not waste their arrows while the enemy is still out of range.

THE EMPHASIS ON ARCHERY MAY WELL APPLY TO MODERN DAY BOMBS

The statement of the Holy Prophet صلى الله عليه وسلم that "Behold the *'forces of strength"* is archery," may refer to anything that is thrown since the Arabic word "rainy" is used. Therefore, any weapon that entails throwing (or launching) will be included in the meaning of this hadith e.g. missiles, rockets, mortars, etc.

Muslim are therefore bound by the verse *"Prepare against them whatever forces of strength you can..."* They will have to acquire the means to manufacture or purchase such weapons that are required in their age. The disbelievers *(kuffār)* are presently the leaders in military technology and they are all allies of each other. They will sell to other disbelievers *(kuffār)* and will seldom sell to the Muslims. If they do, they will sell in extremely limited quantities and the price will be highly inflated.

It is because of the negligence of the Muslims that they did not spearhead the race for the production of military weapons. They continued to buy from the disbelievers *(kuffār)* and are now subservient to them. The disbelievers *(kuffār)* now demand to be shown what the Muslims manufacture in this regard. The Muslims have been degraded to this level because of this oversight in the beginning. Muslims should never pander to the wishes of the disbelievers *(kuffār)*

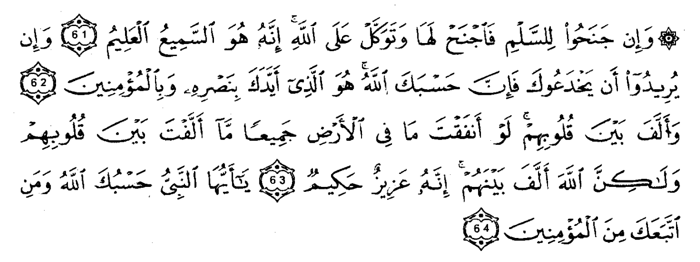
and make them their confidants.

Allāh continues to say, "...with which you may strike fear into Allāh's enemies, your enemies..." When the enemies realise the military strength of the Muslims, they will shrink from being antagonistic and will not raise a finger against them.

".....and others besides them." Sayyidina Mujāhid رحمة الله عليه says that these are the Jews of the Bani Quraizah. Sayyidina Hasan رحمة الله عليه stated, that they are the hypocrites *(Munāfiqīn)* who pretended to be Muslims and would never incite anyone against the Muslims if they learnt of the strength of the Muslims.

In the opinion of other commentators, the verse refers to the Romans, the Persians and other disbelievers *(kuffār)* who did not attack the Muslims while the Qur'ān was being revealed. The Companions *(Sahāba)* رضى الله عنهم defeated them after the demise of the Holy Prophet صلى الله عليه وسلم The next phrase of the verse alludes to this fact where Allāh says, *"You do not know them but Allāh knows them."*

"Whatever you may spend in Allāh's way will be given to you in full and you will not be oppressed. "The preparation of a well-equipped army requires the spending of a great deal of wealth. For this reason Allāh assures the Muslim Ummah that they should never shy away from spending, for Allāh shall reward them in full and nothing will be put to waste.



(61) If they are inclined towards making peace, then you should also incline yourselves to it and trust in Allāh.. Without doubt, He is All Hearing, All Knowing. (62) If they intend to betray you, then Allāh is sufficient for you. It is He Who bolstered you with His assistance and with the believers... (63). and created the bond of love between their hearts. If you spend whatever is in the earth, you will not be able to create that bond of love between their hearts, but Allāh created that bond between them. Verily He is Mighty, the Wise. (64). O the Holy Prophet صلى الله عليه وسلم Sufficient for you is Allāh and those believers who have followed you.

PEACE MAY BE STRUCK WITH THE ENEMY IF THEY SO DESIRE

"If they (the enemy) *are inclined towards making peace, then you should also incline yourselves to it..."* This instruction is not binding and should be applied in the best interests of the Islāmic State. If it is suitable to enter into a peace treaty with them, then the Muslims may do so and may even stipulate the payment of Atonement *(Jizya)* if they wish. The benefit of this is that the disbelievers *(kuffār)*

will then be exposed to free interaction with the Muslims and the beautifully attractive culture of Islām will be apparent before them. In this way they will be more likely to accept Islām.

Some scholars have mentioned that the phrase *"If they* (the enemy) *are inclined towards making peace,"* denotes that the Muslims should not be the first to offer a peace accord. This is substantiated by the verse of Surah Muhammad [*Surah 47, verse 35*] where Allāh says, *"Do not weaken and call for a truce..."* However, if the Muslims are forced to offer the treaty because of certain compelling circumstances, then it will be permissible to do so.

The possibility does exist that the disbelievers *(kuffār)* do not honour the treaty and attack the Muslims unexpectedly. With reference to this Allāh adds, *"and trust in Allāh. Without doubt, He is All Hearing, All Knowing."* If entering into a peace treaty with the disbelievers *(kuffār)* is in the best interests of the Muslims, it should be contracted and the Muslims should not allow the possibility of betrayal to discourage them. Allāh then says with regard to this, *"If they intend to betray you, then Allāh is sufficient for you."* Allāh will ensure that the plotting of the disbelievers *(kuffār)* does not succeed.

Addressing the Holy Prophet صلى الله عليه وسلم Allāh says, *'it is He Who bolstered you with His assistance* (including the sending of the angels) *and with the believers..."* The Believers *(Mu'minīn)* fought tooth and nail with the Holy Prophet صلى الله عليه وسلم and never disappointed him.

Allāh also *"created the bond of love between their* (the believers') *hearts."* This bond caused them to stand firm against the disbelievers *(kuffār)* and to bear their onslaughts with fortitude. Some of the Companions *(Sahāba)* رضى الله عنهم were once arch enemies of each other when they were polytheists, but Allāh blessed them with the wealth of belief *(Imān)* and their hearts became united as one.

Allāh says in Surah Āl Imrān, *"Recall Allāh's bounty on you when you were enemies and He created love between your hearts and, by His grace, you became brothers thereafter."* [*Surah 3, verse 103*]

This bond of love was purely from the grace of Allāh and none other can produce the same. Allāh continues to say, *"If you spend whatever is in the earth, you will not be able to create that bond of love between their hearts, but Allāh created that bond between them. Verily He is Mighty, the Wise."*

"O The Holy Prophet صلى الله عليه وسلم *Sufficient for you is Allāh and those believers who have followed you."* True assistance his only from Allāh although the believers *(Mu'minīn)* were an apparent cause of support for the Holy Prophetصلى الله عليه وسلم. Those who follow the Holy Prophet صلى الله عليه وسلم are prepared to sacrifice their every resource in executing his instructions and they were always united. This caused them to be invincible before the enemy.

The author of "Ruhul Ma'āni" (*v.10 p.30*) reports from Sayyidina Ibn Musayyab رحمة الله عليه that this verse was revealed when Sayyidina Umar رضى الله عنه accepted Islām. At that time, the Muslims numbered only 40. Thereafter their numbers kept increasing and they prospered from strength to strength.

يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟
مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا
يَفْقَهُونَ ﴿65﴾ ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم
مِّا۟ئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ
ٱلصَّٰبِرِينَ ﴿66﴾

(65) O The Holy Prophet صلى الله عليه وسلم, exhort the believers to fight! If there be twenty of you who are steadfast, they will overcome two hundred. If there be a hundred of you, they will overcome a thousand of the disbelievers because they are people who do not understand. (66) Now Allāh has lightened your burden and He knows that there is weakness within you. So if there be a hundred of you who are steadfast, they will overcome two hundred. If there be a thousand of you, they will overcome two thousand by the order of Allāh. Allāh is with the patient ones.

IT IS NOT PERMISSIBLE TO DESERT THE BATTLEFIELD EVEN IF THE ENEMY ARE TWICE IN NUMBER

These verses begin with an instruction to the Holy Prophet صلى الله عليه وسلم. Allāh says, *"O The Holy Prophet صلى الله عليه وسلم, exhort the believers to fight!"* The Holy Prophet صلى الله عليه وسلم encouraged the Companions *(Sahāba)* رضى الله عنهم to fight in Jihād by expounding the virtues of Jihād.

"If there be twenty of you who are steadfast, they will overcome two hundred. If there be a hundred of you, they will overcome a thousand of the disbelievers..." Allāh promises His assistance to the believers *(Mu'minīn)* that He shall make them vanquish an enemy that is ten times their size. It was therefore not permissible to flee the battlefield when the enemy was ten times the strength off the Muslims.

Allāh adds that the disbelievers *(kuffār)* shall be defeated in this way *"because they are people who do not understand."* They do not perceive the unity of Allāh, the advent of Judgment day (*Qiyamah*) and do not fight for Allāh's pleasure. They fight for the sake of tribal vanity and in pursuit of fulfilling the whims of devil *(Shaytān)*. The Muslims triumph over them because they fight for Allāh and the exaltation of His word. Allāh's assistance is therefore guaranteed for them. [*"Ruhul Ma'āni"*]

"Now Allāh has lightened your burden and He knows that there is weakness within you..." Regarding the circumstances of revelation, Imām Bukhari has recorded the following hadith of Sayyidina Abdullāh bin Abbās رضى الله عنه. He says that when the first verse (viz. *"If there be twenty of you who are steadfast, they will ove come two hundred..."*) was revealed, the Muslims considered it difficult that they were not allowed to desert when the odds were ten to one against them. Thereafter Allāh lightened the instruction and ordained that they were not to flee unless the enemy was more than double their number.

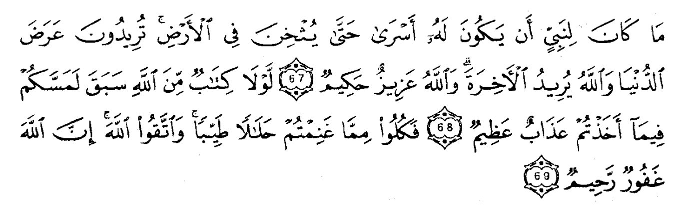
Sayyidina Abdullāh bin Abbās رضى الله عنه also mentioned that when Allāh lessened the odds from ten-to-one to two-to-one, he also decreased the level of steadfastness and tolerance accordingly.

In interpreting the phrase *"He knows that there is weakness within you,"* certain commentators have mentioned that although the Companions *(Sahāba)* رضى الله عنهم were few in number during the initial stages, they possessed a very high level of trust in Allāh *(Tawakkul)*. They were therefore able to combat an army ten times their size. The Muslims after them were greater in number but possessed less trust in Allāh *(Tawakkul)* than their forebears. They also placed some of their trust in their superior numbers and were weakened by this as well. The reduction in the odds was a great favour from Allāh and suited their situation.

One should refer to the commentary of verse 16 of this same Surah, where Allāh says, *"On such a day whoever will turn his back to them, except with the intention of altering the course of battle or to seek assistance from another group, then indeed he shall return with Allāh's wrath and his abode shall be Hell. What an evil place to return to!"*

Although the ruling is that the Muslim cannot flee from an enemy that is double the size of his army, Allāh's help has always been with the Muslims. The books of history bear testimony to the fact the Muslims were victorious over the much larger armies of the Romans and the Persians.

"Allāh is with the patient ones." Allāh will always assist those who obey His orders and abstain from His disobedience. The believers *(Mu'minīn)* should always adhere to such a lifestyle so that they may be victorious over their enemies with Allāh's assistance and remain steadfast.



(67) It does not behove the Holy Prophet that he take prisoners until he works bloodshed in the land. You desire the things of this world while Allāh desires the Hereafter. Allāh is Mighty, the Wise. (68) If it were not for an ordinance preordained by Allāh, a great punishment would have afflicted you on account of what you took. (69) So partake of the booty you have received lawfully and purely. Fear Allāh! Verily Allāh is Most Forgiving, Most Merciful.

REBUKE FOR ACCEPTING RANSOM FOR THE RELEASE OF THE PRISONERS CAPTURED AT BADR

When the seventy prisoners of the Battle of Badr were brought to Madinah, the Companions *(Sahāba)* رضى الله عنهم consulted about what was to be done with them. Sayyidina Abu Bakr رضى الله عنه said, "O the Holy Prophet صلى الله عليه وسلم

these are all members of your tribe and your relatives. Allow them to live and perchance Allāh may grant them the guidance to accept Islām. We should now accept a ransom for their release."

Sayyidina Umar رضی الله عنه declared, "O the Holy Prophet صلی الله علیه وسلم! These people denied you and exiled you from Makkah. Permit us and we will sever the head of each one of them."

Sayyidina Abdullāh bin Rawaha رضی الله عنه said, "O the Holy Prophet صلی الله علیه وسلم! Locate a place with the most wood, place them there and burn them all." The Holy Prophet صلی الله علیه وسلم remained silent for a while and the opted for the suggestion of Sayyidina Abu Bakr رضی الله عنه. It was on this occasion that Allāh revealed the first two of the above verses reprimanding the Holy Prophet صلی الله علیه وسلم for opting for this settlement.

Sayyidina Umar رضی الله عنه narrates that the following day he saw the Holy Prophet صلی الله علیه وسلم and Sayyidina Abu Bakr رضی الله عنه weeping bitterly. He said, "O the Holy Prophet صلی الله علیه وسلم! Why are you and your companion weeping so? If I am informed of the reason, I too will weep and if I am unable to do so then I will adopt the appearance of a weeping person so as to be like you."

The Holy Prophet صلی الله علیه وسلم replied, "I am weeping because I sensed the punishment of Allāh come as close as the near side of this tree because I accepted the opinion of those who suggested the ransom." [*"Ma'ālimui Tanzīl"*]

Allāh disapproved of the suggestion to accept the ransom and revealed the reprimand. However, the punishment was restrained and the ransom money was declared lawful.

Allāh begins by saying, *'it does not behove the Holy Prophet that he take prisoners* (and then allows them to live) *until he works bloodshed in the land."* They should all be slain so that the strength of the disbelievers *(kuffār)* is weakened and they take heed not to meddle with the Muslims in future.

Those Muslims who were in favour of accepting the ransom thought that the prisoners would later accept Islām and that the Muslims were in need of financial assistance at that time. It was for these reasons that they presented this suggestion. Referring to this motive, Allāh says, *"You desire the things of this world while Allāh desires the Hereafter."* By executing the prisoners, the disbelievers *(kuffār)* would have been totally shattered and distraught, not having the courage to launch another offensive. In this way, Islām would have spread even faster and the believers *(Mu'minīn)* would have earned greater rewards in the Hereafter.

"Allāh is Mighty, the Wise." Allāh granted the Muslims victory over the disbelievers *(kuffār)* and will continue to do so according to His divine wisdom. It was unfortunate that accepting the ransom hampered the spread of Islām.

"If it were not for an ordinance preordained by Allāh, a great punishment would have afflicted you on account of what you took." Sayyidina Abdullāh bin Abbās رضی الله عنه is reported to have said that since Allāh had (in the *"Lawhul Mahfūz"*) decreed booty to be lawful for the Ummah of the Holy Prophet صلی الله علیه وسلم, and ransom as part of booty, He did not inflict any punishment on the Companions

(Sahāba) رضى الله عنهم. Ibn Kathīr has reported this interpretation from Sayyidina Abdullāh bin Abbās رضى الله عنه, Sayyidina Abu Hurayra رضى الله عنه, Sayyidina Abdullāh bin Mas'ūd رضى الله عنه, as well as from Sayyidina Sa'īd bin Jubair, Ata, Hasan, Qatadah, A'mash and Ibn Juraij رحمة الله عليه.

The author of "Ruhul Ma'āni" (*v.10 p.34*) narrates another interpretation. He says that the *"ordinance"* mentioned is that Allāh does not punish a nation for not carrying out an action that has not been clearly instructed in their Shari'ah. Allāh's punishment did not descend because Allāh has never formally forbidden the accepting of ransom money. This has also been reported from Sayyidina Abdullāh bin Abbās رضى الله عنه.

Others are of the opinion that the *"ordinance"* refers to Allāh' s decree in this very same Surah [*Surah Anfāl, verse 33*] that He will not punish a nation as long as the Holy Prophet صلى الله عليه وسلم is with them.

According to another opinion the punishment did not afflict them because the Holy Prophet صلى الله عليه وسلم had already declared that Allāh forgave all those who participated on Badr.

The author of "Ruhul Ma'āni" then continues to quote another interpretation that they were not punished because Allāh had declared the ransom to be lawful for them. Thereafter he discusses a few questions and answers followed by his opinion that it would not be farfetched to say that all of these interpretations apply simultaneously.

THE RULINGS PERTAINING TO PRISONERS OF WAR

The Leader of believers *(Amīrul Mu'minīn)* has the option to choose from four courses of action with regard to POW's. Here in Surah Anfāl, mention is made of killing them or accepting ransom. Surah Muhammad [*Surah 47, verse 4*] mentions another two alternatives viz, releasing them in good faith (without ransom), or releasing them in exchange of Muslim POW's held by the enemy.

The author of "Hidāya" writes that the Leader of believers *(Amīrul Mu'minīn)* may execute the POW's or he may allow them to live as Dhimmis in the Islāmic State. Arab polytheists and Murtads (former Muslims who turn apostate) will, however, have to be executed.

According to Imām Abu Hanīfah رحمة الله عليه, it is not permissible to exchange prisoners as mentioned above, but his authoritative students [*Imām Muhammad* رحمة الله عليه *and Imām Abu Yusuf* رحمة الله عليه] and Imām Shafi'ī رحمة الله عليه permit this exchange.

According to the well-known ruling of the Hanafi school of jurisprudence, it is also not permissible to accept the ransom. Imām Muhammad رحمة الله عليه has written in "Siyarul Kabīr" that the Muslims may resort to this only if they desperately require the funds.

Imām Abu Hanīfah رحمة الله عليه is of the opinion that it will also not be permissible to free the pow's without an exchange, ransom or making them Dhimmis. This is permissible according to Imām Shafi'ī رحمة الله عليه. Allāma Jassās رحمة الله عليه writes in "Ahkāmul Qur'ān" that Surah Barā'ah was revealed after

Surah Muhammad صلى الله عليه وسلم Therefore, the verse of Surah Muhammad that permits freeing of prisoners in good faith was cancelled by the latter verses of Surah Barā'ah (*Surah 9*) that state, *"Fight the Polytheists wherever you find them"* [*verse 5*] and *"Fight those who do not believe in Allāh and the Last Day"* [*verse 29*]. It will therefore not be permissible to release POW's unconditionally and in exchange of other Muslim POW's.

"So partake of the booty you have received lawfully and purely." In His mercy, Allāh permitted the acceptance of the ransom after He had chided the believers *(Mu'minīn)* for their undue leniency.

"Fear Allāh!" by not contravening His orders. *"Verily Allāh is Most Forgiving, Most Merciful."* He forgave their sins and was Merciful enough to permit the ransom for the Muslims.

Ibn Kathīr رحمة الله عليه has written that initially the Muslims were reprimanded for deciding to accept the ransom, but when it was permitted, they took it.

"Ma'ālimut Tanzīl" reports that the verse was revealed after the Muslims had already received some of the ransom monies. The Muslims then abstained from using the money until the subsequent verses were revealed which declared the money lawful. It is also possible that the remaining ransom money was collected thereafter.

Abul Ās bin Rabī رضى الله عنه, the son-in-law of the Holy Prophet صلى الله عليه وسلم was also among the prisoners and did not have any money to ransom himself. He was married to the eldest daughter of the Holy Prophet صلى الله عليه وسلم viz. Sayyidah Zaynab رضى الله عنها. The Holy Prophet صلى الله عليه وسلم requested permission from the Companions *(Sahāba)* رضى الله عنهم that he be released on condition that he sent Sayyidah Zaynab رضى الله عنها to Madinah when he returned to Makkah. He fulfilled the condition and later accepted Islām himself. [*Al Isābah*]

The uncle of the Holy Prophet صلى الله عليه وسلم, Sayyidina Abbās رضى الله عنه was also among the captives. He had taken twenty Awqiya of gold with him to the battle so as to feed his companions. When he reached Badr, he was still left with the twenty Awqiya and the Companions *(Sahāba)* رضى الله عنهم took this away from him at Badr.

When he was asked to ransom himself, he said that the twenty Awqiya taken from him should be accepted as his ransom. The Holy Prophet صلى الله عليه وسلم told him that the money that he brought to combat the Muslims cannot be accepted as ransom. When Abbās رضى الله عنه said that he was a Muslim, the Holy Prophet صلى الله عليه وسلم told him that only Allāh knows for sure whether he was a Muslim and if he were, then Allāh would reward him. As far as they were concerned, he was of those who intended to fight the Muslims.

The Holy Prophet صلى الله عليه وسلم told him that he was therefore liable to pay his ransom, as well as those of his two nephews, Naufal bin Hārith and Aqīl bin Abi Tālib, and his compatriot Utba bin Amr. Upon hearing this, he responded, "O Muhammad صلى الله عليه وسلم! You intend to leave me in a condition that I should beg from the Quraysh. I do not have enough wealth to pay all these ransoms."

The Holy Prophet صلى الله عليه وسلم asked him, "Then where is the wealth that

you and your wife, Ummul Fadl, buried together? You told her that if you were to be killed on the journey, the wealth would be of use to your sons, Abdullāh, Ubaydullah, Fadl and Quthm."

Abbās رضى الله عنه exclaimed, "By Allāh, oh the Holy Prophet صلى الله عليه وسلم! None knew of this besides my wife and I! Who told you about it?" The Holy Prophet صلى الله عليه وسلم replied, "My Lord Allāh has informed me of this."

Abbās رضى الله عنه declared, "I bear witness that you are truthful!" He then repeated the plea that the twenty Awqiya be accepted as his ransom. The Holy Prophet صلى الله عليه وسلم refused his request and told him that the twenty Awqiya was part of the booty. Consequently he had to pay his ransom as well as that of the other three persons. [*"Ma'ālimut Tanzīl" v.2 p.263 and Ibn Kathīr v.2 p.327*]

Although Sayyidina Abbās رضى الله عنه declared his acceptance of Islām on that occasion, he returned to Makkah and migrated to Madinah a short while before the conquest of Makkah.

Note: It is reported in "Ma'ālimut Tanzīl" that the ransom stipulated for each prisoner was forty Awqiya, each Awqiya being equivalent to 40 Dirhams. Each person had to therefore pay 160 Dirhams. The author of "Ruhul Ma'āni" reports that the ransom was fixed at a hundred Awqiya. Other figures have also been reported.

Lesson: The decision to accept ransom was made after consultation with the Companions *(Sahāba)* رضى الله عنهم and they were also entitled to a share of it. For this reason the Holy Prophet صلى الله عليه وسلم did not grant any concession to his uncle and claimed the ransoms for his two cousins as well.

Bukhari *(v.1 p.428)* reports that some of the Ansār requested that Sayyidina Abbās رضى الله عنه be freed without compensation. The Holy Prophet صلى الله عليه وسلم refused and told them that not a single Dirham will be waived from his ransom. The Holy Prophet صلى الله عليه وسلم even requested permission from the Companions *(Sahāba)* رضى الله عنهم before releasing his son-in-law, Abul Ās رضى الله عنه. In this, the Holy Prophet صلى الله عليه وسلم displayed the sterling example of equality. People only talk of such behaviour, but forget it when their relatives and associated are involved. They regard themselves above the law, thinking that the rules only apply to others. This is against the dictates of the Laws of Islām *(Shari'ah)*.

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ
خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ﴿٧٠﴾ وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ
خَانُواْ ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

(70) O The Holy Prophet صلى الله عليه وسلم! Tell the prisoners in your custody, "If Allāh is aware of any Belief (Imān) in your hearts, He shall grant you better than what was taken from you, and will forgive you. Allāh is Most Forgiving, Most Merciful. (71) If they intend to betray you, then they have already betrayed

Allāh before, after which Allāh gave (you) control over them. Allāh is All Knowing, the Wise.

ALLĀH' S PROMISE TO THE PRISONERS OF BADR

Allāma Ibn Kathīr رحمة الله عليه narrates that after Sayyidina Abbās bin Abdul Muttalib رضى الله عنه claimed to be a Muslim and then finally paid his ransom and that of the others, Allāh revealed the above verse. Allāh says in the verse, *"O The Holy Prophet صلى الله عليه وسلم! Tell the prisoners in your custody, 'If Allāh is aware of any Belief (Imān) in your hearts, He shall grant you better than what was taken from you, and will forgive you. Allāh is Most Forgiving, Most Merciful."*

Sayyidina Abbās رضى الله عنه reports that Allāh subsequently granted him twenty slaves in lieu of the twenty Awqiya that was taken from him, and that every one of these slaves used to earn money for him. He added that he now hoped that Allāh would forgive him since that was the second promise made in the verse.

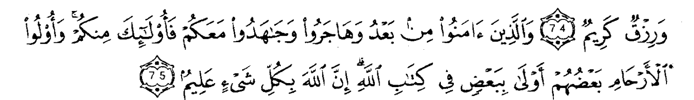
According to another narration, he received forty slaves, while yet another narration reports that he received hundred times the wealth that was taken from him. The author of "Ruhul Ma'āni" writes that although the verse seemed to refer to Sayyidina Abbās رضى الله عنه, it would apply to any person in similar circumstances.

"If they (the prisoners) intend to betray you (by returning to fight you at another opportunity, or assisting others against you), then they have already betrayed Allāh before..." They betrayed Allāh by not conforming to the pledge of *"Alast"* that was taken from all souls to the effect that- they will always recognise Allāh as their Lord. Notwithstanding this pledge, they were adamant to remain as disbelievers *(kuffār)* in this world.

Once they breached the covenant that they took with Allāh, *"Allāh gave* (the Muslims) *control over them."* They were killed and captured in the battle of Badr. If they were ever to repeat their behaviour, Allāh will assist the believers *(Mu'minīn)* against them again.

"Allāh is All Knowing, the Wise." Allāh is aware of the intentions of every person and will grant punishment and rewards according to His wisdom.

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَٰهَدُوا بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوا
وَّنَصَرُوا أُولَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُم مِّن وَلَٰيَتِهِم مِّن
شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُم مِّيثَٰقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا
تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا
وَجَٰهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوا وَّنَصَرُوا أُولَٰٓئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَّهُم مَّغْفِرَةٌ



(72) Without doubt those who believed, migrated and strove in Allāh's way with their wealth and their lives; as well as those who granted shelter (to them) and assisted, they are all heirs to each other. As for those who believed and did not migrate, you do not have any share in their inheritance until they migrate. If they seek your assistance in Religion (Dīn), then it will be incumbent upon you to assist them, except against a nation with whom you have entered into a treaty. Allāh sees all that you do. (73) As for the disbelievers, they are heirs to each other. If you do not do so, there shall be strife and widespread anarchy on earth. (74) Those who believed, migrated and strove in Allāh's way, as well as those who granted shelter and assisted, these are the true believers. For them shall be forgiveness and bounty full sustenance. (75) As for those who believed afterwards, migrated and strove with you, they are from you. Those who are relatives are closer to each other in Allāh's Book. Undoubtedly Allāh knows everything.

LAWS PERTAINING TO THOSE WHO STRIVE IN ALLĀH'S WAY AND THOSE WHO ASSIST THEM

These verses refer to the laws of inheritance according to the commentary of Sayyidina Abdullāh bin Abbās رضي الله عنه. [*Ibn Kathīr*]

Allāh says, *"Without doubt those who believed, migrated (to Madinah) and strove in Allāh's way with their wealth and their lives; as well as those who granted shelter (to them) and assisted (referring to the Ansār), they are all heirs to each other."*

The author of "Ruhul Ma'āni" quotes from Sayyidina Mujāhid رحمة الله عليه, Sayyidina Qatādah رحمة الله عليه and Sayyidina Hasan رحمة الله عليه that the Holy Prophet صلى الله عليه وسلم initiated a system of inheritance between the Muhājirīn *(immigrants from Makkah)* and the Ansār of Madinah. Those who did not migrate were not allowed to inherit from those who did migrate even though they were related.

The laws of inheritance between relatives has already been discussed in verses 11 and 12 of Surah Nisā.

Allāh then continues to say, *"As for those who believed and did not migrate, you do not have any share in their inheritance until they migrate.* "The two preconditions for inheriting from another was belief *(Imān)* and migration. No inheritance was received if any of the two was absent.

However, Allāh adds, *"If they seek your assistance in (the defence of) Religion (Dīn), then it will be incumbent upon you to assist them..."* This assistance will be binding despite the fact that they did not migrate, *"except against a nation with whom you have entered into a treaty."* They cannot be assisted to fight against such a nation since the treaty has to be honoured. This highlights the importance that Islām attaches to the honouring of pledges.

"As for the disbelievers, they are heirs to each other." No Muslim can be an heir

of a disbeliever *(kāfir)* and no disbeliever *(kāfir)* can inherit from a Muslim. This injunction applies to this day. However, the injunction stating that inheritance depended upon migration has been cancelled and no longer applies. The precondition for inheritance is now family relations.

"If you do not do so, there shall be strife and widespread anarchy on earth." If the aforementioned injunctions are not applied and practised, the result will be devastating, as mentioned in this verse.

"Those who believed, migrated and strove in Allāh 's way, as well as those who granted shelter and assisted, these are the true believers. For them [the immigrants (Muhājirīn) and the Ansār] shall be forgiveness and bountiful sustenance." This verse praises these two groups and gives them the glad tidings of Heaven *(Jannah)*.

The final verse expresses three points. The first is *"As for those who believed afterwards, migrated and strove with you, they are from you."* Although those who accepted Islām later were not blessed with the privilege of being at the forefront, yet they will be equal in terms of belief *(Imān)* and the fulfillment of its requirements. Their ranks will, of course, vary.

In terms of inheritance all will be equal because the basis is family relations and not virtue.

The second injunction expressed in this verse is *"Those who are relatives are closer to each other in Allāh's Book."* For this reason they will all inherit from each other. This verse abrogated the previous one that stipulates migration as a precondition of inheritance. The details of inheritance were discussed in the verses 11 and 12 of Surah Nisā. Further details can be referred to in the books of jurisprudence.

The third point expressed is *"Undoubtedly Allāh knows everything."* This verse warns people that they should never think that Allāh is unmindful of their actions. He knows whatever they do, whether secretly or in public and will grant them the rewards or punishment for it.

The other name of this Surah is Surah Barā'ah (exoneration) since Allāh declares Himself and His Holy Prophet صلى الله عليه وسلم exonerated from the Disbelievers *(kuffār)*. Since the Surah also includes mention of the Repentance *(Taubah)* of those Companions *(Sahāba)* رضى الله عنهم who stayed behind from the battle of Tabūk, it is also commonly referred to as Surah Taubah.

In the Uthmāni script of the Qur'ān, Surah Taubah appears between Surah Anfāl and Surah Yunus.

WHY IS "BISMILLAH" NOT WRITTEN AT THE BEGINNING OF SURAH TAUBAH?

This is the only Surah in the Qur'ān that does not have Bismillah written at the beginning. Sayyidina Abdullāh bin Abbās رضى الله عنه once asked Sayyidina Uthmān رضى الله عنه, "Why is it that you have arranged Surah Anfāl, which is from the Mathāni (those Surahs that have less than a hundred verses) before Surah Barā'ah, whereas Surah Barā'ah has more than a hundred verses? You have also joined the two and have not written Bismillah between them. By joining the two, you have included them among the seven long Surahs. What is the reason for

this?"

Sayyidina Uthmān رضي الله عنه replied, "It was the practice of the Holy Prophet صلى الله عليه وسلم that whenever any verses were revealed, he would instruct the scribes to include them in a certain Surah containing similar subject matter. Surah Anfāl was revealed early in Madinah, while Surah Barā'ah was revealed towards the end. The Holy Prophet صلى الله عليه وسلم passed away without informing us whether Surah Barā'ah was part of Surah Anfāl or not. I have joined the two because their subject matter was alike and I did not write Bismillah between them (because it cannot be determined with conviction whether they are one or two Surahs). I have also included them among the seven long Surahs (because if they are one Surah, they belong with these six Surahs). [*Tirmidhi*]

The sequence of the Qur'ān is that after Surah Fātihā appears the long Surahs viz. Surahs Baqarah, Āl Imrān, Nisā, Mā'idah, An'ām, A'rāf, Anfāl and Barā'ah. These are called the "Sab'u Tiwāl." Thereafter follow those Surahs that are called the 'Mi'ain." These are those Surahs that consist of a little more than a hundred verses. Then, from Surah Yunus onwards up to Surah Hujurāt, appear those Surahs called the "Mathāni." Thereafter, until the end of the Qur'ān come those Surahs termed the "Mufassal."

The Mufassal Surahs are further classified into three categories. The Surahs from Surah Hujurāt (49) until Surah Burūj *(85)* are called the "Tiwāl Mufassal." Those from Surah Tāriq (86) until Surah Bayyinah (98) are called the "Awsāt Mufassal," and from Surah Zilzāl (99) up to Surah Nās (114) at the end are called the "Qisār Mufassal."

BISMILLAH IS NOT RECITED AT THE BEGINNING OF SURAH TAUBAH

When a person is reciting Surah Anfāl and then commences with Surah Barā'ah, he will not recite Bismillah because it cannot be conclusively determined whether the two are separate Surahs or not.

It is best for the person who commences his recitation of the Qur'ān from Surah Taubah that he also does not recite Bismillah. He will, of course, recite the Tawwudh *(A'udhu Billahi Minash Shaytān Nir Rajīm)*. This is the opinion of Allāma Jazari رحمة الله عليه and Allāma Shātbi رحمة الله عليه.

When beginning recitation of the Qur'ān from anywhere in Surah Taubah (except from the beginning), then the reciter has the option to either recite Bismillah or omit to do so.

Lesson: There is no proof for the recitation of the pray *(du'ā)* *"A'ūdhu billāhi Minan Nār Wa Min Ghadabil Jabbār Wa Min Sharril kuffār"* before Surah Taubah.

سورة التوبة

Madinah	Surah At- Taubah	Verses 129

بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَـٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ﴿1﴾ فَسِيحُوا۟ فِى ٱلْأَرْضِ
أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَـٰفِرِينَ ﴿2﴾ وَأَذَٰنٌ مِّنَ
ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن
تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ
كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ ﴿3﴾ إِلَّا ٱلَّذِينَ عَـٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ
شَيْـًٔا وَلَمْ يُظَـٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُتَّقِينَ ﴿4﴾ فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ
وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟
ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿5﴾ وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ
ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَـٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ
﴿6﴾

(1) Allāh and His messenger have exonerated themselves from those Polytheists with whom you have made a treaty. (2) So travel in the land for four months and know that you can never escape from Allāh, and that indeed Allāh shall disgrace the disbelievers. (3) The proclamation from Allāh and His messenger on the day of the greater Hajj is that verily Allāh and His messenger are exonerated from the Polytheists. If you repent, it will be best for you and if you turn back then know that surely you cannot escape Allāh. And give the disbelievers the glad. tidings of an excruciating punishment... (4) Except those Polytheists with whom you have a treaty and they have not abated in the least, nor have they assisted any others against you. So fulfil their treaty to them for their stipulated term. Verily Allāh loves those who adopt piety (taqwa). (5) When the sacred months have passed, then fight the Polytheists wherever you may find them. Seize

them, besiege them and lay in ambush for them at every opportunity. If they repent, establish Salāh, and pay Zakāh, then leave their path free. Surely Allāh is Most Forgiving, Most Merciful. (6) If any of the Polytheists seeks immunity from you, then grant it to him until he hears the word of Allāh, then convey him to his place of safety. This is because they are a people who do not understand.

ALLĀH AND HIS HOLY PROPHET صلى الله عليه وسلم ARE EXONERATED FROM THE IDOLATERS

As an introduction to these verses, it will be necessary to understand that there were four categories of Polytheists at the time when Surah Taubah was revealed. The first category was of those who made the treaty with the Muslims during the sixth year after Hijrah at Hudaybiyyah. It was on that occasion that the Polytheists prevented the Holy Prophet صلى الله عليه وسلم and the Companions *(Sahāba)* رضى الله عنهم from making Umrah and bound them to an extremely biased treaty for a period of ten years.

One of the clauses of the treaty was that neither party should attack the other nor any of their allies. It then transpired that the Bani Bakr tribe (who were an ally of the Quraysh) once attacked the Bani Khuzā'ah tribe (who were allies of the Muslims). The Quraysh supported the Bani Bakr with weapons and some members of the Quraysh participated in the attack. In this way the Quraysh were the first to breach the terms of the treaty.

When the Holy Prophet صلى الله عليه وسلم received intelligence of this attack, he prepared an army that marched on Makkah in the eighth year after Hijrah. It was then that the Muslims conquered Makkah.

The second category of the Polytheists were those with whom the Muslims made a treaty for a stipulated period and they kept to the conditions of their treaties. The tribes that had entered into such treaties with the Muslims were the Bani Dhamra and the Bani Mudlaj. Both of these tribes had a few months remaining for their treaties to expire when Surah Barā'ah was revealed.

The third category were those whose treaties were not fixed for a specific period, and the fourth category were those who had not entered into any treaty with the Muslims.

With regard to the first category viz, the Polytheists of Makkah, they deserved no respite, but Allāh still granted them grace until the expiry of the sacred months. Allāh says, *"When the sacred months have passed, then fight the Polytheists wherever you may find them. Seize them, besiege them and lay in ambush for them at every opportunity, If they repent, establish Salāh, and pay Zakāh then leave their path free. Surely Allāh is Most Forgiving, Most Merciful."*

With regard to the second category, Allāh says, *"Except those polytheists with whom you have a treaty and they have not abated in the least, nor have they assisted any others against you. So fulfill their treaty to them for their stipulated term."*

When the disbelievers *(kuffār)* honour the terms of an agreement, it is only appropriate that the Muslims also do so since they are more cognisānt of this. Muslim should always adopt piety *(taqwa)* for *"Verily Allāh loves those who adopt piety (taqwa)."*

With regard to the third and fourth categories Allāh tells them, *"So travel in the land for four months and know that you can never escape from Allāh (no matter where you go), and that indeed Allāh shall disgrace the disbelievers. The proclamation from Allāh and His messenger on the day of the greater Hajj is that verily Allāh and His messenger are exonerated from the polytheists (Mushrikīn). If you repent, it will be best for you and if you turn back then know that surely you cannot escape Allāh. And give the disbelievers the glad tidings of an excruciating punishment."*

SAYYIDINA ABU BAKR رضى الله عنه LEADS THE HAJJ IN 9 A.H AND THE DECLARATION OF EXONERATION IS PROCLAIMED

"The proclamation from Allāh and His messenger on the day of the greater Hajj is that verily Allāh and His messenger are exonerated from the Polytheists." This proclamation is repeated in the verse. It was made when Sayyidina Abu Bakr رضى الله عنه and Sayyidina Ali رضى الله عنه were sent to Makkah for the Hajj of the ninth year after Hijrah. Sayyidina Abu Bakr رضى الله عنه instructed Sayyidina Abu Hurayra رضى الله عنه to sound this declaration.

Bukhari (*v.2 p.27 1*) reports a hadith of Sayyidina Abu Hurayra رضى الله عنه in which he says that he was with those sent by Sayyidina Abu Bakr رضى الله عنه to Mina to declare the proclamation on the day of Nahr (10th of Dhul Hijjah). The declaration included the words, "Behold! No Polytheist may perform the Hajj after this year and no naked person may make Tawāf of the Ka'ba!"

The Holy Prophet صلى الله عليه وسلم sent Sayyidina Ali رضى الله عنه after Sayyidina Abu Bakr رضى الله عنه because some Companions *(Sahāba)* رضى الله عنهم suggested that was customary among the Arabs that they required a person from the same clan to declare the annulment of a treaty. Although the Holy Prophet صلى الله عليه وسلم did not enter into the treaty with the Polytheists as an individual (but as the leader of the Muslims), it was possible that the Polytheists thought this. Therefore, the Holy Prophet صلى الله عليه وسلم thought it necessary that a member from his own clan i.e. the Banu Hāshim, should be sent to render the declaration of Surah Barā'ah. Since it was not possible for the message to reach every person in that large gathering, Sayyidina Abu Bakr رضى الله عنه appointed Sayyidina Abu Hurayra رضى الله عنه and others to assist him.

"Ma'ālimut Tanzīl" (*v.2 p.267*) reports from Sayyidina Zaid bin Tabī رحمة الله عليه that he asked Sayyidina Ali رضى الله عنه what he announced on that day. He replied, "I was required to proclaim four things. (1) None should make Tawāf naked. (2) Those tribes with whom the Holy Prophet صلى الله عليه وسلم had entered into a treaty would have their treaties honoured only for the stipulated terms. Those with whom no treaty was made were allowed four months in which their safety was guaranteed. Thereafter, the guarantee would expire. (3) None besides Muslims will enter Heaven *(Jannah)*. (4) The Polytheists and the Muslims will not again perform Hajj simultaneously i.e. no Polytheist will be allowed to perform Hajj in future."

The author of "Ma'ālimut Tanzīl" mentions that the four month period began after the declaration on the 10th of Dhul Hijjah and expired on the 10th of Rabī ul Ākhir.

The *"sacred months"* referred to in the verse are the same four months grace

that was allowed to those with whom no treaty was made or whose treaties were unspecified. With regard to the Polytheists of Makkah, it entailed the remaining 20 days of Dhul Hijjah and the following month of Muharram. Thereafter they were no longer guaranteed safety. This is the opinion of Mujāhid, Ibn Is'hāq and Nasafi رحمة الله عليه and has been reported in "Ma'ālimut Tanzīl".

The author of "Ruhul Ma'āni" writes that the *"sacred months"* do not refer to those four sacred months that were observed by the Arabs (viz. Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab). This is so because at the time of the declaration, there remained only 20 days of Dhul Hijjah and then the month of Muharram. Thereafter another five months followed before Rajab started. If these four sacred months were implied, then the term would have been greatly extended, whereas none were allowed more than four months respite.

Allāh says, *"When the sacred months have passed, then fight the Polytheists wherever you may find them. Seize them, besiege them and lay in ambush for them at every opportunity."* All the roads leading to Makkah were to be guarded so that they do not return to Makkah.

"If they repent, establish Salāh, and pay Zakāh, then leave their path free." If the Polytheists accept Islām and practise it, they should be left alone and allowed to enter Makkah. *"Surely Allāh is Most Forgiving, Most Merciful."* Allāh will forgive all that they perpetrated before accepting Islām and will not require them to answer for it.

The verse *"Seize them, besiege them and lay in ambush for them at every opportunity,"* indicates that the Muslim should always be on guard against the disbelievers *(kuffār)* and should protect their borders thoroughly.

With regard to the verse *"If they repent, establish Salāh, and pay Zakāh, then leave their path free,"* Allāma Jassās رحمة الله عليه writes in "Ahkāmul Qur'ān" (*v.3 p.83*) that a person may not be killed after he repents from disbelief *(kufr)* and polytheism *(shirk)*. He may, however, be seized or besieged. If a Muslim purposely neglects to perform Salāh or pay Zakāh, the Leader of believers *(Amīrul Mu'minīn)* may imprison him until he begins to practise accordingly.

"If any of the Polytheists seeks immunity from you, then grant it to him until he hears the word of Allāh..." Allāma Jassās رحمة الله عليه writes that whenever an enemy disbeliever *(kāfir)* pleads for safety, it should be granted to him and then he should be allowed to enter the Islāmic State, hear the Qur'ān and the details of Islāmic beliefs and practices should be explained to him.

He also writes that if a disbeliever *(kāfir)* requests to learn about the proofs and reasons to believe in Oneness of Allāh *(Tauhīd)* and the Prophethood of the Holy Prophet صلى الله عليه وسلم to believe in them, then it will be incumbent upon the Muslims to furnish him with the details. It will not be permissible to kill him before these have been explained to him.

"..... then convey him to his place of safety." This verse outlines the responsibility of the Leader of believers *(Amīrul Mu'minīn)* to ensure the safety of the disbeliever *(kāfir)* who has been granted immunity. None should harm him in any way while he is in the Islāmic State. The Dhimmis should also be granted perfect safety while they are residents of the Islāmic State.

This verse also denotes that a disbeliever *(kāfir)* from a disbelievers *(kuffār)* state cannot live permanently in the Islāmic State. According to the Hanafi school of jurisprudence, if he enters the Islāmic State with a valid visā, he will be allowed residence only for a year. If he stays longer, he will become a Dhimmi and will have to pay the Atonement *(Jizya)*. [*Ahkāmul Qur'ān v.3 p.83-84*]

"This is because they are a people who do not understand." They should be granted the requested immunity because they do not understand the reality of Islām and have to be allowed to listen to the Qur'ān and teachings of Islām.

Lesson: *". . .on the day of the greater Hajj...* - This refers to the days of Hajj in general and more specifically to the day of Mina. The *"greater Hajj"* (Hajjul Akbar) refers to the Hajj itself since the Umrah is regarded as the lesser Hajj (Hajjul Asghar). This has been stated by Sayyidina Zuhri رحمة الله عليه, Sayyidina Sha'bi رحمة الله عليه and Sayyidina Atā رحمة الله عليه. It does not refer to the commonly acclaimed meaning that it denotes the Hajj when the day of Arafah falls on a Friday.

It has been reported in certain narrations that the Hajj when the day of Arafah falls on a Friday is seventy times superior to any other Hajj. Mulla Ali Qāri رحمة الله عليه has written a treatise on this subject entitled "Al Hazul Awfar fil Hajjil Akbar."

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ
عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُتَّقِينَ ﴿7﴾ كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ
يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَٰسِقُونَ ﴿8﴾ ٱشْتَرَوْا۟ بِـَٔايَٰتِ
ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟ عَن سَبِيلِهِۦٓ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿9﴾ لَا
يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ ﴿10﴾ فَإِن تَابُوا۟
وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ
يَعْلَمُونَ ﴿11﴾

(7) How can there be a treaty with Allāh and His messenger for the Polytheists *(Mushrikīn)*, except for those with whom you have entered into a treaty near the Masjidul Harām? So as long as they remain true to you, remain true to them. Verily Allāh loves those who adopt piety (taqwa). (8) How can there be a treaty when they are such as do not regard any relations with you when they attain the upper hand over you, nor do they show regard for any pact. They please you with their mouths, while their hearts refuse. And most of them are sinners. (9) They have purchased a measly gain at the price of Allāh's verses, so they forbid (others) from His path. Evil indeed are the actions they perpetrate. (10) They do

not honour any relations, nor any pact with the believers. These are the ones who transgress. (11) So if they repent, establish Salāh and pay Zakāh, they are your brothers in Religion (Dīn). We expound the verses for the people who possess knowledge.

THE POLYTHEISTS DO NOT HONOUR ANY RELATIONSHIP, NOR ANY PACT

Allāh mentions in these verses that He cannot have any regard for the pacts of the Polytheists because they have breached many treaties before and were prone to do so in future. Allāh then says, *"How can there be a treaty when they are such as do not regard any relations with you when they attain the upper hand over you, nor do they show regard for any pact. They please you with their mouths, while their hearts refuse."* They verbally attest to uphold their treaties but their hearts are filled with malice and dark thoughts. Their hearts do not correspond with the words on their tongues.

"And most of them are sinners." They never intend to obey Allāh' s injunctions and cannot be expected to fulfill the clauses of their pledges since they show regard only for the things of the world. Their infatuation with the world presents an obstacle for them to accept Belief *(Imān)*. They neither accept Islām nor allow others to do so. Allāh says, *"They have purchased a measly gain at the price of Allāh 's verses, so they forbid (others) from His path. Evil indeed are the actions they perpetrate. They do not honour any relations, nor any pact with the believers. These are the ones who transgress."*

In the first verse Allāh says, *"How can there be a treaty with Allāh and His messenger for the Polytheists, except for those with whom you have entered into a treaty near the Masjidul Harām?"* Allāma Nasafi رحمة الله عليه writes that this verse refers to those tribes that made a treaty with the Muslims and then did not transgress the clauses. Their treaties were still valid for a stipulated period. These were the tribes of Bani Kinana and Bani Dhamra. With regard to them, Allāh says, *"So as long as they remain true to you, remain true to them."* Their treaties should be fulfilled until the stipulated term and should not be breached. Breaching the treaty will be against the dictates of piety *(taqwa)* and *"Verily Allāh loves those who adopt piety (taqwa)."* This is similar to a previous verse at the beginning where Allāh said, *"So fulfil their treaty to them for their stipulated term."*

Towards the end Allāh says, *"So if they repent, establish Salāh and pay Zakāh, they are your brothers in Religion (Dīn). We expound the verses for the people who possess knowledge."* These are the people who would appreciate and understand Allāh' s injunctions and practise them.

Lesson: *"How can there be a treaty when they are such as do not regard any relations with you when they attain the upper hand over you, nor do they show regard for any pact. They please you with their mouths, while their hearts refuse."* This is the behaviour of the disbelievers *(kuffār)* to this day. In the name of nationalism and unity, the disbelievers *(kuffār)* attempt to dissuade the Muslims from Jihād, calling for religious harmony. They even enter into agreements and pacts with the Muslims, but are not hesitant to break these and perpetrate open genocide.

Similar is the condition of those sects who claim to be Muslims, but do not

conform to the beliefs of Islām. In fact, their objective is to stab the Muslims in the back and call for unity to deceive the Muslims. They harbour enmity for the Muslims and will spare no energy to harm the Muslims at every given opportunity.

وَإِن نَّكَثُوٓاْ أَيۡمَٰنَهُم مِّنۢ بَعۡدِ عَهۡدِهِمۡ وَطَعَنُواْ فِي دِينِكُمۡ فَقَٰتِلُوٓاْ أَئِمَّةَ
ٱلۡكُفۡرِ إِنَّهُمۡ لَآ أَيۡمَٰنَ لَهُمۡ لَعَلَّهُمۡ يَنتَهُونَ ﴿12﴾ أَلَا تُقَٰتِلُونَ قَوۡمٗا
نَّكَثُوٓاْ أَيۡمَٰنَهُمۡ وَهَمُّواْ بِإِخۡرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمۡ أَوَّلَ
مَرَّةٍۚ أَتَخۡشَوۡنَهُمۡۚ فَٱللَّهُ أَحَقُّ أَن تَخۡشَوۡهُ إِن كُنتُم مُّؤۡمِنِينَ ﴿13﴾ قَٰتِلُوهُمۡ
يُعَذِّبۡهُمُ ٱللَّهُ بِأَيۡدِيكُمۡ وَيُخۡزِهِمۡ وَيَنصُرۡكُمۡ عَلَيۡهِمۡ وَيَشۡفِ صُدُورَ قَوۡمٖ
مُّؤۡمِنِينَ ﴿14﴾ وَيُذۡهِبۡ غَيۡظَ قُلُوبِهِمۡۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿15﴾ أَمۡ حَسِبۡتُمۡ أَن تُتۡرَكُواْ وَلَمَّا يَعۡلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُواْ مِنكُمۡ وَلَمۡ
يَتَّخِذُواْ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلۡمُؤۡمِنِينَ وَلِيجَةٗۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ
﴿16﴾

(12) If they break their promises after entering into a pact and they revile your Religion (Dīn), then slay the leaders of infidels. Indeed they are such that they have no regard for promises that they should refrain. (13) Will you not fight such a nation who break their promises and resolve to exile the messenger. They are those who initiated hostilities against you the first time around. Do you fear them? Allāh is more worthy that He be feared, if you are believers. (14) Fight them Allāh will punish them by your hands, humiliate them, assist you against them, heal the hearts of the believers... (15) ...and remove the fury in their hearts. Allāh accepts the repentance of whoever He wills and Allāh is All Knowing, the Wise. (16) Do you think that you will be left to be, whereas Allāh has not yet determined those of you who strive and who do not take as friends anyone besides Allāh, His messenger and the believers? Allāh is Informed of what you do.

SLAY THE DISBELIEVERS *(KUFFĀR)* LEADERS BECAUSE THEIR PROMISES HOLD NO WEIGHT

At Hudaybiyyah during the sixth year after Hijrah, the Polytheists prevented the Holy Prophet صلى الله عليه وسلم and the Companions *(Sahāba)* رضى الله عنهم from making Umrah and bound them to an extremely biased treaty for a period of ten years.

One of the clauses of the treaty was that neither party should attack the other or any of their allies during this period. It then transpired that the Bani Bakr tribe (who were an ally of the Quraysh) attacked the Bani Khuzā'ah tribe

(who were allies of the Muslims). The Quraysh supported the Bani Bakr with weapons and some members of the Quraysh participated in the attack. In this way the Quraysh were the first to breach the terms of the treaty. Besides breaking the pledge, they used to vilify and revile Islām.

Allāh says, *"If they break their promises after entering into a pact and they revile your Religion (Dīn), then slay the leaders of infidels."* Allāh instructs that the Quraysh be fought because they were the ones who prevented the other tribes from accepting Islām since all the Arabs looked up to them as their leaders. They were all awaiting the conversion of the Quraysh so that they may follow suit.

"the leaders of infidels" could also refer more specifically to the leaders of the Quraysh like Abu Jahl, Suhayl bin Amr, Ikrama bin Abi Jahl and Abu Sufyān. This is the opinion of Sayyidina Abdullāh bin Abbās رضى الله عنه. He says that they were the ones who broke the treaty and suggested that the Holy Prophet صلى الله عليه وسلم be exiled from Makkah when they convened in the House of Nadwa.

"....Indeed they are such that they have no regard for promises that they should refrain." They should be fought so that they refrain from reviling Islām and fighting the Muslims. Other commentators have interpreted it to mean that they will desist from disbelief *(kufr)* if they are fought. [*"Ma'ālimut Tanzīl" v.2 p.272*]

The question arises that if the disbelievers *(kuffār)* had already broken the treaty, why does Allāh state the breaking of the treaty as a precondition when He says, *"If they break their promises..."*? The author of "Ruhul Ma'āni" interprets the verse to mean that if the disbelievers *(kuffār)* remain as disbelievers and fail to uphold their treaties, they should be fought. In my humble opinion, the verse is phrased as a precondition so as to denote that should any of the Disbelievers *(kuffār)* break their treaty in future, they should be dealt with in the same manner.

Allāma Nasafi رحمة الله عليه has written in "Madarikut Tanzīl" that a Dhimmi (*non-muslim who reside in the muslim state and pay tax*) may be executed if he blasphemes Islām since this will constitute a breach of his pledge as a resident of the Islāmic State.

"Will you not fight such a nation who break their promises and resolve to exile the messenger? They are those who initiated hostilities against you the first time around." i.e. They were the first to break the conditions of the treaty when the Bani Bakr attacked the Bani Khuzā'ah.

Allāh asks the believers *(Mu'minīn)*, *"Do you fear them* (that you do not fight them)? *Allāh is more worthy that He be feared, if you are believers."* If people feared Allāh instead of the disbelievers *(kuffār)*, they would hasten to carry out His instruction to wage Jihād.

"Fight them! Allāh will punish them by your hands, humiliate them, assist you against them, heal the hearts of the believers..." The believers *(Mu'minīn)* were hurt by the betrayal of the disbelievers *(kuffār)* when they failed to uphold the treaty, but Allāh promises to eliminate this from their hearts as well. Together with this, Allāh says that He will even *"remove the fury in their hearts."* This tells of the happiness and contentment that Allāh filled into the hearts of the believers *(Mu'minīn)*, and serves to emphasise what was mentioned previously.

The author of "Ruhul Ma'āni" quotes certain Scholars *(Ulema)* that the healing of hearts was attained by the promise of Makkah' s conquest and that by the actual conquest itself, the fury from their hearts was removed.

"Allāh accepts the repentance of whoever He wills..." The Muslims have to fulfill their obligation of fighting in Jihād and Allāh's divine plan will come to pass when He shall grant whomsoever He wills the guidance to repent and to accept Islām. In this way people like Ikrama bin Abi Jahl, Suhail bin Amr and Abu Sufyān رضى الله عنهم all became Muslims.

"......and Allāh is All Knowing, the Wise." He knows who will remain as Disbelievers *(kuffār)* and who will become Muslim. According to His wisdom, He will grant guidance to whomsoever He wills.

Note: The question arises that if the conquest of Makkah took place in the 8th year after Hijrah and Surah Barā'ah was revealed in the 9th year after Hijrah, what Jihād is encouraged in the verse that states: *"Fight them! "?*

In reply, the author of "Ruhul Ma'āni" (*v.10 p.62*) writes that although Surah Barā'ah was revealed after the conquest of Makkah, these verses were revealed before. Another reply is that the verse is addressed to all the Muslims until the day of Judgment. The verse tells them that Allāh will assist them in their fights against the disbelievers *(kuffār)*. Allāh promises them that He *"will punish them by your hands, humiliate them, assist you against them, heal the hearts of the believers and remove the fury in their hearts."*

Allāh intends to inform the Muslims throughout the ages that they are also prone to suffer the treatment received by the Holy Prophet صلى الله عليه وسلم and the Companions *(Sahāba)* رضى الله عنهم. When such situations do arise, they should fight the disbelievers *(kuffār)* just as their forebears in the Religion *(Dīn)* had done.

Still encouraging the Muslims to wage Jihād, Allāh continues, *"Do you think that you will be left to be, whereas Allāh has not yet (put you to test. He will certainly put you on trial until He has) determined those of you who strive and who do not take as friends anyone besides Allāh, His messenger and the believers."* In Jihād, Allāh will reveal the true colours of those who truly love Him and it will be known who was not sincere in their claims and who befriended the disbelievers *(kuffār)*.

Allāh mentions in a verse of Surah Āl Imrān, *"Allāh does not wish to leave the believers in the same condition that you are in till he separates the pure from the impure."* [*Surah 3, verse 179*]

Allāh says in Surah Ankabūt, *"Do people think that they will be left to say, 'We believe!' without being tested?"* [*Surah 29, verse 2*]

At the end of the verse Allāh declares, *"Allāh is Informed of what you do."* Accordingly, He will grant the appropriate retribution.

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ
أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَاجِدَ

اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ
إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ (18) ۞ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ
وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا
يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (19) الَّذِينَ آمَنُوا وَهَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ
(20) يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ (21)
خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ (22)

(17) It is not befitting of the Polytheists that they tend Allāh 's places of worship while they attest to their own disbelief. They are those whose actions are wasted and they shall abide forever in the Fire. (18) Only those should tend Allāh 's places of worship who believe in Allāh, and the Last Day, establish Salāh, pay Zakāh and fear Allāh only. It is hoped that these people will be of those who are rightly guided. (19) Do you equate the giving of water to the pilgrims and the tending of the Masjidul Harām to the person who believes in Allāh and the Last Day and strives in Allāh's path? They can never be equal according to Allāh! Allāh does not guide the oppressive folk, (20) Those who believe, migrate and strive in Allāh's way with their wealth and their lives are of much superior ranking according to Allāh. These are the successful ones. (21) Their Lord confers to them the glad tidings of His mercy, pleasure and such gardens wherein they shall have everlasting bounties. (22) They will abide therein until eternity. Undoubtedly with Allāh is a great reward.

THE POLYTHEISTS ARE NOT WORTHY OF TENDING ALLĀH'S MASĀJID

"Ma'ālimut Tanzīl" (*v.2 p.273*) narrates from Sayyidina Abdullāh bin Abbās رضى الله عنه that when Sayyidina Abbās رضى الله عنه was brought as a prisoner to Madinah, the Muslims taunted him by saying that he was still a disbeliever *(kāfir)* and that he did not maintain his family ties (by compelling his nephew, The Holy Prophet صلى الله عليه وسلم and others to leave Makkah). Sayyidina Ali رضى الله عنه also added some strong words.

Thereupon Sayyidina Abbās رضى الله عنه asked them why were they not mentioning all his good attributes instead of only the negative ones. Sayyidina Ali رضى الله عنه asked in surprise, "Do you have any good to your credit?" Sayyidina Abbās رضى الله عنه replied, "Yes! We tend the Masjidul Harām and are the custodians of the Ka'ba. We also give water to the Hajjis *(pilgrims)*." It was then that Allāh revealed the above verses.

Allāh says, *"It is not befitting of the Polytheists that they tend Allāh's places of worship while they attest to their own disbelief"* The Ka'ba was built by the enemy of polytheism *(shirk)* viz. Sayyidina Ibrahīm عليه السلام. The mosques *(Masājid)* (plural

of Masjid) have been established so that Oneness of Allāh *(Tauhīd)* is expressed, so these can never be tended by those who attribute partners to Allāh. It is therefore meaningless that they tend to the upkeep of the Masjidul Harām when all they do is whistle and clap hands (as mentioned in verse 35 of Surah Anfāl).

"They are those whose actions are wasted (because no action is accepted from a kaafir even if it seems good) *and they shall abide forever in the Fire."* Their actions will be of no avail to them in the Hereafter.

TENDING THE MOSQUES *(MASĀJID)* IS THE DUTY ONLY OF THE BELIEVERS

"Only those should tend Allāh 's places of worship who believe in Allāh, and the Last Day, establish Salāh, pay Zakāh and fear Allāh only." The rightful custodians of the Masājid are those who carry out all Allāh's commandments and do not fear the reproach of the their relatives, nations or the disbelievers *(kuffār)*.

With regard to them, Allāh continues to say, *'it is hoped that these people will be of those who are rightly guided.* "Allāh will guide them to Heaven *(Jannah)* by granting them the guidance to carry out all righteous actions.

Tending to the Masājid entails all actions like attending to the maintenance and renovations of the Masājid, as well as seeing to the needs of those Muslims who attend them. However, the other aspect of tending to the Masājid is more important. This is to ensure that people always attend the Masājid for Salāh; that remembrance *(Dhikr)* of Allāh takes place there and that the teachings of the Qur'ān and religion *(Dīn)* are imparted there. These are the actions for which the Masājid are established.

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When you see a person who cares for the mosque *(Masjid)*, then you may attest to his Belief *(Imān)*, because Allāh says, *"Only those should tend Allāh 's places of worship who believe in Allāh, and the Last Day..."* [*Mishkāt p. 69*]

ACTIONS THAT ARE PROHIBITED IN THE MOSQUE *(MASJID)*

Many actions are forbidden in the mosque *(Masjid)* because they contradict its sanctity. In the mosque *(Masjid)* a person may not recite such poetry that is not concerned with religion *(Dīn)*. One may also not buy and sell anything in a mosque *(Masjid)*, nor eat, drink or smoke anything that has an offensive smell before entering the mosque *(Masjid)* (this includes all types of cigarettes, tobacco and "pān"). It is also forbidden to speak of worldly matters in the mosque *(Masjid)* or to spit. One may not announce any lost item nor beg in the mosque *(Masjid)*.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When you hear anyone announcing a lost item in the Masjid, then tell him, 'May Allāh not return it to you!' because the mosque *(Masjid)* was not built for such things." [*Muslim v.1 p.2 10, and Abu Dawūd v.1 p.68*]

Sayyidina Abu Hurayra رضى الله عنه has also reported that the Holy Prophet صلى الله عليه وسلم said, "When you see any person buying or selling in the Masjid, then tell him, 'May Allāh not grant you a profit in your transaction." [*Mishkāt p.*

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The Holy Prophet صلى الله عليه وسلم has also mentioned, "There shall come a time when people will discuss their worldly matters in the mosque *(Masjid)*. So do not sit with such people, for Allāh has no need for them." [*Mishkāt p. 71*]

Sayyidina Hakīm bin Hizām رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم forbade the execution of legal penalties and retaliation *(Qisās)* in the mosque *(Masjid)*, and (irreligious) poetry. [*Abu Dawūd v.2 p.261*]

Sayyidina Mu'āwiya bin Qurra رضى الله عنه reports from his father that the Holy Prophet صلى الله عليه وسلم prohibited eating from two trees viz, onion and garlic. He said, "Whoever eats from them should not approach our Masājid. If he wants to eat them, he should cook it first, for then the odour will be killed." [*Abu Dawūd v.2 p. 179, and Muslim v.1 p.209*]

Included in tending the Masājid is for a person to remain sitting in the Masjid after one Salāh in anticipation of the next. Sayyidina Uthmān bin Madh'ūn رضى الله عنه narrates that they asked the Holy Prophet صلى الله عليه وسلم permission to castrate themselves. The Holy Prophet صلى الله عليه وسلم replied, "He is not from us who castrates another or has himself castrated. The castration of my Ummah is to fast (which will reduce the passions)."

He continues to narrate, "We then asked permission to travel (on holiday)." The reply was, "The travelling of my Ummah is in the path of Allāh." When they then requested permission to practise monasticism, The Holy Prophet صلى الله عليه وسلم replied, "The monasticism of my Ummah is in waiting for Salāh in the Masjid." [*Mishkāt p. 69*]

THE REWARDS FOR KEEPING THE MASJID CLEAN

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The rewards of my Ummah were shown to me to the extent that even the reward of removing anything unsightly from the Masjid was shown to me (even if it be a tiny speck of dirt). Then the sins of my Ummah were shown to me and I never found any sin greater than when a person forgot any Surah or verse of the Qur'ān that he was taught." [*Abu Dawūd v.1 p.66*]

Nowadays attention is given only to the beautification of the Masājid. They are adorned with exquisite carpets, decorations and frames. The walls and ceilings are covered with fine carvings and calligraphy. People compete with these things, while no attention is given to remembrance *(Dhikr)*, recitation of Qur'ān and waiting for the Salāh. These elaborate decorations are not endorsed by the Shari'ah since they are distracting and affect humility and concentration in Salāh.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "One of the signs of Judgment day *(Qiyamah)* is that people will compete and boast in building Masājid." [*Abu Dawūd v.1 p.65*]

With regard to those who pay attention only to the decoration of the Masājid, The Holy Prophet صلى الله عليه وسلم mentioned, 'Their Masājid will be occupied but will be bereft of guidance." [*Mishkāt p. 38*]

SERVING THE PILGRIMS AND TENDING THE MASJIDUL HARĀM CANNOT COMPARE WITH BELIEF *(IMĀN)* AND JIHĀD

Allāh says, *"Do you equate the giving of water to the pilgrims and the tending of the Masjidul Harām to the person who believes in Allāh and the Last Day and strives in Allāh's path? They can never be equal according to Allāh! Allāh does not guide the oppressive folk."*

There are two circumstances of revelation with regard to this verse. The first has already been discussed and concerns the incident of Sayyidina Abbās رضى الله عنه. The verse tells people that the actions of the believer *(Mu'min)* who strives in Allāh's way are much superior than those who merely tend to the Masjidul Harām and give water to the pilgrims. When such people are not believers *(Mu'minīn)*, then their actions are wasted in the Hereafter.

The second circumstance of revelation is related by Sayyidina Nu'mān bin Bashīr رضى الله عنه. He reports that he was sitting at the pulpit of the Holy Prophet صلى الله عليه وسلم when a person said, "I do not care if I were granted only the opportunity to give water to the Hujjaj *(pilgrims)* and do no other good deed." Thereafter a second person exclaimed, "I do not care to leave out all other actions if I were afforded the opportunity to tend to the Masjidul Harām!"

Thereupon a third person said, "Jihād in Allāh's path is superior to the actions that the two of you have mentioned." Sayyidina Umar رضى الله عنه. reprimanded them and told them not to raise their voices near the pulpit of the Holy Prophet صلى الله عليه وسلم It was the day of Friday *(Jumu'ah)*, and Sayyidina Umar رضى الله عنه told them that he would enquire from the Holy Prophet صلى الله عليه وسلم about their quarrel after the Salāh. The above verse was revealed in reply to this dispute after Sayyidina Umar رضى الله عنه asked the Holy Prophet صلى الله عليه وسلم. [*"Ma'ālimut Tanzīl" v.2 p.275*]

Allāh's reply is succinct when He says, *"They can never be equal according to Allāh! Allāh does not guide the oppressive folk."*

GLAD TIDININGS FOR THOSE WHO MIGRATE AND STRIVE IN ALLĀH'S WAY

"Those who believe, migrate and strive in Allāh's way with their wealth and their lives are of much superior ranking according to Allāh. These are the successful ones." Further elucidating the virtue of the immigrants *(Mujāhirīn)* (those who participate in Jihād) and the immigrants *(Muhājirīn)*, Allāh says, *"Their Lord confers to them the glad tidings of His mercy, pleasure and such gardens where they shall have everlasting bounties. They will abide therein until eternity. Undoubtedly with Allāh is a great reward."*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟
ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ قُلْ
إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا

وَتِجَـٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَـٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ
وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلْفَـٰسِقِينَ ﴿٢٤﴾

(23) O you who believe, do not take your fathers and your brothers as friends if they prefer disbelief to Belief (Imān). Whosoever of you will befriend them, then these are the oppressors. (24) Say, "If your fathers, your sons, your brothers, your spouses, your families, your wealth that you have earned, your businesses in which you fear a loss, and your home that you love so dearly are more beloved to you than Allāh, His messenger and striving in His path; then wait for Allāh's order to come. Allāh does not guide the sinful folk."

THE LOVE FOR ALLĀH MUST SUPERCEDE THE LOVE FOR ONE'S FATHERS, BROTHERS, TRIBE, FAMILIES, SPOUSES, CHILDREN, BUSINESSES AND HOMES

"Ma'ālimut Tanzīl" (*v.2 p.276*) reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that when Allāh issued the order to migrate, certain Muslims intended to do so but were told by their families that they (the families) would be destroyed if they were left alone in Makkah. For this reason they did not migrate (although it was then incumbent for all Muslims to migrate to the sole Islāmic State of Madinah). It was then that Allāh revealed the first of the above verses.

Allāh says, *"O you who believe, do not take your fathers and your brothers as friends if they prefer disbelief to Belief (Imān)."* These people do not deserve to be listened to since they choose to remain as disbelievers *(kuffār)*. It is incumbent for them also to accept Islām and migrate with their Muslim children and brothers. They refuse to accept Islām, yet pretend to express their sympathies when any of their family want to migrate.

If a Muslim is influenced by his relatives not to perform an obligatory action, it will constitute oppression on himself because he will be subjecting himself to Allāh's wrath. Allāh says, *"Whosoever of you will befriend them, then these are the oppressors."* When a person becomes a Muslim, he has submitted to Allāh and cannot prefer to listen to the dissuading remarks of his family, especially when they are disbelievers *(kuffār)*.

When this verse was revealed, those who did not yet migrate said that if they were to migrate, their wealth would be lost, their businesses would be ruined, their homes would be deserted and their family ties severed. It was then that Allāh revealed the following verse declaring, *"Say, 'If your fathers, your sons, your brothers, your spouses, your families, your wealth that you have earned, your businesses in which you fear a loss, and your home that you love so dearly are more beloved to you than Allāh, His messenger and striving in His path then wait for Allāh's order to come.* - [*"Ma'ālimut Tanzīl" v.2 p.277*]

Neglecting to migrate would incur Allāh's punishment. This could be in both the worlds and the person dying without migrating would not be deemed a

Muslim. Concerning those who without excuse failed to migrate when the order was given, Allāh says, *"The abode of such folk is Hell (Jahannam), and it is the worst of destinations."* [*Surah Nisā (4), verse 97*]

"Allāh does not guide the sinful folk." Such will be the plight of those who disobey Allāh and who chose to give preference to the things of this world over the pleasure of Allāh.

Lesson: After accepting Belief *(Imān)*, a person is required to practise the requisites of Belief *(Imān)*. These are sometimes difficult, such as Hijrah (migration), Jihād and sacrificing one's wealth and relations. However, when a person realises that Allāh is his Creator and Master and that He has conferred one's wealth and relatives to one, one will not find it difficult to carry out Allāh's injunctions. One will then give preference to the love of Allāh and the Holy Prophet صلى الله عليه وسلم over all other thirgs.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person possessing three qualities shall taste the sweetness of Belief *(Imān)*. The first is that he loves Allāh and His Prophet صلى الله عليه وسلم more than anything else. The second is that he loves others solely for the pleasure of Allāh. The third is that once Allāh has rescued him from disbelief *(kufr)*, he detests returning to it just as much as he detests being cast into a fire." [*Bukhari v.1 p.7*]

The meaning of the "sweetness of Belief *(Imān)*" is that the person derives pleasure when engaging in Allāh's obedience and worship. He then finds it easy to undertake all types of difficulties to please Allāh and His Prophetصلى الله عليه وسلم.

Sayyidina Anas رضى الله عنه also narrates that the Holy Prophet صلى الله عليه وسلم said, "None can possess true Belief *(Imān)* until I am more beloved to him than his parents, children and the entire humanity." [*Ibid*]

Lesson: Love is of two types. The first is an involuntary and instinctive love, while the other is voluntary and acquired. The love required in the above Ahadīth is of the second type because the Shari'ah does not demand from a person something over which he has no control.

Allāh will not hold a person responsible for the instinctive love that he bears for his family and wealth, unless this instinctive love overpowers his involuntary and acquired love for Allāh and the Holy Prophet صلى الله عليه وسلم. This will be noticed when his love for the worldly things provokes him to disobey the commands of Allāh and to regard these as difficult to practise.

To please their wives and children people buy pictures of animate objects for them, have a TV in their homes and allow them to wear clothes that do not conform with the dictates of the Shari'ah. They resort to all sorts of Unlawful *(Harām)* ventures involving usury and bribery just so that they can earn more wealth to satiate the whims of their families and to maintain their extravagant lifestyles.

To please their friends and associates, they shave their beards, wear the clothes of the West and eat from the Unlawful *(Harām)* food served to them at parties and social gatherings. In all of these cases, their instinctive love overpowers their love for Allāh and the Holy Prophet صلى الله عليه وسلم.

There are many chosen servants of Allāh who, with their conviction in Heaven *(Jannah)* and carrying out of good deeds, have an overpoweringly instinctive love for Allāh and His Holy Prophet صلى الله عليه وسلم This is an extremely blessed condition.

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا
رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ (25) ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى
ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ
ٱلْكَـٰفِرِينَ (26) ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ (27)

(25) Without doubt Allāh has assisted you on numerous occasions, as well as on the day of Hunayn when your superior numbers elated you, but these were of no avail to you. The earth became straitened for you despite it's vastness and you turned away in flight. (26) Then Allāh caused His tranquility to descend upon His messenger and upon the believers. Allāh sent an army that you could not see and punished those who disbelieved. Such is the punishment of the disbelievers. (27) Then Allāh accepted the repentance of whomsoever He willed, and Allāh is Most Forgiving, Most Merciful.

THE MUSLIMS WERE SUPERIOR IN NUMBER IN THE BATTLE OF HUNAYN, SUFFERED A TEMPORARY DEFEAT, TOOK FLIGHT AND WERE THEN ASSISTED BY ALLĀH

"Without doubt Allāh has assisted you on numerous occasions, as well as on the day of Hunayn when your superior numbers elated you, but these were of no avail to you. The earth became straitened for you despite its vastness and you turned away in flight." Hunayn is a place between Makkah and Tā'if. After the conquest of Makkah, the Holy Prophet صلى الله عليه وسلم marched with a large army of the Companions *(Sahāba)* رضى الله عنهم to the Bani Hawāzin tribe who lived in that vicinity.

Some of the Companions *(Sahāba)* رضى الله عنهم said that they could not be defeated because of their superior numbers. As a result Allāh caused the enemy to gain the upper hand in the beginning and the Muslims were thrown in turmoil. Thereafter Allāh restored His assistance and they were victorious.

THE BATTLE OF HUNAYN

When the Bani Hawāzin tribe heard of the conquest of Makkah, their leader, Mālik bin Awf Nasri, gathered all the surrounding tribes. These included the Bani Thaqīf, Bani Nasr, Bani Jushm, Bani Sa'd bin Bakr and some of the Bani Hilāl. After unanimously deciding that they would attack the Muslims, they

converged with all their wealth and families at Hunayn.

When the Holy Prophet صلى الله عليه وسلم received intelligence of this attack, he sent Sayyidina Abdullāh bin Abi Hadūd Aslami رضى الله عنه to stay with them and gather information about them. When he returned, he informed the Holy Prophet صلى الله عليه وسلم that they truly intended to fight.

There were already ten thousand Companions *(Sahāba)* رضى الله عنهم with the Holy Prophet صلى الله عليه وسلم when he left Madinah for Makkah.

When he marched to Hunayn, another two thousand people from Makkah joined them.

Sayyidina Sahl bin Hanzala رضى الله عنه reports that they were marching with the Holy Prophet صلى الله عليه وسلم when the time for Zuhr arrived. At that time a horsemen approached the Holy Prophet صلى الله عليه وسلم saying that he had ridden ahead, climbed up a certain mountain and saw that that Bani Hawāzin were camped at Hunayn with their women, wealth and all their livestock. The Holy Prophet صلى الله عليه وسلم smiled and said, "Insha Allāh, these will all be booty for the Muslims tomorrow.

That night Sayyidina Anas bin Abi Marthad رضى الله عنه kept watch and patrolled the various valleys around the Muslims. As was previously mentioned, some Muslims said that they could not be defeated that day because of their superior numbers.

The Bani Hawāzin were renowned for their proficiency in archery and, when the armies clashed, their shower of arrows was so fast and furious that the Muslims panicked and began to disperse in flight.

Only the Holy Prophet صلى الله عليه وسلم and a few Companions *(Sahāba)* رضى الله عنهم remained facing the enemy. With him were Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه, Sayyidina Ali رضى الله عنه and Sayyidina Abbās رضى الله عنه. The Holy Prophet صلى الله عليه وسلم called out to the Muslims, "O people! Come to me! I am the messenger of Allāh! I am Muhammad bin Abdullah!"

Mounted on his white mule, the Holy Prophet صلى الله عليه وسلم recited the following couplets of poetry which meant, "I am a Prophet without a lie. I am the son of Abdul Mutallib." Then he made a supplication *(du'ā)* to Allāh saying, "O Allāh! Allow Your assistance to descend.

The Holy Prophet صلى الله عليه وسلم instructed Sayyidina Abbās رضى الله عنه to make the proclamation, "O party of the Ansār! Come forward! O those of the tree (referring to those who pledged their allegiance to the Holy Prophet صلى الله عليه وسلم beneath a tree at Hudaybiyyah)! Come forward!" Hearing the summon, the Companions *(Sahāba)* رضى الله عنهم replied "Labbayk! (At your service!)" and they gradually returned, until a hundred resumed the battle with the Holy Prophet صلى الله عليه وسلم.

The Holy Prophet صلى الله عليه وسلم cast a handful of stones at the enemy saying, "May their appearances be effaced." Allāh caused these to reach the eyes of every single soldier in the enemy ranks and within a short space of time, the Muslims attained victory over the entire conglomeration of tribes.

Many of the enemy were killed and all their families and wealth became booty for the Muslims according to the prediction of the Holy Prophet صلى الله عليه وسلم. Many people who had not yet accepted Islām went with the Muslims to Hunayn and accepted Islām after witnessing Allāh's assistance to the Muslims. The Holy Prophet صلى الله عليه وسلم appointed Sayyidina Mas'ud bin Amr Ansāri رضى الله عنه to take all the booty to a place called Ji'irrānah.

THE DEFEAT OF THE POLYTHEISTS AT AWTĀS

Those Polytheists who escaped from Hunayn regrouped at a place called Awtās and seemed ready to launch another attack. The Holy Prophet صلى الله عليه وسلم dispatched Sayyidina Abu Āmir رضى الله عنه with a contingent of the Companions *(Sahāba)* رضى الله عنهم to fight them. In the battle, Sayyidina Abu Āmir رضى الله عنه was martyred and his cousin Sayyidina Abu Mūsa رضى الله عنه assumed command. Allāh granted the Muslims victory and the person who martyred Sayyidina Abu Āmir رضى الله عنه was also killed. Included in the large booty attained on this occasion were many of the enemy's women.

THE SIEGE OF TĀ'IF

After the battle of Hunayn, the Holy Prophet صلى الله عليه وسلم marched on to Tā'if where Mālik bin Awf (the leader of the Hawāzin) and some of his accomplices locked themselves in a fort. They refused to emerge from there and continued, to shower arrows upon the Muslims, causing many Muslims to be injured. The Muslims laid siege to the fort for 17 or 20 days (according to differing narrations).

The Muslims used a catapult to throw rocks over the fort walls. Sayyidina Salmān رضى الله عنه suggested the use of the catapult and built it himself. However, the enemy was adamant not to emerge and it seemed useless to continue the siege. Consequently the Holy Prophet صلى الله عليه وسلم returned to Makkah with the Muslims. En route, he made supplication *(du'ā)* to Allāh saying, "O Allāh grant them guidance and You suffice for us." Allāh accepted the supplication *(du'ā)* and the following year, in Ramadhān, a delegation of the Bani Thaqīf from Tā'if came to Madinah and accepted Islām. Thereafter the entire tribe became Muslim.

THE BOOTY IS DISTRIBUTED AT JI'IRRĀNAH

As was mentioned, the Holy Prophet صلى الله عليه وسلم) sent all the booty to a place called Ji'irrānah. On his return from Tā'if, he arrived at Ji'irrānah to distribute the booty among the Muslims. The booty included six thousand captives, including many women and children. There was an extremely large number of camels and many goats as well.

These were all distributed among the Muslims. However, the Bani Hawāzin accepted Islām and requested that their women and children be released from slavery. Consequently all the Companions *(Sahāba)* رضى الله عنهم released the Bani Hawāzin who were in their custody upon the request of the Holy Prophet صلى الله عليه وسلم.

The Holy Prophet صلى الله عليه وسلم sent a message to Mālik bin Awf (who had locked himself in the fort at Tā'if) that if he accepted Islām and came to the Holy

Prophet صلى الله عليه وسلم all the members of his family would be released, their wealth returned and Mālik himself would receive a hundred camels. He acceded to the offer and the Holy Prophet صلى الله عليه وسلم fulfilled his promise. Thereafter the Holy Prophet صلى الله عليه وسلم donned the Ihrām for Umrah from Ji'irrānah, performed the Umrah and returned safely to Madinah. [*Al Bidaya wan Nihayah v.4 p.322 to 368*]

THE DESCENT OF ANGELS AT HUNAYN

Because of the misguided words of certain Muslims, they were temporarily suffering a defeat, but then Allāh restored His assistance to them. Thereafter Allāh says, *"Then Allāh caused His tranquillity to descend upon His messenger* (whereupon he summoned them to himself) *and upon the believers* (after which they resumed fighting)."

Thereafter Allāh adds, *"Allāh sent an army that you could not see..."* The author of "Ma'ālimut Tanzīl" (*v.2 p.281*) writes that the angels were not sent to fight, but to give courage to the Muslims and to cause the disbelievers *(kuffār)* to lose courage and become cowardly. This interpretation is made because it is commonly understood that the angels fought only on the occasion of Badr.

The author of "Ruhul Ma'āni" (*v.10 p.75*) has recorded this and also quotes an opinion that states that the angels actually fought at Hunayn. However, he adds that this narration has no source.

"......and punished those who disbelieved (by causing many of them to be killed and others to be captured). *"Such is the punishment of the disbelievers."* This was their punishment in this world, and in the Hereafter they will suffer an even greater punishment if they die as disbelievers *(kuffār)*.

"Then Allāh accepted the repentance of whomsoever He willed, and Allāh is Most Forgiving, Most Merciful." Those who were killed in battle were dispatched straight to the doom of the Hereafter, while some of those who survived were granted the guidance by Allāh to repent from disbelief *(kufr)* and accept Islām. Of these fortunate ones were Mālik bin Awf, who was appointed the leader of his tribe by the Holy Prophet صلى الله عليه وسلم. In a similar manner many of the Bani Hawāzin accepted Islām and became worthy of entering Heaven *(Jannah)* even though they were arch enemies of Islām.

A translation of a few couplets composed by Mālik bin Awf رضى الله عنه are reproduced hereunder: He said,

"Of all mankind I have never seen nor heard of any like Muhammad صلى الله عليه وسلم

"He confers excessive amounts of wealth in his generosity and, when you please to know, he will inform you of what will happen tomorrow" (referring to the time when the Holy Prophet صلى الله عليه وسلم said that Insha Allāh tomorrow all the amassed wealth of the Bani Hawāzin will be booty for the Muslims).

"When the enemy ground their teeth, using their spears and every sword, he was like a lion protecting his young amidst the dust of every valley." [*Al Bidāya wan Nihāyah v.4 p.361*]

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ
بَعْدَ عَامِهِمْ هَـٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ
إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

(28) O you who believe, verily the Polytheists are impure and should not approach the Masjidul Harām after this year. If you fear poverty, then soon Allāh shall make you wealthy by His grace if He wills. Surely Allāh is All Knowing, The Wise.

THE IDOLATORS ARE IMPURE AND SHOULD NEVER APPROACH THE MASJIDUL HARĀM

This verse was also part of the declaration that was made on the 9th year after migration *(Hijrah)* by Sayyidina Ali رضى الله عنه.

"O you who believe, verily the Polytheists are impure and should not approach the Masjidul Harām after this year." Imām Abu Hanīfah رحمة الله عليه states that this verse means that the polytheists should not be allowed to make Hajj and enter the Masjidul Harām. However, he says that it will be permissible for a disbeliever *(kāfir)* to enter the Masjidul Harām or any other Masjid.

He interprets the impurity stated in the verse as inner spiritual impurity caused by their disbelief *(kufr)* and incorrect beliefs. He maintains that physical impurity is not implied in the verse. Of course, if there is any physical impurities on the body of a disbeliever *(kāfir)* or if the disbeliever *(kāfir)* is in the state of "junābah", he will not be allowed to enter any Masjid, just like any Muslim will also not be permitted to enter in this case.

"Ruhul Ma'āni" quotes the opinions of Imām Shafi'ī رحمة الله عليه, Imām Mālik رحمة الله عليه and Imām Ahmad رحمة الله عليه that disbelievers *(kuffār)* will not be permitted to enter the Masjidul Unlawful *(Harām)* under any circumstances. This will apply even if he is a Dhimmi (*non-Muslim residing in a Muslim state an pay tax.*) or another disbeliever *(kāfir)* who has entered the Islāmic State with a valid visā. If any disbeliever *(kāfir)* emissary comes with a message, the Leader of Believers *(Amīrul Mu'minīn)* must meet him outside the Masjidul Harām. However, Imām Shafi'ī رحمة الله عليه permits the entry of Disbelievers *(kuffār)* into other Masājid besides the Masjidul Harām. Imām Mālik رحمة الله عليه, according to one narration, says that they may not enter any Masjid whatsoever.

Durrul Manthūr (*v.3 p.226*) reports from the compilation of Abdur Razzāq that Sayyidina Jābir رضى الله عنه mentioned, "'The *Polytheists (Mushrikīn) are impure and should not approach the Masjidul Harām after this year'* except if they be slaves or Dhimmis." This narration substantiates the view of Imām Abu Hanīfah رحمة الله عليه since all disbelievers *(kuffār)* and polytheists are equal in status to the non-Muslim slaves and Dhimmis.

In his book "Ahkāmul Qur'ān" (*v.3 p.89*), Allāma Jassās رحمة الله عليه has quoted the above narration from both the Holy Prophet صلى الله عليه وسلم himself and Sayyidina Jābir رضى الله عنه. It is possible that Sayyidina Jābir رضى الله عنه sometimes

narrated the hadith without taking the name of the Holy Prophet صلى الله عليه وسلم. It should be noted that although the disbelievers *(kuffār)* and polytheists may be allowed inside the Masjidul Harām, they will not be permitted to perform Hajj and Umrah.

It is reported in the "Marāsīl" of Abu Dawūd that when the delegation of the Bani Thaqīf came to Madinah, the Holy Prophet صلى الله عليه وسلم had a tent pitched for them at the back of the Masjid so that they could observe the Salāh and worship of the Muslims. When some of the Companions *(Sahāba)* رضى الله عنهم took exception because they were Polytheists, The Holy Prophet صلى الله عليه وسلم said, "Surely the earth does not become impure, but the son of Ādam عليه السلام becomes impure."

Imām Tahāwi رحمة الله عليه has narrated the same hadith in the words, "The earth does not have any of the impurities of man upon it. The impurities of man are upon themselves."

The incident of Thumama bin Athāl also indicates that disbelievers *(kuffār)* can enter the mosque *(Masjid)*. He was brought to Madinah as a disbeliever *(kāfir)* and was bound to a pillar of the mosque *(Masjid)*. It was only a few days after his capture that he accepted Islām. *[Bukhari v.1 p.66]*

"If you fear poverty, then soon Allāh shall make you wealthy by His grace if He wills. Surely Allāh is All Knowing, The Wise."

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that when the polytheists used to come for Hajj, they used to bring with them grains and food to sell. When they were banned from Hajj, the Muslims feared that they would now be unable to acquire the produce of the disbelievers *(kuffār)*. The above verse was revealed with regard to this and Allāh promised them that he would make them independent of the disbelievers *(kuffār)*.

This narration has been reported from Sayyidina Mujāhid رحمة الله عليه and Sayyidina Sa'īd bin Jubair رحمة الله عليه. Allāh fulfilled this promise and the Muslims were no longer in need of the disbelievers *(kuffār)* and polytheists.

قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿29﴾

(29) Fight those who do not believe in Allāh and the Last Day, who do not accept as unlawful those things that Allāh and His messenger have declared unlawful, and who do not accept the true Religion (Dīn). They are the ones who have been given the Book. Fight them until they subserviently pay the Atonement (Jizya) with their own hands in humiliation.

THE INSTRUCTION TO WAGE JIHĀD AGAINST THE PEOPLE OF BOOK *(AHLUL KITĀB)*

While the previous verses commanded the Muslims to fight the Polytheists,

this verse instructs them to fight the People of the Book *(Ahlul Kitāb)*. The principle of Jihād (as discussed before) is that the enemy be invited first to accept Islām. If they do, then it will not be permissible to wage Jihād against them. They will then be educated with regard to the teachings of Religion *(Dīn)* and they will be akin to the believers *(Mu'minīn)*, all holding firmly to Allāh's rope.

If they refuse to accept Islām, they will be granted the option to pay the Atonement *(Jizya)* and live in the Islāmic State as Dhimmis. The Atonement *(Jizya)* will ensure their safety and protection in the Islāmic State. They will, however, be required to defend the State if attacked by enemy forces. If they opt to pay the Atonement *(Jizya)* they cannot be fought. It is only when they refuse this second option as well that the Muslim are instructed to fight them.

Allāh says, *"Fight them* (the Jews and Christians) *until they subserviently pay the Atonement (Jizya) with their own hands in humiliation."* The verse does not necessarily apply solely to the Jews and the Christians, but to all disbelievers *(kuffār)*. The Holy Prophet صلى الله عليه وسلم took Atonement *(Jizya)* from the Polytheists of Hajar as well.

The verse makes mention of fighting and Atonement *(Jizya)* but does not mention the invitation to Islām. This is so because it is not necessary that those people be given the invitation who have already received the message of Islām. The Jews and Christians were well aware of Islām and even recognised the Holy Prophet صلى الله عليه وسلم as the final Prophet.

Allāh describes them as *"those who do not believe in Allāh and the Last Day"* because they flouted Allāh's commandments and remained adamantly in disbelief *(kufr)* despite their knowledge of Allāh and the Hereafter. Their boldness in spite of their knowledge of the resultant eternal punishment indicates that they were just like those who did not believe in Allāh and in the Last Day.

The Jews and Christians are described as *"those who do not believe in Allāh and the Last Day"* because they entertained the belief that there is no real Heaven *(Jannah)* and Hell. They believed that Heaven *(Jannah)* was a metaphorical expression of the happiness of a soul and that Hell was a mere depiction of the soul's grief.

Allāh describes them further as those who *"do not accept as unlawful those things that Allāh and His messenger have declared unlawful..."* Since they do not accept Islām, they do not accept the things declared Unlawful *(Harām)* as Unlawful *(Harām)*. The author of "Ruhul Ma'āni" has quoted certain commentators who interpret the phrase to mean that they do not even regard as Unlawful *(Harām)* those things declared Unlawful *(Harām)* by the very same Prophets that they claim to follow. They modified and altered their respective Religion *(Dīn's)* as they pleased. The consumption of usury and bribes is common among them even though these have been forbidden by their religion *(Dīn's)*.

"...and who do not accept the true Religion (Dīn)." i.e. They do not accept Islām. It is because of all of the above that the Muslims should wage Jihād against these people if they do not opt to pay the Atonement *(Jizya)*.

"....with their own hands..." Certain commentators have interpreted this to mean that each person who is liable to pay Atonement *(Jizya)* should come forward himself to pay. It will not be permissible for him to send the money with another, for then they will retain some pride and not suffer the humiliation that they should. It is for this reason that they have translated it as *"until they subserviently pay the Atonement (Jizya) with their own hands..."*

Others have interpreted it to mean that they should pay the money hand to hand i.e. in cash.

"..... in humiliation." Certain commentators have interpreted this to mean that they should pay the Atonement *(Jizya)* standing, while the Muslim receiver should be sitting. Sayyidina Abdullāh bin Abbās رضى الله عنه is reported to have said that the Dhimmi should be grabbed by the collar and told to give the Atonement *(Jizya)*. Other commentators have stated that the Dhimmi should be told, "Give the right of Allāh, oh you enemy of Allāh!" Imām Shafi'ī رحمة الله عليه has mentioned that the meaning of this phrase is that they suffer humiliation by being subject to the authority of the Muslims. [*"Ruhul Ma'āni" v.10 p.79*]

The author of "Ruhul Ma'āni" writes further that nowadays these injunctions are not practised because of the weakness of the Muslims. He says that the Dhimmis now send the Atonement *(Jizya)* via their agents, whereas they should be compelled to bring it walking.

The author of "Ruhul Ma'āni" was complaining of the situation in his time many centuries ago. In today's times, the system of Atonement *(Jizya)* is not practised at all by the Muslims. It is indeed unfortunate that not only are the Muslim States afraid to impose Atonement *(Jizya)* on the disbelievers *(kuffār)* living in their countries, but they grant them more rights that they grant the Muslims and respect them more. They fail to understand that Allāh desires that the Muslims show no respect to any disbeliever *(kāfir)* and that they should not accord any special rights to them.

The jurists have written that the Islāmic State should not build a new place of worship for any of the disbelievers *(kuffār)*, but may, at the most, reconstruct one that has been destroyed. They have also written that the conveyances, the dress and the headgear of the Dhimmis should be different from that of the Muslims so that they can be differentiated. Furthermore they state that the Dhimmis should not be allowed to ride horses and that they should not be permitted to carry weapons.

The Muslim countries of today do not practise any of these injunctions and the situation is so grave that disbelievers *(kuffār)* missionaries are allowed to freely spread their missions in Muslim states. They are actively converting many poor and ignorant Muslims to their Religion *(Dīns)* and no Muslim political leader seems to be concerned in the least. Instead, they are afraid of the reaction of the disbelievers *(Kuffār)* who they seem to fear so much. (May Allāh guide them all. Āmīn).

THE AMOUNT OF ATONEMENT *(JIZYA)* TO BE PAID

One type of Atonement *(Jizya)* is that which is fixed after consulting with the

Dhimmis themselves. This does not have to be paid by every individual Dhimmi but is due according to what the person responsible for collection decides. This will be collected in accordance to their agreement, which may be annually, monthly, weekly, etc.

The Holy Prophet صلى الله عليه وسلم fixed for the Christians of Najrān the amount of two thousand sets of clothing per annum. Each set was to consist of an upper and a lower garment and each set was to be worth the equivalent of one Awqiya of silver (an Awqiya being equal to 40 Dirhams).

In another form of Atonement *(Jizya)*, the Muslims allow the disbelievers *(kuffār)* to remain on their land, but stipulate a fixed a mount that each person has to pay. Sayyidina Umar رضى الله عنه stipulated an annual amount of 48 Dirhams on the wealthy, which was paid in instalments of four Dirhams per month. The middle class were required to pay 36 Dirhams per year in instalments of two Dirhams a month. The poor had to pay 12 Dirhams annually at the rate of one Dirham per month..

Ruling: No Atonement *(Jizya)* is due on women, children, disabled, poor people who are unable to earn and those who remain confined to their monasteries and do not mix with others.

Ruling: Atonement *(Jizya)* may be imposed on all disbelievers *(kuffār)*, Polytheists and fire worshippers except from Arab polytheists. They will be given the option of either accepting Islām or face execution.

Ruling: Atonement *(Jizya)* will also not be imposed on those former Muslims who turn apostate. They will also be presented with the two options of Islām or execution.

وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ
ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ
قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ
أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟
إِلَٰهًا وَٰحِدًا لَّآ إِلَٰهَ إِلَّا هُوَ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾

(30) The Jews say, "Uzair is the son of Allāh" and the Christians say, "Masīh is the son of Allāh!" These are mere words that emerge from their mouths. They imitate the statements of those who passed before them. May Allāh destroy them! Where are they wandering astray? (31) They take their rabbis and their monks as gods besides Allāh, and Masīh, the son of Maryam as well. However, they were commanded to worship only the One Deity. There is no deity besides Him. He is sanctified above all that they ascribe to Him.

A REBUTTAL TO THOSE WHO CLAIMED THAT SAYYIDINA UZAIR عليه السلام AND SAYYIDINA ISĀ عليه السلام ARE THE SONS OF ALLĀH

These verses make it clear that the Jews and the Christians were also involved in polytheism *(shirk)* just as the other Polytheists did. They all left the teachings of their Prophets *(Anbiya)* عليهم السلام and made statements of polytheism *(shirk)*. Allāh says, *"The Jews say, 'Uzair is the son of Allāh!' and the Christians say, 'Masīh is the son of Allāh!' These are mere words that emerge from their mouths."* Their mere words have no bearing on the truth and will not affect the truth of the matter in any way.

"They imitate the statements of those who passed before them." Sayyidina Abdullāh bin Abbās رضى الله عنه is reported to have said that the verse refers to their imitation of what the polytheists said when they claimed that the angels are Allāh's daughters. They also adhered to the beliefs of those Jews and Christians who preceded them. [*"Ruhul Ma'āni" v.10 p.83*]

"May Allāh destroy them!" According to Sayyidina Abdullāh bin Abbās رضى الله عنه this is a curse on them. *"Where are they wandering astray?"* They were invited to Oneness of Allāh *(Tauhīd)*, yet they chose to wander into the abyss of disbelief *(kufr)* and polytheism *(shirk)*.

ONLY ALLĀH RESERVES THE RIGHT TO DECLARE THINGS LAWFUL *(HALĀL)* OR UNLAWFUL *(HARĀM)*

"They take their rabbis and their monks as gods besides Allāh, and Masīh, the son of Maryam as well." Sayyidina Adi bin Hātim رضى الله عنه who was previously a Christian, narrates that once the Holy Prophet صلى الله عليه وسلم saw him wearing a gold cross on his neck. The Holy Prophet صلى الله عليه وسلم told him, "O Adi! Throw that idol away!" He complied with the command and then returned to the presence of the Holy Prophet صلى الله عليه وسلم while the latter was reciting the verse, *"They take their rabbis and their monks as gods besides Allāh..."*

He submitted, "O the Holy Prophet صلى الله عليه وسلم We never worshipped the rabbis and monks, so why is it said that *'They take their rabbis and their monks as gods besides Allāh?'"* The Holy Prophet صلى الله عليه وسلم replied, "Was it not so that when they used to declare something Unlawful *(Harām)*, you people used to consider it Unlawful *(Harām)* and when they declared something Lawful *(Halāl)*, you would consider it Lawful *(Halāl)*?" When Sayyidina Adi رضى الله عنه replied in the affirmative, the Holy Prophet صلى الله عليه وسلم said, "That is worship." [*"Ma'ālimut Tanzīl" v.2 p.285*]

Accordng to a narration of Tirmidhi, Sayyidina Adi bin Hātim رضى الله عنه reports that he came into the presence of the Holy Prophet صلى الله عليه وسلم while he was reciting the verse of Surah Barā'ah, *"They take their rabbis and their monks as gods besides Allāh?"* Then the Holy Prophet صلى الله عليه وسلم said, "These people never worshipped them, but they used to consider all those things as Lawful *(Halāl)* that these (rabbis and monks) declared Lawful *(Halāl)* and used to declare all the things Unlawful *(Harām)* that they declared Unlawful *(Harām)*." [*Durrul Manthūr v.3 p.230*]

IT IS POLYTHEISM *(SHIRK)* TO OBEY ANY OTHER BESIDES ALLĀH IN MATTERS OF LAWFUL *(HALĀL)* AND UNLAWFUL *(HARĀM)*

The reality of the matter is that Allāh created all things as well as those who use these things. He therefore reserves the right to declare whatever He wills to be Unlawful *(Harām)* or Lawful *(Halāl)* for whomsoever He wills. The person who declares anything Lawful *(Halāl)* or Unlawful *(Harām)* from his own whims shall be guilty of trying to assume Allāh's authority.

Allāh says in Surah Yunus, *"Say, 'Tell me about the sustenance that Allāh has provided for you, some of which you make Unlawful (Harām), and others Lawful (Halāl).' Say, 'Has Allāh permitted you or are you inventing lies against Allāh?'"* [*Surah 10, verse 59*]

It will constitute worship of the person who declares anything Lawful *(Halāl)* or Unlawful *(Harām)* if he has to be obeyed. This is so because the obedience of Allāh is part of His worship, so when one obeys another in matters that are exclusively Allāh's right, one will be guilty of ascribing that being as a partner to Allāh.

Allāh then sets the record straight by saying, *"However, they were commanded to worship only the One Deity. There is no deity besides Him. He is sanctified above all that they ascribe to Him."*

Note: When Sayyidina Adi رضى الله عنه told the Holy Prophet صلى الله عليه وسلم that they never worshipped their rabbis and monks, he did not mean that they did not commit polytheism *(shirk)* since there were many of them who actually worshiped Sayyidina Isā عليه السلام and believed in the doctrine of trinity.

The phrase *"and Masīh, the son of Maryam as well,"* has been mentioned separately because, unlike their devotion to the monks and rabbis, the Christians actually worshipped Sayyidina Isā عليه السلام.

Lesson: Many verses of the Qur'ān speak of the fact that only Allāh has the right to declare things Lawful *(Halāl)* and Unlawful *(Harām)*. There are many people today who claim to be Muslims but hold the belief that their Imāms or jurists possess the authority to declare things Unlawful *(Harām)* and Lawful *(Halāl)* as they please. They claim that these Imāms are themselves not bound to the Qur'ān and the Ahadīth but can enforce their own legislation in the Shari'ah. They accept only what their Imāms tell them and have no regard for the Qur'ān and the Ahadīth of the Holy Prophet صلى الله عليه وسلم.

Their Imāms taught them these erroneous beliefs. The Imām of the Rawāfidh enforces Jumu'ah when he desires and cancels it when he pleases. In this way they treat other facets of Religion *(Dīn)* as well. The Bahai group have also instituted certain penalties of their own and made these a part of the Shari legislation. A member of those who reject the Ahadīth has even formulated his own method of performing Salāh. All these people are guilty of disbelief *(kufr)*.

Note: Nowadays there are those who have been influenced by the Disbelievers *(kuffār)* and claim to be free thinkers. They call for the

Scholars *(Ulema)* to convene and change certain aspects of Religion *(Dīn)*, which they find too difficult to practise. They even want certain Unlawful *(Harām)* things to be made Lawful *(Halāl)*. This is sheer ignorance and foolishness on their part. Even if all the Scholars *(Ulema)* declare something to be Lawful *(Halāl)* it will still remain Unlawful *(Harām)*.

There have been groups in recent times who have altered many aspects of the Religion *(Dīn)*, by declaring usury, insurance and photography to be Lawful *(Halāl)* along with many other prohibitions. Irrespective of their lengthy journals and declarations, these things will still remain Unlawful *(Harām)* to the Muslim followers *(Ummah)*.

يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ
كَرِهَ ٱلْكَٰفِرُونَ ﴿32﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ
لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿33﴾

(32) They try to extinguish the light of Allāh with their mouths, but Allāh will tolerate only that His light be completed even though the disbelievers detest it. (33) It is He Who sent His messenger with guidance and the true Religion (Dīn) so that He may make it overcome all other Religions (Dīns) even though the Polytheists detest it.

ALLĀH'S LIGHT WILL NOT BE EXTINGUISHED BY MERE BLOWING

"They try to extinguish the light of Allāh with their mouths..." i.e. The disbelievers *(kuffār)* and Polytheists try to destroy Islām by raising futile objections and criticism against Islām. They try to prevent others from accepting Islām in this manner, but their efforts are all in vain. Allāh has ordained that *"His light (will) be completed even though the disbelievers detest it."*

"It is He Who sent His messenger with guidance and the true Religion (Dīn) so that He may make it overcome all other Religion (Dīns) even though the polytheists (Mushrikīn) *detest it."* The polytheists are also disbelievers *(kuffār)* because of their disbelief in many aspects of Religion *(Dīn)*. Both these parties have been mentioned in these two verses. Even their combined efforts will not deter Islām from spreading according to Allāh's decree.

The dominance of Islām can take place in three ways. As far as the proofs and arguments of Islām are concerned, these can never ever be disproved by any person, and will always be dominant.

Allāh mentions the perfection of this Religion *(Dīn)* when He says, "This day I have perfected for you your Religion *(Dīn)*, completed My bounty upon you and chosen Islām as your Religion *(Dīn)*." Islām provides details for every facet of a person's life, while this is not found in any other Religion *(Dīn)*. Others have formulated their own guidelines with regard to a myriad of matters

governing their lives. The Qur'ān and Ahadīth provide a complete code of conduct for every aspect of one's life.

Another manifestation of Islām's dominance will be close to Judgment *(Qiyāmah)* when every person will be a Muslim and there will be no trace of disbelief *(kufr)* and polytheism *(shirk)*. Islām will be widespread in the time of Sayyidina Mahdi رحمة الله عليه and Sayyidina Isā عليه السلام when the earth will be filled with justice and equity.

Sayyidah Aysha رضى الله عنها narrates that she heard the Holy Prophet صلى الله عليه وسلم say, "Before the lapse of a day and a night, Lāt and Uzza (two idols) will definitely be worshipped." She asked, "O the Holy Prophet صلى الله عليه وسلم! I thought that Allāh will surely fulfil His promise when He revealed the verse, *'It is He Who sent His messenger with guidance and the true Religion (Dīn) so that He may make it overcome all other Religion (Dīns) even though the Polytheists (Mushrikīn) detest it."* The Holy Prophet صلى الله عليه وسلم replied, "When Allāh wills, He will fulfill this promise. Thereafter Allāh will send a fresh wind, whereby every person will die who will have faith *(Imān)* even equivalent to the amount of a mustard seed. Then only those people will survive who will have no good in their hearts and they will return to the Religion *(Dīn)* of their forefathers." [*Muslim v.2 p.394*]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم mentioned with regard to the return of Sayyidina Isā عليه السلام to the world, "He will falsify all Religion *(Dīns)* until Allāh effaces all Religion *(Dīns)* in his time from the earth except Islām." [*Ahmad v.2 p.437*]

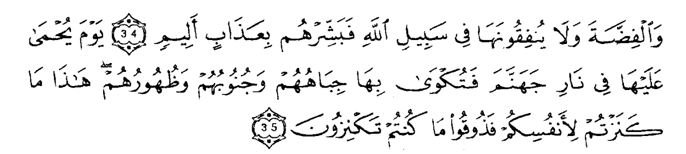
The third manifestation of Islām's dominance already took place when the Muslims attained political authority over all others by waging Jihād. They fought for Allāh's pleasure and conquered nation after nation including the superpowers of the Romans and the Persians. They remained dominant over large areas of Europe, Asia and Africa for many centuries. (These were the only continents known then).

Even today the Muslims dominate large areas and will be able to dominate the rest if they unite, separate from the disbelievers *(kuffār)* and wage Jihād for Allāh's pleasure.

Sayyidina Miqdād رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh shall enter the Kalima of Islām into every home of brick and tent made of skin. For those of honour it will be with honour and with disgrace for those who are disgraced." After narrating the hadith, Sayyidina Miqdād رضى الله عنه said, "Now all of Religion *(Dīn)* will be only for Allāh." [*Mishkāt p. 16*]

Those whom He wishes to honour, Allāh will grant guidance to accept Islām. Those whom He intends to disgrace, will be killed or forced to pay the non Musim tax in a Muslim State *(Jizya)*.

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ
ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ



(34) O you who believe, verily many of the rabbis and monks falsely devour the wealth of people and forbid from the path of Allāh. Those who hoard gold and silver and do not spend it in the way of Allāh, then convey to them the tidings of a painful punishment... (35) The day when it will be heated in the fire of Hell and their foreheads, their sides and their backs will be branded with it. "This is what you used to hoard for yourselves, so taste what you hoarded."

THE JEWS AND THE CHRISTIANS FORBID OTHERS FROM ALLĀH'S WAY

The first verse tells how the scholar's and elders of the Jews and the Christians devoured the wealth of people when they altered the injunctions and command of the Torah and the Injīl. Allāh says that *"many"* of them were such, denoting that there were also those who did not perpetrate this crime.

Allāh addresses the believers *(Mu'minīn)* saying *"O you who believe, verily many of the rabbis and monks falsely devour the wealth of people..."*

By addressing the Muslims, Allāh intends to warn them that they should also be wary because there may be many from the ranks of this Ummah who may also perpetrate the same vice.

There are many so-called saints who appear to be very spiritually devoted, but who care only for their own welfare. They know nothing of spiritualism and Religion *(Dīn)*, being devoid of Allāh's fear and the concern for the Hereafter.

Imām Ghazāli رحمة الله عليه has written that it is not permissible for a person to accept any gifts given to him on account of his apparent piety when he knows that he is spiritually bankrupt. This is when he knows that the giver would not give him if he were aware of his true inner condition.

The second trait mentioned by Allāh is that these people "...*forbid from the path of Allāh."* Although they recognised the Holy Prophet صلى الله عليه وسلم to be the Holy Prophet of Allāh, they never admitted their belief nor did they permit others to believe. They changed the description of the Holy Prophet صلى الله عليه وسلم in their Books and told the people that he was not the promised messenger they awaited. This they practise up to today.

They attempt to use all types of methods to lure Muslim youth to their Religion *(Dīns)*. They use money and women to achieve these ends, but, with the grace of Allāh, they are not as successful as they expect to be. Once faith*(Imān)* takes root in a person's heart, he cannot waver, irrespective of the efforts directed at him.

They tirelessly try to stem the tide of Islām, but they have been totally unsuccessful. On the contrary, Islām is spreading even faster and is reaching

every person, be he in Europe, America, Africa, Asia or Australia. Insha Allāh, it will soon reach every heart and home in the world. Āmīn.

They intensify their efforts even though they witness before them how many people are turning to Islām. They hear the Adhān in their midst, see the Muslims buying their churches to convert them into Masājid, yet their eyes do not open to the reality that their efforts doing no damage to Islām.

The leaders of the various nations attempt to prevent their people from accepting Islām and utilise the media to realise their aims. However, despite these extensive measures, the people are dissatisfied with their Religion *(Dīn)* and cannot ignore the truth of Islām. It will be to their immense benefit to rather turn people to Islām, thereby saving the people as well themselves from the eternal destruction of Hell.

Thereafter Allāh sounds a warning to those who are miserly with their wealth. He says, *"Those who hoard gold and silver and do not spend it in the way of Allāh, then convey to them the tidings of a painful punishment..."* Tidings are usually given for matters of a pleasant nature. It is used here for punishment because the people who hoard their wealth think that their actions will be good for them. However, these will bring them only doom and everlasting punishment.

Allāh then describes their punishment when He says, *"The day when it (the gold and silver) will be heated in the fire of Hell and their foreheads, their sides and their backs will be branded therewith. "This is what you used to hoard for yourselves, so taste what you hoarded."*

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The gold and silver hoarded by a person who does not pay Allāh's due from it (Zakāh) will be made into plates on the Day of Judgement. Then these will be heated in the fire of Hell and used to brand his sides, forehead and back. They will be reheated when they cool and used over and over again to brand him on that day the length of which is equivalent to fifty thousand years. Thereafter, he will be shown the paths to Heaven *(Jannah)* and to Hell." After this the Holy Prophet صلى الله عليه وسلم continued to mention the punishment of those people who did not pay the dues on their livestock. [*Muslim v.2 p.3 18*]

Scholars *(Ulema)* have mentioned that specifically these three parts of the body have been mentioned because when a beggar approaches such miserly people, a frown appears on their forehead. Then they turn either to the right or to the left to shun him and finally they turn their backs to him. Therefore, these three parts will be branded on the Day of Judgement.

Note: Islām has stipulated gold and silver to be actual wealth since these are commonly used by all nations of the world. All forms of currency are therefore expressed in terms of gold and silver because these notes and coins are able to purchase gold and silver. When a person pays the Zakāh liable on his wealth, he will not be considered to be hoarding the rest of his money.

It is reported in a hadith, "When wealth reaches the amount whereupon Zakāh is due and the Zakāh is paid, it will not be regarded as a hoarded treasure." [*Abu Dawūd v.1 p.2 18*]

Zakāh is one of the pillars of Islām and is repeated often in the Qur'ān along with Salāh. Allāh says in Surah HāMīm Sajdah [*Surah 41, verses 6,7*], *"Destruction be to the polytheists who do not pay Zakāh and who disbelieve in the Hereafter."* This verse indicates that non-payment of Zakāh is a trait of those who are polytheists and do not believe in the Hereafter. Together with Zakāh other forms of charity should also be borne in mind, such as charity of Fitr *(Sadaqatul Fitr)*, spending on one's parents, etc. All of these will draw a great reward from Allāh.

Lesson: Although the beginning of the verse mentions gold and silver, the latter part of the verse *("do not spend it")* denotes the spending of silver only in the Arabic context. Commentators have mentioned that this is so because gold and silver are actually one and the same thing since both are regarded as forms of currency.

For this reason they maintain that when the gold and silver of a person do not individually reach the Nisāb, then their sum should be added to be compared to the amount of Nisāb. The details regarding the Nisāb will follow shortly, Insha Allāh.

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثۡنَا عَشَرَ شَهۡرٗا فِي كِتَٰبِ ٱللَّهِ يَوۡمَ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ مِنۡهَآ أَرۡبَعَةٌ حُرُمٞۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُۚ فَلَا تَظۡلِمُواْ فِيهِنَّ أَنفُسَكُمۡۚ
وَقَٰتِلُواْ ٱلۡمُشۡرِكِينَ كَآفَّةٗ كَمَا يُقَٰتِلُونَكُمۡ كَآفَّةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ
ٱلۡمُتَّقِينَ ﴿36﴾ إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٞ فِي ٱلۡكُفۡرِۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُواْ يُحِلُّونَهُۥ
عَامٗا وَيُحَرِّمُونَهُۥ عَامٗا لِّيُوَاطِـُٔواْ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّواْ مَا حَرَّمَ ٱللَّهُۚ زُيِّنَ لَهُمۡ
سُوٓءُ أَعۡمَٰلِهِمۡۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ﴿37﴾

(36) Indeed the number of months according to Allāh is twelve months in the Book of Allāh, the day He created the heavens and the earth. Of these four are sacred. This is the straight religion (Dīn), so do not oppress yourselves in these months. Fight all the idolaters just as they fight all of you, and know that indeed Allāh is with those who possess piety (taqwa). (37) Postponing the sacred months is only an excess in disbelief whereby the disbelievers go astray. During some years they declare these months lawful while during other years they declare them sacred so as to complete the count of the months that Allāh made sacred. Then they permit what Allāh had forbidden. Their evil actions have been beautified for them. And Allāh does not guide the disbelieving folk.

POSTPONING AND ADVANCING THE SACRED MONTHS CONSTITUTE EXCESS IN DISBELIEF *(KUFR)*

"Indeed the number of months according to Allāh is twelve months in the Book of Allāh, the day He created the heavens and the earth. Of these four are sacred." These are the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab, wherein fighting was initially prohibited. However, it was made lawful later on, as was discussed

in Surah Baqarah where Allāh stated, *"They question you (O Muhammad صلى الله عليه وسلم) with regard to warfare in the sacred months."* [*Surah 2, verse 217*]

Allāh continues to say, *"This is the straight Religion (Dīn)."* i.e. The stipulation of 12 months by Allāh is a fixed injunction in Allāh's Religion *(Dīn)*. This Religion *(Dīn)* is straight, unlike that of the Polytheists, who altered and adjusted them as they pleased.

".....so do not oppress yourselves in these months." i.e. Do not sin during these months and neglect to obey Allāh's commandments. In this way you would be oppressing yourself. According to Muhammad bin Is'hāq رحمة الله عليه, the verse means that people should not oppress themselves by breaching the sanctity of the sacred months.

Thereafter Allāh instructs, *"Fight all the idolaters just as they fight all of you, and know that indeed Allāh is with those who possess piety (taqwa)."*

"Postponing the sacred months is only an excess in disbelief whereby the disbelievers go astray." The Arabs were the progeny of Sayyidina Ibrahīm and Ismā'īl عليهما السلام. They therefore preserved some of the practices of their forefathers. They made Hajj and observed the sacred months. However, they were so accustomed to fighting each other, that they used to postpone the sacred months so that their wars may be completed e.g. If they were fighting when the month of Muharram began, they would say that the month is not Muharram, but rather it will be Safar. They would then observe Muharram the following month.

Sometimes they would also declare a normal month to be sacred. In this manner they permitted what Allāh has prohibited and prohibited what Allāh has permitted. In their alterations to the months, the months of Hajj were also disrupted and eventually Hajj was not even performed during the correct months. However, in the 10th year after Hijrah the months returned to their original positions. It was in this year that the Holy Prophet صلى الله عليه وسلم performed the farewell Hajj.

On the day of Nahr (10th of Dhul Hijjah) the Holy Prophet صلى الله عليه وسلم addressed the people saying, "Indeed time has rotated and returned to where it was the day Allāh created the heavens and the earth."

"During some years they declare these months lawful while during other years they declare them sacred so as to complete the count of the months that Allāh made sacred." The Arabs saw to it that four of the 12 months were sacred, not considering which of these they were. In this way *"they permit what Allāh had forbidden."* According to their whims and needs, they altered and modified the months and their sanctity, only bothering to keep eight normal and four sacred. As was explained before, they changed what Allāh had ordained.

"Their evil actions have been beautified for them [by Devil (Shaytān)]. And Allāh does not guide the disbelieving folk." This is because they do not want to be guided.

Certain nations have 13 months every three years. This is against the system of Allāh. It is also not advisable to use any other calendar besides the Islāmic lunar calendar although it will be permissible to do so. This is so because these have been invented by the disbelievers *(kuffār)* and Muslims should not honour

their ways when they do not honour the ways of the Muslims.

Lesson: As was already discussed in the commentary of verse 217 of Surah Baqarah, it should be noted that it is extremely important that the lunar Islāmic months be properly recorded. This is so because many injunctions of Religion *(Dīn)* depend on the months, like Hajj, fasting, Zakāh, etc.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى
ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْـَٔاخِرَةِ ۚ فَمَا مَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا
فِى ٱلْـَٔاخِرَةِ إِلَّا قَلِيلٌ ﴿38﴾ إِلَّا تَنفِرُوا۟ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ
قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿39﴾ إِلَّا
تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا
فِى ٱلْغَارِ إِذْ يَقُولُ لِصَـٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ
سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ
ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ
حَكِيمٌ ﴿40﴾

(38) O you who believe, why is it that when you are told, "Go forth in Allāh's path," you drop heavily to the ground? Are you pleased with the life of the world instead the Hereafter? The pleasure of this worldly life is but minute compared to the Hereafter. (39) If you do not go forth, Allāh shall punish you severely and replace you with another nation. You will not be able to harm Allāh in the least. Allāh has power over all things. (40) If you do not assist him [the Holy Prophet صلى الله عليه وسلم] then indeed Allāh had assisted him when the disbelievers exiled him. He was the second of the two when they were in the cave and he told his companion, "Do not grieve. Verily Allāh is with us." So Allāh caused His tranquility to descend upon him, assisted him with an army that you had not seen and placed the word of the disbelievers bottommost. And the word of Allāh is uppermost. Allāh is Mighty, The Wise.

WHEN THE CALL IS MADE FOR JIHĀD, THEN PROCEED, OTHERWISE ALLĀH WILL PUNISH YOU AND REPLACE YOU WITH ANOTHER NATION

"Ma'ālimut Tanzīl" (*v.2 p.292*) mentions that the first of the above verses was revealed to encourage the Muslims to fight in the battle of Tabūk. The details of this battle will now follow.

After the Holy Prophet صلى الله عليه وسلم returned from the expedition to Tā'if, he received intelligence that the Romans were preparing for an offensive against

the Muslims and were converging on the border of Syria (which was part of their territory). The Holy Prophet صلى الله عليه وسلم therefore instructed the Companions *(Sahāba)* رضى الله عنهم to mobilise to counteract this attack. It was the practice of the Holy Prophet صلى الله عليه وسلمthat he would never disclose the destination of the army until they were well on their way, so that the news does not leak out to the enemy. However, on this expedition, he made his intentions clear. The reason was so that the Muslims could fully equip themselves for the tough journey ahead.

At that time, the dates in Madinah were ready for harvesting, poverty was threatening, the journey was long, the scorching heat and the enemy was formidable and gigantic. For these reasons some of the Muslims were reluctant to fight. It was then that Allāh revealed the verse. *"O you who believe, why is it that when you are told, 'Go forth in Allāh's path,' you drop heavily to the ground? Are you pleased with the life of the world instead the Hereafter? The pleasure of this worldly life is but minute compared to the Hereafter."*

Allāh continues, *"If you do not go forth, Allāh shall punish you severely and replace you with another nation. You will not be able to harm Allāh in the least. Allāh has power over all things."* Allāh does not require anyone to fight the disbelievers *(kuffār)* and is perfectly able to destroy them without the Muslims. By fighting in Allāh's path, Muslims are benefiting only themselves.

Many commentators have stated that the punishment mentioned in the verse refers to the punishment of the Hereafter. Sayyidina Abdullāh bin Abbās رضى الله عنه says that it refers to droughts in this world. *["Ma'ālimut Tanzīl"]* This interpretation of Sayyidina Abdullāh bin Abbās رضى الله عنه seems appropriate because at the time of Tabūk, the harvesting season had set in. Allāh intended to tell them that if they feared the loss of their crops by proceeding for Jihād and they remained behind, Allāh would afflict them with droughts in the future. Then they would be totally deprived of any produce even though they may reap large quantities in the year of Tabūk.

Although it was only a small group of the Companions *(Sahāba)* رضى الله عنهم who expressed some reluctance to fight, Allāh addressed all the believers *(Mu'minīn)* in the above verses so that all the believers *(Mu'minīn)* Until the Day of Judgment take heed and learn a lesson from it.

As a result of this encouragement, thirty thousand Companions *(Sahāba)* رضى الله عنهم prepared to march with the Holy Prophet صلى الله عليه وسلمThis was the largest army that the Muslims had ever mobilized and they were so impressive that the enemy lost all courage and did not even show up to fight. The Muslims camped at Tabūk for a few days and then returned to Madinah.

ALLĀH ASSISTED HIS MESSENGER صلى الله عليه وسلم WHEN HE WAS WITH HIS COMPANION IN THE CAVE

"If you do not assist him..." i.e. If the believers *(Mu'minīn)* do not assist the Holy Prophet صلى الله عليه وسلم, then this will not affect Allāh, nor His Prophet صلى الله عليه وسلم nor the Religion *(Dīn)* in any way. Allāh is perfectly capable of assisting the Holy Prophet صلى الله عليه وسلم by Himself as He had done on so many previous occasions, such as when *"Allāh had assisted him when the disbelievers exiled him. He*

was the second of the two when they were in the cave..."

When the Holy Prophet صلى الله عليه وسلم left for his journey to Madinah (the Hijrah), he left Sayyidina Ali رضى الله عنه in his place at home and safely passed all the Polytheists who waited outside to assassinate him. He then left with Sayyidina Abu Bakr رضى الله عنه and they reached the cave of Mount Thaur that night. When the Polytheists realised in the morning that the Holy Prophet صلى الله عليه وسلم was not at home, they set out to search for him.

Some of the polytheists arrived right at the mouth of the cave and could have easily stumbled upon the pair. Sayyidina Abu Bakr رضى الله عنه grew worried and he said, "O the Holy Prophet صلى الله عليه وسلم If Allāh allows any of them to just look down, they would certainly see us." The Holy Prophet صلى الله عليه وسلم reassured him saying, *"Do not grieve. Verily Allāh is with us."*

Allāh kept them safely in the cave and they remained there for three nights. Sayyidina Āmir bin Fuhayra رضى الله عنه, the slave of Sayyidina Abu Bakr رضى الله عنه, used to bring milk to them daily. Thereafter they left for Madinah, and they reached Quba after ten days.

It is reported that a spider spun its web across the mouth of the cave and the polytheists thought that it was impossible for anyone to be there since then the web would have been broken. [*Mishkāt p. 543*]

"Allāh caused His tranquility to descend upon him..." It was because of this tranquility and peace of mind that the Holy Prophet صلى الله عليه وسلم was able to reply to Sayyidina Abu Bakr رضى الله عنه with such conviction and composure.

".......assisted him with an army that you had not seen..." The author of "Ma'ālimut Tanzīl" quotes three interpretations of this part of the verse. The first is that Allāh sent some angels to turn the gazes of the polytheists away from the mouth of the cave. The second is that Allāh cast fear into the hearts of the polytheists, because of which they beat a hasty return. The third interpretation is that this part of the verse is not related to the previous part and it refers to the descent of the angels during the battle of Badr.

".....and placed the word of the disbelievers [i.e. polytheism (shirk)] bottommost. And the word of Allāh is uppermost." Sayyidina Abdullāh bin Abbās رضى الله عنه says that *"the word of Allāh"* refers to the Kalima viz. *"Lā Ilāha Illallāh"*. This will remain dominant until the Day of Judgment.

Other commentators say the *"word of the disbelievers"* refers to their consultation when they decided that the Holy Prophet صلى الله عليه وسلم should be assassinated by the morning. They say that *"the word of Allāh"* refers to Allāh's promise of assistance. [*"Ma'ālimut Tanzīl" v.2 p.296*]

"Allāh is Mighty, The Wise." Allāh's decree always reigns supreme and, according to His wisdom, the believers *(Mu'minīn)* sometimes undergo difficulties. However, He is always there to deliver them from these when they rely on Him and place their trust in Him.

Lesson: There is no difference of opinion with regard to the fact that it was Sayyidina Abu Bakr رضى الله عنه who accompanied the Holy Prophet صلى الله عليه وسلم on the journey for Hijrah. Therefore, the Qur'ān refers to him when it speaks

about *"his companion."* For this reason, the person who rejects the fact that Sayyidina Abu Bakr رضى الله عنه was a companion (Sahabi) of the Holy Prophet صلى الله عليه وسلم will be a disbeliever *(kāfir)* because he will be rejecting a verse of the Qur'ān.

Even the despised Rawāfidh, who express hatred for Sayyidina Abu Bakr رضى الله عنه, admit that it was he who accompanied the Holy Prophet صلى الله عليه وسلم in the cave at Thaur. He was the one whom the Holy Prophet صلى الله عليه وسلم address when he said, *"Do not grieve. Verily Allāh is with us."*

These despised people do not give Sayyidina Abu Bakr رضى الله عنه any credit for the fact that he sustained so many difficulties for the sake of the Holy Prophet صلى الله عليه وسلم during the Hijrah. He arranged for their transport, had his slave bring them food and his son Abdur Rahman رضى الله عنه would come to see them every night to inform them of what was happening in Makkah. Just as an enemy finds fault in a person's virtue, they still resort to calling him a disbeliever *(kāfir)*. (Allāh forbid!). They give credence only to Sayyidina Ali رضى الله عنه. It is indeed strange that they say this, since it would be insulting to the Holy Prophet صلى الله عليه وسلم himself that he took a disbeliever *(kāfir)* along with him on this momentous journey and left a true believer *(Mu'min)* at his home.

These vile people ask why was Sayyidina Abu Bakr رضى الله عنه afraid of the disbelievers *(kuffār)* when they were in the cave? They fail to realise that fear is a natural instinct in man and is experienced even by the Prophets *(Anbiya)* عليهم السلام. When Sayyidina Mūsa عليه السلام saw his staff turn into a snake, he also expressed fear and was consoled by Allāh. Thereafter, when he and his brother Sayyidina Hārūn عليه السلام were sent to Pharaoh *(Fir'aun)*, Allāh told them, *"Do not fear. Surely I am with you, seeing and hearing."* [*Surah TāHā (20), verse 46*]

Even when the magicians cast their staffs and ropes, a certain fear overcame him. These were all natural emotions that affect every human being. It will not be surprising that Sayyidina Abu Bakr رضى الله عنه was also overcome with a natural concern for themselves in the cave.

Next, these ignorant people state that Allāh mentioned the descent of His tranquility upon *"him"* viz. the Holy Prophet صلى الله عليه وسلم only. They ask why did Allāh not send this to Sayyidina Abu Bakr رضى الله عنه as well? In saying this, they mean to say that Sayyidina Abu Bakr رضى الله عنه was not a believer *(Mu'min)* because Allāh's tranquility descends only on believers *(Mu'minīn)*. The reply is quite simple. Allāh sent His tranquility directly to the Holy Prophet صلى الله عليه وسلم and reassured the heart of Sayyidina Abu Bakr رضى الله عنه via the Holy Prophet صلى الله عليه وسلم when he said. *"Do not grieve. Verily Allāh is with us."*

It is surprising that the Rawāfidh do not consider the plural pronoun *"us"* in his verse, but have noticed the singular pronoun in the other part of this verse viz. *"him."* In fact, as other commentators have stated, the pronoun *"him"* may efer to Sayyidina Abu Bakr رضى الله عنه. This is so because in Arabic grammar a pronoun will refer to the closest noun, which is, in this case, the word *companion.* "Another reason for the fact that the pronoun refers to Sayyidina Abu Bakr رضى الله عنه, is that he was in need of the tranquility because of his pprehension. The Holy Prophet صلى الله عليه وسلم was composed from the eginning. If they do not accept this reasoning, it would mean that they think

that the Holy Prophet صلى الله عليه وسلم was afraid (and this is impossible according to them).

The author of "Ma'ālimut Tanzīl" has written that Sayyidina Abu Bakr رضى الله عنه was not afraid for his own safety but he was concerned about the safety of the Holy Prophet صلى الله عليه وسلم. It is because of this that he said to the Holy Prophet صلى الله عليه وسلم, "If I am killed, then I am just a mere man. But if you are killed, the entire Ummah will be destroyed"

Durrul Manthūr (*v.1 p.241*) reports that when they were ascending the mount, Sayyidina Abu Bakr رضى الله عنه sometimes walked in front of the Holy Prophet صلى الله عليه وسلم, sometimes behind him, at times to his right and at times to his left. This he did so that he would be the first target should any harm come their way.

He writes further that Sayyidina Abu Bakr رضى الله عنه was so concerned that the disbelievers *(kuffār)* should trace their footprints that he carried the Holy Prophet صلى الله عليه وسلم and walked on the tips of his toes. In this way, all the skin of his toes peeled off.

When they reached the cave, he told the Holy Prophet صلى الله عليه وسلم to wait outside as he entered first so that he would be the first to encounter it if any harm should to come to them. He cleaned the cave and filled all the holes in the cave by tearing off pieces of his clothing. Eventually there was only one hole left that he could not fill. He placed his heel on it and called the Holy Prophet صلى الله عليه وسلم inside.

Later a snake bit him from inside the hole but he did not show any expression, nor did he move his foot from the hole, so that the Holy Prophet صلى الله عليه وسلم would not be disturbed. However, he could not restrain a few tears that inadvertently fell from his eyes. These happened to fall on the cheek of the Holy Prophet صلى الله عليه وسلم causing him to wake up.

When the Holy Prophet صلى الله عليه وسلم asked Sayyidina Abu Bakr رضى الله عنه what the matter was, he replied, "May my parents be sacrificed for you. Something has bitten me." the Holy Prophet صلى الله عليه وسلم put some of his blessed sputum upon the bite and the pain immediately vanished. [*Durrul Manthūr v.2 p.241, Mishkāt p.556*]

The Rawāfidh also say that the verse *"when he told his companion"* refers to the fact that he was only the associate of the Holy Prophet صلى الله عليه وسلم and not a Sahābi i.e. a person who saw the Holy Prophet صلى الله عليه وسلم in the state of belief *(Imān)*. Praising those who participated in the pledge at Hudaybiyyah, Allāh says in Surah Fatah, *"Allāh was well pleased with the believers when they pledged their allegiance to you beneath the tree. Allāh knew what was in their hearts, sent tranquility onto them and rewarded them with a victory close at hand."* [*Surah 48, verse 18*]

Sayyidina Abu Bakr رضى الله عنه was also present at the pledge of Hudaybiyyah. The above verse therefore attests to the fact that Sayyidina Abu Bakr رضى الله عنه was a believer *(Mu'min)*. Then too, if we accept the argument of the Rawāfidh that Allāh's tranquility descends only upon believers *(Mu'minīn)*, the above verse of Surah Fatah proves that he was a Believer *(Mu'min)* because

he was of those upon whom this tranquility did descend. Added to this, Allāh has declared His pleasure for them. However, the Rawāfidh still express their hatred for him.

Instead of concerning themselves with Sayyidina Abu Bakr's رضى الله عنه Belief *(Imān)*, they should worry of their own since they are the ones who are rejecting the verses of the Qur'ān. Allāh says, *"Surely it is not the eyes that go blind, but the eyes of the heart become blinded."* [Surah Hajj (22), verse 46]

A person once asked Sayyidina Umar رضى الله عنه if he was better than Sayyidina Abu Bakr رضى الله عنه. Sayyidina Umar رضى الله عنه began to weep and said, "The actions of Sayyidina Abu Bakr رضى الله عنه in a single day and a single night are superior than the entire life's actions of Umar. The night was the one that he spent with the Holy Prophet صلى الله عليه وسلم in the cave at Thaur. The day was that day when the Holy Prophet صلى الله عليه وسلم passed away. Certain Arab tribes turned apostate. Some said that they would perform Salāh, but would not pay Zakāh. Others said that they would pay Zakāh, but would not perform Salāh. It was then that Sayyidina Abu Bakr رضى الله عنه declared Jihād on all of them."

Sayyidina Umar رضى الله عنه continues to say, "I approached Sayyidina Abu Bakr رضى الله عنه and advised him saying, 'O Caliphate *(Khalifa)* of the Holy Prophet صلى الله عليه وسلم. Be lenient with the people.' He replied, 'O Umar! You were very brave during the period of ignorance, but have become cowardly in Islām? The Holy Prophet صلى الله عليه وسلم has passed away and divine revelation has ceased. By Allāh! If they even refuse me a single rope that they used to give to the Holy Prophet صلى الله عليه وسلم, I shall wage Jihād against them!' We then fought against these people and, I swear by Allāh, his opinion was correct. This one day of his was better than the actions of my entire life." [*Durrul Manthūr v.3 p.242*]

When the Rawāfidh are asked whether they accept Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه as being believers *(Mu'minīn)* they say that they do regard them as Muslims (i.e. people who observed the duties of Islām). In this statement they practise Taqiyya (holy lying) and their Taqiyya is also veiled in Taqiyya because they actually mean to say that although Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه seemed to carry out all the actions of Islām, they never really possessed Belief *(Imān)*. The Rawāfidh will therefore not admit that Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه were believers *(Mu'minīn)*. May Allāh save the entire Ummah from their evils. Āmīn.

ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ وَلَٰكِنۢ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِٱللَّهِ لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ ﴿٤٢﴾

(41) Proceed when heavy or light, and strive with your wealth and lives in Allāh's way. This is best for you if you but knew. (42) Had the profits been near

at hand and the journey an easy one, they would have definitely followed you, but the journey appeared too lengthy for them. They will soon swear by Allāh, "If we were able to would have left with you." They destroy themselves, and Allāh knows that they truly are liars.

PARTICIPATION OF THE SINCERE BELIEVERS IN TABŪK AND THE DISCLOSURE OF THE HYPOCRITES' DISBELIEF

A large number of the believers *(Mu'minīn)* left with the Holy Prophet صلى الله عليه وسلم for Tabūk and even those who were initially hesitant joined them. Some Companions *(Sahāba)* رضى الله عنهم were forced to remain behind in Madinah because of illness or some other handicap. There were two groups among the hypocrites *(Munāfiqīn)* in this regard. The first were those who presented a false excuse to the Holy Prophet صلى الله عليه وسلم so that they be exempted from participation. Their hypocrisy soon became manifest. The other group were those who accompanied the Muslim army with the objective of spying and to create problems for the Muslims. Mention of the second group will be made later in this Surah.

"Proceed when heavy or light, and strive with your wealth and lives in Allāh's way. This is best for you if you but knew." This verse enjoins the believers *(Mu'minīn)* to strive in Allāh's way irrespective of whether they are sick or healthy. According to other commentators it means that they should strive whether rich or poor, young or old, lean or fat. All of these may be intended by the verse since the context is general.

However, it will be incorrect to imply that sickly people also go out in Allāh's path since they are excused. Allāh has mentioned in verse 122 of this Surah, *"All the believers should not proceed simultaneously*. For this reason certain commentators have mentioned that the verse *"Proceed when heavy or light"* refers only to the battle of Tabūk when every man (with the exception of the sick) was required to march with the Muslim army. They say that the general meaning of the verse has been abrogated by the above verse (122) which advises that all the Muslims should not proceed in Jihād simultaneously.

Allāh exempts the sickly from Jihād in certain verses such as verse 91 of this Surah where Allāh says, *"There shall be no sin on the weak, the ill and, those who do not find the means to spend, if they present themselves with sincere hearts before Allāh and His messenger."* It is therefore not necessary to say that the above verse was abrogated since the ill and the aged were always excused from battle. The verse therefore applies only to those who are not excused because of illness.

Then, referring to the first group of the hypocrites *(Munāfiqīn)*, Allāh says, *"Had the profits been near at hand and the journey an easy one, they would have definitely followed you, but the journey appeared too lengthy for them."* The hypocrites *(Munāfiqīn)* always claimed to be Muslims and even bore some degree of hardship with the Muslims. However, when the battle of Tabūk became imminent, they gauged that they would not be able to bear the extremely hostile climate and journey. Their true colours shone through and their hypocrisy became apparent.

Allāh then informs the Holy Prophet صلى الله عليه وسلم of their behaviour when

he will return to Madinah. Allāh says, *"They will soon swear by Allāh, 'If we were able to, we would have left with you.'"* Their excuses will soon follow in later verses.

"They destroy themselves..." By remaining hypocrites *(Munāfiqīn)* and not fighting with the Holy Prophet صلى الله عليه وسلم they were leading themselves to Hell.

"..... and Allāh knows that they truly are liars." Allāh is aware of the fact that they would never have joined the Holy Prophet صلى الله عليه وسلم even if they did possess the capability.

عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ
ٱلْكَٰذِبِينَ (43) لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن
يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ (44) إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا
يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ
(45) ۞ وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ
فَثَبَّطَهُمْ وَقِيلَ ٱقْعُدُوا۟ مَعَ ٱلْقَٰعِدِينَ (46) لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا
خَبَالًا وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّٰعُونَ لَهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ
بِٱلظَّٰلِمِينَ (47) لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ جَآءَ
ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَٰرِهُونَ (48) وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى
وَلَا تَفْتِنِّىٓ ۚ أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ
(49)

(43) Allāh has forgiven you. Why did you exempt them before the true ones became manifest before you and you became aware of the liars? (44) Those who believe in Allāh and the Last Day will not request you for exemption from striving with their wealth and lives in Allāh 's path. Allāh is well aware of those who possess piety (taqwa). (45) Only those who do not believe in Allāh, nor in the Last Day will request you for exemption. Their hearts feel doubts, so they will remain wavering in their doubts. (46) If they intended to proceed with you, they would have surely made some preparations, but Allāh disliked them to proceed. So He withheld them and they were told, "Remain with those who remain behind!" (47)Had they proceeded with you they would have only added strife and would have hurried to and fro among you, seeking to cause anarchy. Among you there are their spies. Allāh is well aware of the oppressors. (48) Indeed they sought to cause anarchy from before and used to overturn matters for you until the truth arrived and Allāh's order appeared to their dismay. (49)

Of them is he who says, "Exempt me and do not expose me to strife." Behold.' In strife did he slump! Verily Hell shall surround the disbelievers.

THE HYPOCRITES MADE FALSE EXCUSES TO AVOID PARTICIPATION IN TABŪK

The hypocrites *(Munāfiqīn)* presented all sorts of false excuses before the Holy Prophet صلى الله عليه وسلم and he accepted all of these, exempting them from participating. Allāh chides His Prophet صلى الله عليه وسلم for this by saying, *"Allāh has forgiven you. Why did you exempt them before the true ones became manifest before you and you became aware of the liars?"* This was the perfect opportunity to distinguish the true from the false.

Sayyidina Amr bin Maymūn رحمة الله عليه has mentioned that Allāh chided the Holy Prophet صلى الله عليه وسلم for two things because he did something not commanded by Allāh. The one was where he exempted the hypocrites *(Munāfiqīn)* from participating in Tabūk and the other was when he accepted the suggestion to release the prisoners of Badr in exchange for ransom. [*"Ma'ālimut Tanzīl" v.2 p.297*]

The author of "Ruhul Ma'āni" writes that the reprimand of Allāh was for opting for something that was not the best solution. It would have been best for him to postpone the decision until Allah revealed a command about it.

"Those who believe in Allāh and the Last Day will not request you for exemption from striving with their wealth and lives in Allāh 's path. Allāh is well aware of those who possess piety (taqwa). Only those who do not believe in Allāh, nor in the Last Day will request you for exemption. Their hearts feel doubts, so they will remain wavering in their doubts." They doubted whether to participate or not. At times they thought that if they participated, then it would be best because their secret hypocrisy would not be exposed. At other times, they thought that it would be best to stay behind so that they would not be exposed to the difficulties and hazards of the journey.

"Ruhul Ma'āni" reports from Sayyidina Abdullāh bin Abbās رضى الله عنه that this verse was revealed with regard to those hypocrites *(Munāfiqīn)* who falsely presented excuses to the Holy Prophet صلى الله عليه وسلم so that they may be excused from participating. They were 39 in number.

Next Allāh emphasises that these hypocrites *(Munāfiqīn)* never intended to proceed with the Muslims because *"if they intended to proceed with you, they would have surely made some preparations..."* However Allāh never ordained that they should participate. Allāh says, *"but Allāh disliked them to proceed. So He withheld them and they were told, 'Remain with those who remain behind!'"* i.e. it was their fate that they should remain with the sickly, the aged and the paralysed people in Madinah.

Thereafter Allāh says that their non-participation was in fact best for the Muslims because *"Had they proceeded with you, they would have only added strife and would have hurried to and fro among you, seeking to cause anarchy."* They would have attempted to cause disputes between the Muslims, to spread false rumours and to scare the Muslims with false accounts of the enemy's numbers and strength.

"Among you there are their spies. Allāh is well aware of the oppressors." These were those hypocrites *(Munāfiqīn)* who joined the expedition for the purpose of spying on the Muslims, but Allāh was well aware of them and shall punish them for their evils.

Recounting their previous crimes Allāh says, *"Indeed they sought to cause anarchy from before..."* when a large group of them returned from the battle of Uhud. Furthermore, they *"used to overturn matters for you..."* This was all to harm the Holy Prophet صلى الله عليه وسلم and the Muslims. However, they were compelled to desist when *"the truth arrived and Allāh's order appeared to their dismay."* Allāh comforts the Holy Prophet صلى الله عليه وسلم by telling him that the hypocrites *(Munāfiqīn)* always tried to harm him, but Allāh was always there to protect him. In future the same shall prevail because Allāh shall always be there for him.

In the next verse Allāh describes one of the hypocrites *(Munāfiqīn)*. Allāh says, *"Of them is he who says, 'Exempt me and do not expose me to strife.'"* "Ma'ālimut Tanzīl" (*v.2 p.299*) reports that when the Holy Prophet صلى الله عليه وسلم asked a person by the name of Jadd bin Qais to participate, he said, "O the Holy Prophet صلى الله عليه وسلم. I have a great love for women and I cannot control myself when I see them. If I have to see the beautiful, fair Roman women, I fear that I will be beside myself. *'Exempt me and do not expose me to strife.'* I will assist the expedition financially."

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that this person's only excuse was his hypocrisy. The Holy Prophet صلى الله عليه وسلم however granted him permission, where after Allāh revealed the verse, *"Behold! In strife did he slump!"* He has fallen into the worst of strife by adopting disbelief *(kufr)* and hypocrisy.

"Verily Hell shall surround the disbelievers." This will be the punishment for their behaviour.

إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا
أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ ﴿٥٠﴾ قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ
اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾ قُلْ هَلْ تَرَبَّصُونَ
بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ
مِّنْ عِندِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾

(50) If any good comes your way, It displeases them. However, when any calamity befalls you, they say, "We have already taken control over our affairs from before." They then turn away, gloating. (51) Tell them, "Only what Allāh had ordained for us will affect us. He is our Protecting Friend and the believers should only trust in Him." (52) Tell them, "Do you await only that one of two good things come our way. We are waiting for Allāh to afflict you with a punishment from Himself, or by our hands. So wait.' Indeed we are waiting with you."

THE CORRUPTION OF THE HYPOCRITES

Allāh tells the Holy Prophet صلى الله عليه وسلم that although the Hypocrites *(Munāfiqīn)* seem to be cordial with the Believers *(Mu'minīn)*, they conceal great malice for them. Their inner condition is such that *"If any good comes your way, it displeases them. However, when any calamity befalls you, they say, 'We have already taken control over our affairs from before.' They then turn away, gloating."* They boast of the fact that they were prudent enough not to join the Muslims. A true Believer *(Mu'min)*, on the other hand, will remain with the Holy Prophet صلى الله عليه وسلم through every condition.

"Ruhul Ma'āni" (*v.10 p.1 14*) reports from Ibn Adi Hātim the narration of Sayyidina Jābir رضى الله عنه in which he says that those Hypocrites *(Munāfiqīn)* who remained behind in Madinah told the other people, "Muhammad صلى الله عليه وسلم and his companions have subjected themselves to great difficulty. They have undertaken a most torturous journey and will be destroyed." When they heard that the Muslims were returning safely, they were extremely upset and the above verse was revealed with regard to this.

"Tell them, 'Only what Allāh had ordained for us will affect us." All situations are from Allāh and none can escape these. However, *"He is our Protecting Friend..."* For this reason the Believers *(Mu'minīn)* are content with Allāh's decree. Allāh will place some good in His every decree for the Muslims, even if it seems bad. His rewards for bearing difficulties are tremendous indeed.

"... and the believers should trust only in Him." They should entrust all their affairs to Allāh and always expect the best from Him.

Although adopting means is necessary and allowed by the Shari'ah, a believer *(Mu'min)* should never place his trust in these. Despite possessing the means, he should always put his trust in Allāh.

"Tell them, 'Do you only await that one of two good things come our way?" A person is either affected by good or by adverse conditions. However, for the believer *(Mu'min)* both of these are good because he anticipates the immense rewards of Allāh when he endures the adverse conditions. Even when the believers *(Mu'minīn)* are martyred in battle it is best for them because they shall acquire the everlasting bliss of Heaven *(Jannah)*.

The hypocrites *(Munāfiqīn)* should be made to understand that just as they are eager for evil to befall the Muslims, *"We are waiting for Allāh to afflict you with a punishment from Himself or by our hands. So wait! Indeed we are waiting with you."* It shall be revealed in the Hereafter, if not sooner, who will be successful.

قُلْ أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ قَوْمًا فَـٰسِقِينَ ﴿٥٣﴾
وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَـٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا
يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَـٰرِهُونَ ﴿٥٤﴾ فَلَا

تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾ وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم
مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ
مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

(53) Say, "Spend happily or reluctantly. It will never be accepted from you. Indeed you were a disobedient people." (54) The only thing that barred their spending from being accepted was that they disbelieved in Allāh and His messenger, they performed their Salāh lazily and spent only reluctantly in charity. (55) So do not let their wealth and their children impress you. Allāh intends to punish them with these in this worldly life and that their souls depart while they are disbelievers. (56) They swear by Allāh that they are definitely with you. They are with you, but they are a people in fear. (57). If they find any sanctuary, cave or any place to enter, they would hurry to it in great haste.

THE CHARITY OF THE HYPOCRITES WILL NOT BE ACCEPTED EVEN THOUGH THEY SWEAR LOYALTY TO YOU

"Ruhul Ma'āni" reports that the first verse (viz. *"Say, 'Spend happily or reluctantly. It will never be accepted from you.")* was revealed with reference to the hypocrite Jadd bin Qais who was mentioned earlier. He offered to contribute financially to the expedition but was not prepared to participate physically. There are two interpretations for this verse. The first is that the Holy Prophet صلى الله عليه وسلم will not accept the contribution when presented, and the second is that it will be used, but will earn no rewards in the Hereafter.

"Indeed you were a disobedient people." This phrase indicates that the verse applies to all hypocrites *(Munāfiqīn)* and not specifically to one.

"The only thing that barred their spending from being accepted was that they disbelieved in Allāh and His messenger..." Without Belief *(Imān)*, no deed is accepted, even though people feign to be believers *(Mu'minīn)*.

Further describing the hypocrites *(Munāfiqīn)*, Allāh says, *"they performed their Salāh lazily..."* The are even reluctant to perform Salāh, which is the most important pillar of Islām. They treat it as if it were a burden to them. Their reluctance is expressed by the fact that they are late for Salāh, do not perform the postures correctly, and complete their Salāh very hastily.

Sayyidina Anas رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "It is the Salāh of a hypocrite that he waits until the sun turns yellow and is poised between the horns of Devil *(Shaytān)*. He then gets up and performs four pecks on the ground." [*Muslim*]

Continuing with their description, Allāh says that they *"spent only reluctantly in charity."* Once a person has no Belief *(Imān)* and conviction in the Hereafter, he will not be happy to part with his wealth because he does not anticipate any rewards for spending in Allāh's way.

"So do not let their wealth and their children impress you." Allāh did not grant them these favours because He is pleased with them. On the contrary, 'Allāh intends to punish them with these in this worldly life... "Their wealth becomes a punishment for them because they have to undergo various difficulties in acquiring it. Then too, they are forced to spend this in Zakāh and Jihād although they do not want to.

Their punishment with regard to their children is that they also have to endure many difficulties in bringing up their children and anticipate no rewards for this from Allāh. It also happens that their children are killed in Jihād, which adds to their grief since they do not believe in the great merits of martyrdom.

".....and that their souls depart while they are disbelievers." They did not believe in Allāh and His Prophet صلى الله عليه وسلم despite being present with him, listening to the Qur'ān and witnessing his miracles. Since they were unaffected even by this, Allāh decided not to grant them guidance and that they should die as disbelievers *(kuffār)*. In this way they would be further subjected to the torments of the Hereafter.

"They swear by Allāh that they are definitely with you." A true believers *(Mu'minīn)* never has to swear to these things since all are aware of their true condition. However, the believers *(Mu'minīn)* could sense the hypocrisy in the hearts of the hypocrites *(Munāfiqīn)* from their behaviour. For this reason they were compelled to repeatedly convince the Muslims of their loyalty by taking oaths.

Allāh declares their lie by saying, *"They are not with you, but they are a people in fear.* "They feared that they would receive the treatment meted out to the polytheists and the Jews if they did not appear to be Muslims. They could go nowhere since Madinah had become an Islāmic State. They therefore swore to be Muslims to be safe and reap the benefits that all the other Muslims received. This was because of their cowardly nature.

Allāh then tells the Muslims that the hypocrites *(Munāfiqīn)* remained with them only because they had no other choice. Otherwise, *"If they find any sanctuary, cave or any place to enter, they would hurry to it in great haste."* For this reason, the Muslims should pay no heed to these people and should not maintain any relations with them.

وَمِنْهُم مَّن يَلْمِزُكَ فِي ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ
يَسْخَطُونَ ﴿58﴾ وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا
ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿59﴾

(58) Of them are those who ridicule you concerning charity. If they are given from it, they are pleased and if they are not given, they become annoyed. (59) If only they were pleased with what Allāh and His messenger gave them and said, "Allāh suffices for us. Soon Allāh and His messenger shall grant us from His grace. Surely, we are enthusiastic about Allāh."

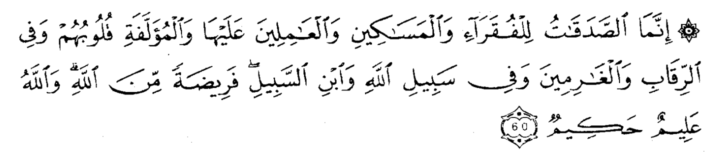
THE HYPOCRITES MOCK THE MUSLIMS ABOUT THEIR CHARITY

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that when the Holy Prophet صلى الله عليه وسلم was distributing the booty of Hunayn, he [Sayyidina Abdullāh bin Mas'ūd رضى الله عنه] heard a person saying, "This is such a distribution in which Allāh's pleasure is not intended!" When he reported the incident to the Holy Prophet صلى الله عليه وسلم the latter said, "May Allāh have mercy on Mūsa عليه السلام. He was troubled more than this, but he was patient." On this occasion the first of the above verses was revealed viz. *"Of them are those who ridicule you concerning charity..."*

Those who live only to acquire the things of this world do not want to be blessed with Belief *(Imān)* since they would then have to sacrifice some portion of their worldly possessions in good deeds. Allāh says about them *"If they are given from it (charity), they are pleased and if they are not given, they become annoyed."*

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "May the slave of the Dinār, the Dirham and cloth be destroyed. If he is given something, he is pleased, and when he is not given anything, he becomes annoyed. May such a person be destroyed and fall on his face! If a thorn has to prick him, may Allāh never remove it." [*Bukhari*]

"If only they were pleased with what Allāh and His messenger gave them and said, 'Allāh suffices for us. Soon Allāh and His messenger shall grant us from His grace. Surely, we are enthusiastic about Allāh." The believer *(Mu'min)* is satisfied with whatever little he receives from Allāh, while the hypocrites *(Munāfiqīn)* are not. They do not understand the meaning of blessings in wealth and think that they have received nothing.



(60) Alms are only for the poor, the destitute, the orphans, those appointed to collect them, those whose hearts have to be reconciled, for the freedom of slaves, for those in debt, for the path of Allāh and for the traveller. This is ordained by Allāh. Allāh is All Knowing, The Wise.

THE RECIPIENTS OF ZAKĀH

"Alms" in this verse refers to Zakāh and the plural has been used because Zakāh is due on various types of wealth e.g. gold, silver, merchandise, livestock, etc. The verse stipulates the word *"only,* meaning that Zakāh is restricted to these categories of people and cannot be given to any other.

When someone asked the Holy Prophet صلى الله عليه وسلم for some Zakāh money, he replied, "Allāh has not accepted the decision of any Prophet or non-Prophet with regard to Zakāh. Allāh has Himself stipulated eight categories of recipients for Zakāh. If you fall into any of these categories, only then may you

receive Zakāh." [*Mishkāt p. 161*]

The first group of recipients mentioned are the "fuqara" (the poor). Jurists have written that these are those people have some wealth with them but this wealth is not equal to the Nisāb. The second category of recipients are the "masākīn" (the destitute) who are those who have absolutely no wealth.

With regard to receiving Zakāh, the poor *(fuqara)* and the masākin are on par. However, if a person bequests that his wealth be given to the poor *(fuqara)*, only the poor *(fuqara)* may receive this, not the masākin. Although it will be permissible *for* the masakin to beg from people, the poor *(fuqara)* may not do so as long as they have enough food to sustain them for a day and enough clothing to conceal their private parts.

It was once asked of the Holy Prophet صلى الله عليه وسلم what was necessary for a person to posses for begging not to be permissible for him. The Holy Prophet صلى الله عليه وسلم replied, "When a person possesses enough food to sustain him for the morning and evening, he cannot beg." [*Abu Dawūd v.1 p.230*]

The masākīn may beg only to satisfy their temporary needs. When they receive something, they will no longer remain masākīn and will not be allowed to beg any more.

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Zakāh money is not lawful for the rich nor for those who are healthy and strong." According to another narration, he said, "There is no share in Zakāh for those who are wealthy and for those healthy people who are able to earn." [*Mishkāt p. 161*]

The next recipient mentioned is *"the orphans"* when they are also needy or destitute.

Thereafter Allāh mentions *"those appointed to collect them...* "The person employed by the Amīrul Mu'minīn *(leader of the believers)* to collect Zakāh and all those who work under him may be paid from the Zakāh a salary that is proportionate to their effort. The only restriction is that they cannot be paid more than half of the total amount collected.

"those who hearts have to be reconciled..." These were those leaders of tribes whom the Holy Prophet صلى الله عليه وسلم gave Zakāh so that they accept Islām together with their tribes. The Holy Prophet صلى الله عليه وسلم also gave Zakāh to such people so that the Muslims may be saved from their evil. He also gave Zakāh to Muslims who had newly entered the fold of Islām so that they could become firm in their belief. These are the three types of people who fall in this category according to Allāma Ibn Humām رحمة الله عليه in his book Fat'hul Qadīr.

Certain Scholars *(Ulema)* maintain that the Holy Prophet صلى الله عليه وسلم never gave Zakāh to any disbeliever *(kāfir)*. According to Imām Abu Hanīfah رحمة الله عليه, all the three types of people in this category cannot be given Zakāh anymore because Allāh had granted Islām dominance and Islām no longer requires these people. According to other jurists, they may still be given from Zakāh with certain conditions.

'for the freedom of slaves..." When a slave has contracted an agreement with

his master that he will be freed when he pays a stipulated amount of money, then this slave is called a 'Mukātab.' This Mukātab may be given money from the Zakāh funds to facilitate his payment.

'for those in debt..." This refers to those people whose are unable to pay their debts. They may be given from Zakāh funds even though others may be owing them, when they cannot collect these debts.

"Fatāwa Ālamgiri" (*v.1 p. 188*) mentions that it will be better to give Zakāh to people in debt rather than to the average poor person. The book "Bahrur Rā'iq" mentions that Zakāh should be given to the person who, after settling his debts, will not have money equivalent to the Nisāb. Therefore, Zakāh cannot be given to those people who will be left with more than the Nisāb after settling their debts.

"....for the path of Allāh..." According to Imām Abu Yusuf رحمة الله عليه, this refers to those people who had left their homes for Jihād and were separated from the rest of the army. They may be given Zakāh if they do not have the means to sustain themselves and to reach their homes.

Imām Muhammad رحمة الله عليه mentions that it refers to those people who have left for Hajj and are separated from their companions without any means of eating and returning home. Other jurists have written that it refers to needy students of Religion *(Dīn)*. Some are of the opinion that all persons engaged in the service of Religion *(Dīn)* may be given Zakāh as long as they are needy. (*Bahrur Rā'iq v.2 p.260*]

"and for the traveller." When travellers do not have the means to return home, they may be given Zakāh to facilitate their return, even though they may have sufficient wealth at home. They should be given only that much which will suffice for their return journey.

Ruling: Zakāh cannot be given to a person when he possesses any wealth that exceeds the amount of any Nisāb. It cannot also be given to him if he possesses any articles that are beyond his needs and can be sold to attain money exceeding Nisāb.

GIVING ZAKĀH TO THE RELATIVES OF THE HOLY PROPHET صلى الله عليه وسلم

Zakāh cannot be given to people belonging to the tribe of the Banu Hāshim (termed the 'Sādāt'- plural of 'sayyid') even though they may be needy. The Banu Hāshim are the descendants of Sayyidina Ali, Abbās, Ja'far, Aqīl and Hārith bin Abdil Muttalib رضى الله عنهم اجمعين.

If they are needy, they should be assisted with wealth that is not from Zakāh. Many people are too stingy to spend from the remaining 97.5% of their wealth left after Zakāh and wish to assist the Sādāt from their Zakāh contributions. This is not permissible. It is disrespectful to these people, and the Zakāh of such people will not be discharged thereby.

Some members of the Sādāt are dissatisfied with the fact that they cannot receive Zakāh. However, they should realise that their great forefather the Holy Prophet صلى الله عليه وسلم had prescribed this so that they do not consume the filth of

peoples' wealth. Herein lies their honour, which is much more superior than the measly pittances of worldly wealth.

Ruling: It will be better to give Zakāh to one's own needy relatives than to others since this will earn a double reward. One reward will be for Zakāh and the other will be for the maintenance of family ties. They do not have to be told that the money is from Zakāh, but the giver should make the intention within his heart.

However, it should be borne in mind that Zakāh may not be given to one's ascendants (maternal and paternal) and descendants.

Ruling: Zakāh cannot be given to one's spouse.

Ruling: A person who possesses wealth in excess of the Nisāb is considered to be rich by the Shari'ah. Although he may not be liable to pay Zakāh, he will have to pay the charity of Fitr *(Sadaqatul Fitr)* and also slaughter an animal on the day of Eidul Adhā if he has the means. People generally think that Zakāh can be given to a person who is not liable to pay Zakāh. This is not always the case.

THE NISĀB FOR ZAKĀH

If a person possesses any gold equal to or more than 87.48g, or silver equal to or more than 612.36g, then he has to pay Zakāh on these if they were in his possession for one lunar year. He will also have to pay Zakāh when the sum of the two, or the two added to some merchandise, is equal to, or in excess of the value of 612.36g silver. Cash equal to, or in excess of the value of 612.36g of silver will be necessitate the payment of Zakāh. One will have pay Zakāh if one only has gold that is equal to, or in excess of 87.48g of gold even though one does not possess any cash at all.

The Nisāb of gold and silver is derived from the Ahadīth. They stipulate that the Nisāb of gold is 20 Mithqāl and that of silver is 200 Dirhams.

Note: The belief of people is incorrect who they think that if a person possesses more than the Nisāb, he does not have to pay for the extra. When a person possesses the amount of Nisāb, he will have to pay Zakāh on all the wealth for which Zakāh is incumbent *(Fardh)*.

Ruling: Zakāh must also be paid on crops and produce harvested, the details of which can be found in the books of jurisprudence. This was discussed in Surah Baqarah [*Surah 2, verse 267*] under the commentary of the verse, *"O you who believe! Spend of the good things that you have earned, and of that which We produce for you from the earth."* Zakāh will also be paid on livestock.

Ruling: It is permissible for Zakāh to be given to a Madrassa (*Islāmic Institution*) and distributed among needy students as pocket money. The needy students may also be given food bought with Zakāh money, but the food should be made their property so that they can do as they please with it.

It is not permissible for Zakāh to be used to purchase books for a library even if needy students borrow them. In a similar manner, beds, bedding, clothing, etc cannot be purchased for needy students with Zakāh money when

these are merely loaned to them. The condition for Zakāh to be duly discharged is that the recipient is made the owner of the item or the money. A separate collection will have to be made if these items are required for students.

Ruling: Zakāh money may not be used to pay for medical expenses of a person when he is not made the owner of the money first.

Ruling: Zakāh can be used to purchase medicines for a hospital and given to needy persons who require them. It should be seen to that these medicines are not given to people who are not deserving of Zakāh.

Rulling: If a needy person requests that his debts be settled, it will be correct for Zakāh money be paid directly to his creditor. However, if the money was paid to the creditor without the request of the debtor, then the Zakāh will not be discharged, though the debt will be settled.

Ruling: It is not permissible for a creditor to discharge his Zakāh by writing off the debt of a needy debtor. He may give the Zakāh money to the debtor and then take it back from him in settlement of the debt. He may take the money back by force because the creditor has the right to claim his debt at any time.

Ruling: It is necessary that a person intends Zakāh when handing the money over to the poor person. If this intention is not made, his Zakāh will not be discharged. However, if someone gradually takes out money specifically for Zakāh and keeps it separate from his other money, he does not have to make the intention when actually paying out the Zakāh to the needy. The original intention at the time of separating the money will suffice.

Ruling: Zakāh cannot be given to a poor person in remuneration of his services. The only exception is *"those appointed to collect them..."*

Ruling: Besides *"those appointed to collect them,"* Zakāh cannot be given to a person who possesses wealth equal to the Nisāb.

> **Note:** Although the purport of *'for the path of Allāh"* is very general and broad, the Scholars *(Ulema)* have restricted it to refer to only those (as mentioned before) Mujāhidīn and Hajjis who have been separated from their companions.

A question has been posed that if only these two types of persons are meant by people who are "in *the path of Allāh's* it is not necessary to mention them separately because they already fall into the ambit of poor *(fuqara)*. Although they may have their wealth at home, they are really poor *(fuqara)* when receiving the Zakāh. Therefore, in reality there should have only been seven categories of persons in the list of recipients. Why did Allāh specifically mention people *"in the path of Allāh"* as a separate group of recipients?

The reply is that these two types of people have been mentioned specifically because they deserve special attention when Zakāh is being distributed. This is so because the Mujāhid is striving to uphold Allāh's Religion *(Dīn)* and the pilgrim *(Hajji)* is Allāh's guest. They are therefore not ordinary poor *(fuqara)*.

There are many people today who feel that they know more about the Qur'ān and Ahadīth than the pious predecessors who have elucidated these

rulings. These people feel that since the implication of "for the path of Allāh" is general, they can utilise Zakāh funds for the construction of Masajid, hospitals, roads, wells, bridges, madrassahs, etc. They say that it will be permissible to render burial services and ambulance facilities to the public with Zakāh funds since all of these are also "for the path of Allāh."

The opinion of these people holds no weight when compared to that of the Muhaddithīn (*commentators*), Mufassirīn (*exegesis*) and the jurists who had an in-depth knowledge of the Qur'ān and the Ahadīth. These new "jurists" do not even know any Arabic, nor can they recite properly a single Surah of the Qur'ān.

In their ignorance, they think that Zakāh can be given to whomsoever they please. This is against the practice and rulings of all the schools of jurisprudence. If Zakāh could be given to any person, the Qur'ān would not have restricted the number of recipients to eight.

When the Holy Prophet صلى الله عليه وسلم dispatched Sayyidina Mu'ādh bin Jabal رضى الله عنه as governor to Yemen', he told him, "Verily Allāh has ordained Zakāh on the people. It is taken from the wealthy and returned to the poor." [*Mishkāt p. 155*]

This hadith makes it clear that Zakāh must be given to the poor and needy, not to anyone whom one pleases.

Ruling: Zakāh should be given after the expiry of a lunar year, when one fortieth part (2.5 %) of the wealth must be given.

Ruling: The Zakāh of a person should be given to the poor and needy in his vicinity. However, if the people of another region are in greater need, or they are related to him, it will be correct for him to send the money to them instead.

Ruling: Some people collect Zakāh from others so that they may perform Hajj and receive Zakāh as well. This is incorrect because these collectors already possess the Nisāb and Hajj is not even incumbent *(Fardh)* upon them in the first place. This is indeed a shameful practice.

Ruling: Some people carry out the grossly incorrect action of collecting Zakāh for wedding ceremonies. A mere proposal and acceptance can contract a marriage when two witnesses are present. There is no need for elaborate weddings functions, which are contrary to the Sunnah of the Holy Prophet صلى الله عليه وسلم. After the inexpensive marriage contract, the girl's parents give her what they can afford and leave her with her husband. The marriage is as simple as this and in doing so none are inconvenienced in any way.

Neither the father of the girl nor the daughter can be given Zakāh if they possess the Nisāb. Even if they do not possess the Nisāb, they will surely have that much when a few people donate to them.

Ruling: It is a common practice for Zakāh to be collected and then placed in a bank account, where it lies dormant for some time. People do not realise that the Zakāh of all the donors will not be discharged until the money reaches the poor.

These monies must be paid as soon as possible because the possibility

always exists that the bank can go insolvent or their assets frozen for some reason. In these, and other possible circumstances, the Zakāh of many people will be left unpaid.

Ruling: Extreme caution should be exercised when giving Zakāh to beggars because many of them possess the Nisāb and cannot be given Zakāh.

Bukhari (*v.1 p.200*) reports the Holy Prophet صلى الله عليه وسلم as having said, "A poor person is not he who goes begging from door to door, for whom one or two morsels of food or dates will suffice. The truly destitute person is the one who can find nothing for himself. None knows of his condition so that alms may be given to him, neither is he prepared to beg."

This hadith makes it clear that the truly deserving recipients of Zakāh have to be searched for. Just like Salāh is incumbent *(Fardh)*, Zakāh is the same. A person has to educate himself with regard to its finer injunctions and rulings. He has to know precisely how to calculate Zakāh, exactly who are the rightful recipients and when to give it to them.

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ
بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ
لَهُمْ عَذَابٌ أَلِيمٌ (61) يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَن
يُرْضُوهُ إِن كَانُوا مُؤْمِنِينَ (62) أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ
فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَٰلِكَ الْخِزْيُ الْعَظِيمُ (63)

(61) Of them there are those who harass the messenger saying, "He is but all ears!" Tell them, "He is all ears of good for you." He believes in Allāh, believes in the believers and is a mercy to those of you who believe. There is a painful punishment for those who harass the messenger. (62) They swear by Allāh for you so as to please you. Allāh and His messenger are more worthy of pleasing if you are believers. (63) Do they not know that whoever opposes Allāh and His messenger, for him shall be the fire of Hell wherein he shall abide forever? That is the extreme disgrace.

THE HYPOCRITES USED TO ANNOY THE HOLY PROPHET صلى الله عليه وسلم

The hypocrites *(Munāfiqīn)* used to say many things that were hurtful to the Holy Prophet صلى الله عليه وسلم. When they were told that their statements hurt the Holy Prophet صلى الله عليه وسلم they said that it mattered not since they would easily be able to please and convince him. They said, "He is but all ears!" i.e. He would listen to anything they said and accept it. They would then take oaths that they did not say anything like the message that reached the Holy Prophet صلى الله عليه وسلم. and that it was all a lie.

"Ruhul Ma'āni" narrates from Muhammad bin Is'hāq رحمة الله عليه that a

particular hypocrite *(Munāfiq)* by the name of Nabtil bin Hārith, who was hideous in appearance, used to sit in the gatherings of the Holy Prophet صلى الله عليه وسلم and convey the news to the other hypocrites *(Munāfiqīn)*, informing them what the Muslims were saying about them. When he was advised not to behave in this manner, he said about the Holy Prophet صلى الله عليه وسلم that "He is but all ears! He just listens and does not think further."

Allāh replies by saying, *"Tell them, 'He is all ears of good for you."* i.e. the Holy Prophet صلى الله عليه وسلم only listens to and accepts the truth. They are fooled by thinking that he accepts what they have to say. The Holy Prophet صلى الله عليه وسلم was merely honouring them by accepting their excuses so that they would not be disgraced.

"He believes in Allāh, believes in the believers..." The Holy Prophet صلى الله عليه وسلم knew who the true believers *(Mu'minīn)* were and only listened to and accepted what they had to say.

"........and is a mercy to those of you who believe." The author of "Ruhul Ma'āni" writes that this part of the verse refers to the hypocrites *(Munāfiqīn)* and not to the true believers *(Mu'minīn)*. He interprets it to mean that, because of his compassion and mercy, The Holy Prophet صلى الله عليه وسلم gave a hearing to the hypocrites *(Munāfiqīn)* who feigned to be believers. It was because of his mercy that he did not expose them and reveal their true identities.

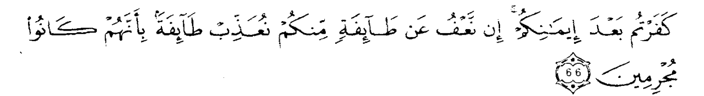
"There is a painful punishment for those who harass the messenger." This verse does not stipulate the punishment they will receive. They were punished in this world when, in humiliation, they were banned from attending the gatherings of the Holy Prophet صلى الله عليه وسلم Thereafter, in the Hereafter, they will be subjected to the terrible tortures reserved for all disbelievers *(kuffār)*.

"They swear by Allāh for you so as to please you." To maintain their relationship with the Muslims, the Hypocrites *(Munāfiqīn)* had to resort to taking oaths so that the believers *(Mu'minīn)* could be reassured of their loyalty

"Allāh and His messenger are more worthy of pleasing if you are believers." If they were sincere in their Belief *(Imān)*, they would have made attempts rather to please Allāh and the Holy Prophet صلى الله عليه وسلم. In doing so, they would have automatically attained the pleasure off the Muslim masses. However, since they were only interested in the world, they directed their efforts only to pleasing those with whom they had to live.

"Do they not know that whoever opposes Allāh and His messenger, for him shall be the fire of Hell wherein he shall abide forever? That is the extreme disgrace." Although they may escape humiliation in this world, they can never escape the disgrace of the Hereafter.

يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِءُوا
إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿64﴾ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا
نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ ﴿65﴾ لَا تَعْتَذِرُوا قَدْ



(64) The hypocrites fear that a Surah will be revealed concerning them, exposing what is in their hearts. Tell them, "Jeer (as you please)!" Surely Allāh will expose that which you fear most. (65) If you have to ask them they will say, "We were only talking and joking." Say, "Were you jeering at Allāh, His verses and His messenger? (66) Do not make excuses. You have surely disbelieved after believing. If We forgive a party of you, We shall certainly punish another party because they were culprits.

FURTHER EVILS OF THE HYPOCRITES

The hypocrites *(Munāfiqīn)* left no stone unturned to harass and harm the Muslims. Mention has already been made of how they joined the expedition of Tabūk with the sole intent of harming the Holy Prophet صلى الله عليه وسلم and the Muslims. Surah Taubah recounts many incidents that reveal their true identities. It is for this reason that Sayyidina Qatādah رحمة الله عليه has mentioned that one of the names of Surah Taubah is Surah Fādiha (the Surah that humiliates).

In all their efforts to revile the religion *(Dīn)*, the Hypocrites *(Munāfiqīn)* always feared that Allāh would expose them for what they were. Therefore Allāh says, *"The hypocrites fear that a Surah will be revealed concerning them, exposing what is in their hearts. Tell them, 'Jeer (as you please)! Surely Allāh will expose that which you fear most."*

During the expedition of Tabūk, some of the hypocrites *(Munāfiqīn)* said, "This person thinks that he will be able to conquer the palaces and forts of the Romans. He will never succeed!" When the Holy Prophet صلى الله عليه وسلم was informed of this, he asked them whether they had made these statements or not. They were forced to admit, but made the excuse, *"We were only talking and joking."*

Allāh says, *"Say, 'Were you jeering at Allāh, His verses and His messenger?'"* Making excuses for a sin is worse than the sin itself. Allāh continues to say that they should be told, *"Do not make excuses. You have surely disbelieved after believing."* Jeering at Allāh and the Holy Prophet صلى الله عليه وسلم constituted disbelief *(kufr)* even if was done jokingly and to pass time. Their disbelief *(kufr)* now became manifest.

"If We forgive a party of you (by granting them the guidance to accept Islām), *We shall certainly punish another party because they were culprits."* There will always be those who will never accept Islām and suffer the punishment of the Hereafter.

One of the hypocrites *(Munāfiqīn)* who accepted Islām was Muhansa bin Himyar. He changed his name to Abdur Rahmān and made supplication *(du'ā)* to Allāh to grant him martyrdom and that none should know of his death. Consequently, he was martyred in the battle of Yamamah. None knew who killed him, where he lay or anything else about him. [*Durrul Manthūr v.3 p.254*]

ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ بَعْضٍۚ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ
ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْۚ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْۗ إِنَّ ٱلْمُنَٰفِقِينَ هُمُ
ٱلْفَٰسِقُونَ ﴿٦٧﴾ وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَاۚ هِىَ حَسْبُهُمْۚ وَلَعَنَهُمُ ٱللَّهُۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَٱلَّذِينَ مِن
قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ
فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ
كَٱلَّذِى خَاضُوٓا۟ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِۖ وَأُو۟لَٰٓئِكَ
هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ ٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَقَوْمِ إِبْرَٰهِيمَ وَأَصْحَٰبِ مَدْيَنَ وَٱلْمُؤْتَفِكَٰتِۚ أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِۖ
فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

(67) The hypocrite men and women all proceed from one another. They enjoin evil, forbid good and withhold their hands. They forget Allāh, and He forgets them. Indeed the hypocrites are the disobedient ones.
(68) Allāh promises for the hypocrite men and women, as well as for the disbelievers (kuffār), the fire of Hell, wherein they shall abide forever. It is sufficient for them. Allāh has cursed them and for them shall be a perpetual punishment.
(69) Just like those before them. They were more powerful than you and possessed more wealth and children than you. They enjoyed their share and you enjoyed your share just as those before you enjoyed theirs and you indulged just as those who indulged. It was they whose deeds were destroyed in this world and in the Hereafter. It is they who are the losers.
(70) Did the news of those before them not reach them? (i.e. the news of) The nation of Nūh, the Ād, the Thamūd, the people of Ibrahīm, the inhabitants of Madyan and the overturned cities? Their messengers came to them with clear proofs. It does not behove Allāh to oppress them, but they oppressed themselves.

THE HYPOCRITE MEN AND WOMEN FORBID GOOD, ARE MISERLY AND FORGET ALLĀH

Allāh says, *"The hypocrite men and women all proceed from one another."* i.e. they are all alike. *"They enjoin evil, forbid good..."* The greatest evil that they perpetrate is that they encourage others to deny the Holy Prophet صلى الله عليه وسلم and prevent them from doing good deeds [the greatest of which is the declaration of Oneness of Allāh *(Tauhīd)*].

"......and withhold their hands." They withhold their hands from spending in Allāh's way and are extremely miserly.

"They forget Allāh, and He forgets them." By turning away from the religion

(Dīn) and disregarding the orders of Allāh, they act as if they have forgotten Him. In turn, Allāh deprives them of His grace and compassion as if to forget them. Allāh adds, "Indeed the hypocrites are the disobedient ones."

THE HYPOCRITES LOVE THE WORLD AND SHALL SUFFER PUNISHMENT IN THE HEREAFTER

"Allāh promises for the hypocrite men and women, as well as for the disbelievers (kuffār), the fire of Hell, wherein they shall abide forever. It is sufficient for them." Whereas they thought that the world was everything for them, Allāh tells them that now Hell will be everything for them since the world has perished. Allāh adds, *"Allāh has cursed them and for them shall be a perpetual punishment."*

Allāh then says that the hypocrites *(Munāfiqīn)* are *"Just like those before them. They were more powerful than you and possessed more wealth and children than you. They enjoyed their share and you enjoyed your share just as those before you enjoyed theirs and you indulged (in sin and vice) just as those who indulged."* The previous nations behaved exactly like the hypocrites *(Munāfiqīn)* and also considered the world to be the all and end all of existence.

It is therefore necessary that the plight of both these groups be the same. Allāh says, *"It was they whose deeds were destroyed in this world and in the Hereafter. It is they who are the losers."*

LESSONS FROM THE DESTRUCTION OF PREVIOUS NATIONS

"Did the news of those before them not reach them? (i.e. the news of) The nation of Nūh, the Ād, the Thamud, the people of Ibrahīm , the inhabitants of Madyan and the overturned cities (the cities of Sayyidina Lūt عليه السلام*?"* These people are well aware of what happened, to the disobedient nations of the past, yet they imitated their behaviour!

"Their messengers came to them with clear proofs. It does not behove Allāh to oppress them, but they oppressed themselves" by subjecting themselves to the torments of the Hereafter as a result of their sinful ways.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ
سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (71) وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ وَرِضْوَانٌ
مِنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (72)

(71) The believing men and the believing women are auxiliaries to each other. They enjoin good, forbid evil, establish Salāh, pay Zakāh, and obey Allāh and His messenger. These are the ones on whom Allāh shall soon shower mercy. Verily Allāh is Mighty, The Wise. (72) Allāh promises the believing men and

the believing women such gardens beneath which rivers flow, wherein they shall abide forever. And promises them magnificent mansions in eternal gardens. The pleasure of Allāh is greatest! This is the ultimate success.

THE SPECIAL ATTRIBUTES OF THE BELIEVERS AND THE PROMISE OF MERCY AND HEAVEN *(JANNAH)* FOR THEM

"The believing men and the believing women are auxiliaries to each other [especially in matters of Religion (Dīn)]. (Contrary to the hypocrites) They enjoin good, forbid evil, establish Salāh, pay Zakāh, and obey Allāh and His messenger." They do not hesitate to fulfill the injunctions of Religion *(Dīn).*

Concerning their reward in this world, Allāh says, *"These are the ones on whom Allāh shall soon shower mercy."* By receiving the guidance to believe in this world, they will also receive mercy in the Hereafter in the form of Heaven *(Jannah)* and all the related bounties. None can prevent Allāh from doing so as He pleases because *"Verily Allāh is Mighty, The Wise."*

Hereafter Allāh makes specific mention of the bounties they will receive in the Hereafter. He says. *"Allāh promises the believing men and the believing women such gardens beneath which rivers flow, wherein they shall abide forever. And promises them magnificent mansions in eternal gardens."* This verse describes Heaven *(Jannah)* with great emphasis so that it is known that it is truly the place to be. None of the pleasures of Heaven *(Jannah)* shall ever be changed and none of its inhabitants will ever be removed

Surah Saff [*Surah 61, verse 12*] also mentions, *"...and magnificent mansions in eternal gardens (Jannatul Adan)."* These verses do not indicate to a special part of Heaven *(Jannah)* that is called Jannatul Adan. but refer to the eternity of life in Heaven *(Jannah).*

Allāh says in Surah Hijr, *"No difficulty shall afflict them there, neither will they be removed from there."* [*Surah 15, verse 48*]

Says Allāh in Surah Kahf [*Surah 18, verse 108*], *"They will abide therein forever and will never want to leave it."* Such will be the bounties of Heaven *(Jannah)*!

Allāh continues to say, *"The pleasure of Allāh is greatest!"*

Sayyidina Abu Sa'īd Khudri رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Without doubt, Allāh shall call to the people of Heaven *(Jannah)* saying, 'O dwellers of Heaven *(Jannah)*!' They will reply, 'O our Lord, we are present and ready to carry out Your orders. All good is in Your control." Allāh shall ask them, Are you happy?' How can we not be,' they will submit, 'when You have bestowed on us what You have not given any of Your creation?' Allāh will tell them, 'Should I not grant you something superior to all of this'?' They will exclaim, 'What can be superior to this?' Allāh will say, 'I shall confer My pleasure on you and I will never be angry with you again." [*Bukhari v.2 p.1121*]

"This is the ultimate success." This part of the verse serves to reproach the hypocrites *(Munāfiqīn)* who thought that the pleasures and entertainment of this world are everything. Allāh tells them that the things of this world are temporary whereas those of the Hereafter will never come to an end. They should not be foolish by neglecting to acquire the success of the Hereafter.

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ
ٱلْمَصِيرُ ﴿٧٣﴾ يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ
إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن
يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا
لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

(73) O The Holy Prophet صلى الله عليه وسلم! Strive against the disbelievers and the hypocrites and be stern with them. Their abode is Hell. What an evil abode indeed! (74) They swear by Allāh saying, "We never said!" Certainly, they uttered the word of disbelief, disbelieved after being Muslims and resolved that which they could not attain. They sought revenge only because Allāh and His messenger had made them wealthy out of their grace. If they repent, it would be better for them. And if they turn back, Allāh shall inflict an agonising punishment upon them in the world and in the Hereafter. There shall be no friend for them on earth, nor any helper.

THE COMMAND TO FIGHT THE DISBELIEVERS *(KUFFĀR)* AND THE HYPOCRITES *(MUNĀFIQĪN)*

The disbelievers *(kuffār)* and hypocrites *(Munāfiqīn)* always harmed Islām and the Holy Prophet صلى الله عليه وسلم. Allāh initially enjoined the Muslims to be patient, until He finally gave the command to wage Jihād. Allāh says in a verse of Surah Hajj, *"Permission has been granted to those who are under attack because they have been oppressed."* [*Surah 22, verse 39*]

Allāh says in the above verses, *"O The Holy Prophet صلى الله عليه وسلم! Strive against the disbelievers and the hypocrites..."* The word 'Jihād' entails all manners of striving for the upliftment of the religion *(Dīn)*. Waging war is just one of the many methods.

Commentators mention that in this verse Allāh instructs the Muslims to do battle against the disbelievers *(kuffār)* and to fight the hypocrites *(Munāfiqīn)* with the tongue. The hypocrites *(Munāfiqīn)* should be invited to Islām and the proofs of the religion *(Dīn)* should be explained to them. For this reason, the Holy Prophet صلى الله عليه وسلم did not wage war against them.

".....and be stern with them." It is easy to understand the meaning of being stern when fighting the dsbelievers *(kuffār)*. With regard to the hypocrites *(Munāfiqīn)*, the verse means that the laws of Islām should be enforced on them. Since they claim to be Muslims, they should be made to abide by all the injunctions of religion *(Dīn)*. If they are ever found guilty of perpetrating a crime, they should be punished accordingly. [*"Ma'ālimut Tanzīl" and "Ruhul Ma'āni"*]

"Their abode is Hell." This will be their plight in the Hereafter. Hell should not be taken lightly because Allāh Himself says *"What an evil abode indeed!"*

THE DECEIT OF THE HYPOCRITES *(MUNĀFIQĪN)* AND THEIR FALSE OATHS

"Ma'ālimut Tanzīl" (*v.2 p.311*) narrates from Sayyidina Abdullāh bin Abbās رضی الله عنه that the Holy Prophet صلی الله علیه وسلم once told them, "Shortly, a person will come who will see with the eyes of Devil *(Shaytān)*. Do not speak to him." After a little while a blue-eyed person appeared. The Holy Prophet صلی الله علیه وسلم called him and asked, "Why do you and your friends speak ill of me?" He immediately left to bring his friends and they all swore that they had never said anything nasty.

According to another narration, the Holy Prophet صلی الله علیه وسلم addressed the Companions *(Sahāba)* رضی الله عنهم in a sermon while they were on the Tabūk expedition. In the sermon, he recounted the evil ways of the hypocrites *(Munāfiqīn)* and termed them to be "impure." Upon hearing this, a person by the name of Jalās bin Suwaid said, "If what Muhammad صلی الله علیه وسلم says is true, then we are worse than donkeys."

One of the Companions *(Sahāba)* رضی الله عنهم, Sayyidina Āmir bin Qais رضی الله عنه, heard what was said and, when they returned to Madinah, he reported the statement to the Holy Prophet صلی الله علیه وسلم Jalās defended himself by swearing that he said no such thing. The Holy Prophet صلی الله علیه وسلم told the two of them to take oaths by the pulpit.

After Asr Salāh, Jalās stood by the pulpit and swore, "By Allāh I said no such thing and Āmir has lied!" Thereafter Sayyidina Āmir رضی الله عنه stood up and swore, "By Allāh, he said it and I have not lied!" He then raised his hands to the heavens and made the pray *(du'ā)*, "O Allāh! Expose the truth of whoever of us is truthful by revealing a verse to Your Prophet صلی الله علیه وسلم." Thereupon, The Holy Prophet صلی الله علیه وسلم and all the Muslims present said, "Āmīn!" The gathering had hardly dispersed when Allāh revealed the verse, "They swear by Allāh saying, *'We never said!' Certainly, they uttered the word of disbelief, disbelieved after being Muslims...'"* i.e. after feigning to be Muslims.

"....and resolved that which they could not attain." With regard to this part of the verse, the following incident is narrated. There were 12 hypocrites *(Munāfiqīn)* who decided to attack and assassinate the Holy Prophet صلی الله علیه وسلم one night while on the way to Tabūk. Jibr'īl علیه السلام informed the Holy Prophet صلی الله علیه وسلم of this and instructed him to send one of the Companions *(Sahāba)* رضی الله عنهم ahead to distract their attention. The Holy Prophet صلی الله علیه وسلم sent Sayyidina Hudhaifa رضی الله عنه. "Ma'ālimut Tanzīl" (*v.2 p.3 12*) narrates the incident up to this point only.

"Ruhul Ma'āni" (*v.10 p.139*) has reported from Bayhaqi that Sayyidina Hudhaifa رضی الله عنه narrated, "When we were returning from Tabūk, I was leading the camel of the Holy Prophet صلی الله علیه وسلم while Ammār رضی الله عنه was walking behind. When we approached a valley, I noticed 12 people mounted on conveyances. They were blocking the path. When I informed the Holy Prophet صلی الله علیه وسلم about them, he shouted to them, whereupon they turned and fled."

He continued, "The Holy Prophet صلی الله علیه وسلم asked us if we recognised them. We replied that we did not recognise them because their faces were

covered. We added that we had recognised their conveyances. The Holy Prophet صلى الله عليه وسلم said, 'They are hypocrites and will remain as such until the Day of Judgement.' He then asked us, 'Do you know what they intended?' When we replied in the negative, he said, 'They intended to drop the messenger of Allāh صلى الله عليه وسلم to the bottom of this valley."

"We said, 'Why do you not command their tribes to behead each one of them?' The Holy Prophet صلى الله عليه وسلم replied, 'I do not want people to say the Muhammad صلى الله عليه وسلم takes people into battle and when Allāh grants him victory, he kills the people who went with him." With regard to this incident, Allāh revealed the part of the verse that reads, ... *and resolved that which they could not attain."*

THE HYPOCRITES REPAY A FAVOUR WITH EVIL

"They sought revenge only because Allāh and His messenger had made them wealthy out of their grace." In this verse Allāh mentions that the polytheists *(Mushrikīn)* had no cause to be antagonistic towards the Holy Prophet صلى الله عليه وسلم and the Muslims since they were never harmed by them. It appeared that the only reason for their antagonism is that Allāh and His Holy Prophet صلى الله عليه وسلم made these people wealthy. Initially they were very poor, but benefited tremendously by the blessings that accompanied the coming of Islām.

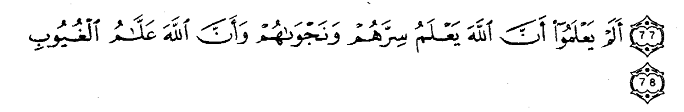
Instead of rewarding a favour with a reciprocal favour and gratitude, they did the opposite and attempted rather to harm the Holy Prophet صلى الله عليه وسلم and the Muslims. "Ma'ālimut Tanzīl" reports that the slave of the same Jalās was killed, for which the Holy Prophet صلى الله عليه وسلم paid the blood money (diyah) of twelve thousand Dirhams. According to a narration of "Ruhul Ma'āni" reported by Ibn Abi Hātim, once the Holy Prophet صلى الله عليه وسلم settled the debt of Jalās.

"If they repent, it would be better for them." "Ma'ālimut Tanzīl" reports that when this verse was revealed, Jalās said, "O The Holy Prophet صلى الله عليه وسلم! It seems that Allāh is offering me a chance to repent. I admit that I did say what Āmir has reported. I now repent." The Holy Prophet صلى الله عليه وسلم accepted his word and his repentance was sincere. (May Allāh be pleased with him).

"And if they turn back, Allāh shall inflict an agonizing punishment upon them in the world and in the Hereafter. There shall be no friend for them on earth, nor any helper." With regard to their punishment in this world, some commentators have mentioned that they will be humiliated time after time. They will fall from the esteem of the Muslims and none will have any respect for them.

Others have mentioned that they will be punished at the time of their deaths. They have mentioned this because the hypocrites *(Munāfiqīn)* are also treated as Muslims in this world and are not put to death.

۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ
(75) فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ (76) فَأَعْقَبَهُمْ نِفَاقًا
فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ



(75) Of them are those who make the pledge with Allāh saying, "If He grants us from His bounty then we will definitely give charity and we will certainly be of the pious ones." (76) However, when Allāh grants them from His bounty, they are miserly and turn away in aversion. (77) So Allāh entrenched hypocrisy in their hearts until the Day when they will meet Him, because they had breached the pledge which they made with Him, and because they used to lie. (78) Do they not know that Allāh knows the secrets of their hearts and their secret meetings and that verily Allāh is the Knower of the unseen?

THOSE HYPOCRITES WHO FALSELY MADE THE PLEDGE WITH ALLĀH THAT THEY WOULD SPEND IN CHARITY IF ALLĀH GRANTED THEM WEALTH

"Ma'ālimut Tanzīl" (*v.2 p.312*) and Ibn Kathīr (*Vol2. p.374*) have both narrated that a person by the name of Thalaba bin Abi Hātib once requested the Holy Prophet صلى الله عليه وسلم "Pray that Allāh grants me wealth." The Holy Prophet صلى الله عليه وسلم told him, "A little wealth that you are grateful for is better than a great deal of wealth that you will not be able to handle."

However, he repeated the request for the pray *(du'ā)* and the Holy Prophet صلى الله عليه وسلم prayed for him. He began to breed goats until Allāh granted him an abundance of goats. Their numbers were so great that he had to move out of Madinah. He could then offer only his Zuhr and Asr Salāh in the Masjid. Soon the time came when he was unable to perform any Salāhs in Madinah, and he even neglected to perform the Jumu'ah Salāh.

When the collectors of Zakāh came to him to collect what was due on his flock, he told them, "This is a tax or the sister thereof. Give me a while to decide what and how much I want to give." When the two collectors returned to the Holy Prophet صلى الله عليه وسلم he said, even before they could inform him of the situation, "Shame on Tha'laba!" Thereupon Allāh revealed the verse, *"Of them are those who make the pledge with Allāh saying, 'If He grants us from His bounty then we will definitely give charity and we will certainly be of the pious ones."*

When the relatives of Tha'laba informed him of the revelation of this verse, he immediately brought the Zakāh to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم told him, "Allāh has forbidden me from accepting your Zakāh."

Thereupon Tha'laba threw sand on his head. The Holy Prophet صلى الله عليه وسلم told him, "Did I not tell you before ("A little wealth that you are grateful for is better than a great deal of wealth that you will not be able to handle.")? You failed to heed my advice."

He then left with his Zakāh. Later on, after the Holy Prophet صلى الله عليه وسلم had passed away, he presented his Zakāh to Sayyidina Abu Bakr رضى الله عنه, Sayyidina Umar رضى الله عنه and Sayyidina Uthmān رضى الله عنه, but they all refused

to accept. He finally passed away during the khilāfah of Sayyidina Uthmān رضى الله عنه.

He breached the promise that he had made to the Holy Prophet صلى الله عليه وسلم when he said that he would surely spend in charity and be pious. Allāh says, *"However, when Allāh grants them from His bounty, they are miserly and turn away in aversion.*

As a result, *"So Allāh entrenched hypocrisy in their hearts until the Day when they will meet Him, because they had breached the pledge which they made with Him, and because they used to lie."*

Allāh continues, *"Do they not know that Allāh knows the secrets of their hearts and their secret meetings and that verily Allāh is the Knower of the unseen?"* This verse warns people that Allāh is well aware of their breaches of promise and He will surely punish them for it.

Note: "Ma'ālimut Tanzīl" and Ibn Kathīr have reported the above incident as referring to a person named Tha'laba bin Hātib. However, Hāfidh Ibn Hajar رحمة الله عليه has written that he was one of the participants at Badr, while Ibn Kalbi has mentioned that he participated at Uhud as well. Thereafter he mentions that a person by the name of Tha'laba bin Hātib or Tha'laba bin Abi Hātib refused to pay Zakāh. Since all the participants of Badr were promised forgiveness, the person indicated in the incident cannot be the same person who participated in the battle of Badr. This was either someone with another name, or someone with the same name, but not the same person.

In reply to the question as to why was his repentance not accepted, Hakīmul Ummah Thanwi رحمة الله عليه says that his apparent repentance was not sincere. He merely seemed to repent to show others and so that they do not think poorly of him. Allāh mentions that he *"... entrenched hypocrisy in their hearts until the Day when they will meet Him."* Therefore, he was a disbeliever *(kāfir)*, meaning that his repentance could never have been sincere.

ٱلَّذِينَ يَلۡمِزُونَ ٱلۡمُطَّوِّعِينَ مِنَ ٱلۡمُؤۡمِنِينَ فِي ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا
يَجِدُونَ إِلَّا جُهۡدَهُمۡ فَيَسۡخَرُونَ مِنۡهُمۡ سَخِرَ ٱللَّهُ مِنۡهُمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ﴿٧٩﴾ ٱسۡتَغۡفِرۡ
لَهُمۡ أَوۡ لَا تَسۡتَغۡفِرۡ لَهُمۡ إِن تَسۡتَغۡفِرۡ لَهُمۡ سَبۡعِينَ مَرَّةً فَلَن يَغۡفِرَ ٱللَّهُ لَهُمۡۚ ذَٰلِكَ بِأَنَّهُمۡ
كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ﴿٨٠﴾

(79) (The hypocrites are) those who taunt the believers about their charity when they spend of their own will. And they taunt those who find only their efforts (to spend). Allāh shall taunt them and for them will be a painful punishment. (80) Seek forgiveness for them or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, Allāh will never forgive them. That is

because they disbelieved in Allāh and His messenger. Allāh does not guide the disobedient.

THE HYPOCRITES *(MUNĀFIQĪN)* JIBE AND MOCK THE SINCERE MUSLIMS

Bukhari (*v.2 p.673*) reports from Sayyidina Abu Mas'ud Ansari رضی الله عنه that when the Holy Prophet صلى الله عليه وسلم instructed the Muslims to spend in charity, they carried loads on their backs to earn something which they spent in charity.

Ibn Kathīr reports that once the Holy Prophet صلى الله عليه وسلم invoked the Companions *(Sahāba)* رضی الله عنهم to spend' in charity. Upon his request, Sayyidina Abdur Rahman bin Auf رضی الله عنه contributed four thousand Dirhams and Sayyidina Āsim bin Adi رضی الله عنه gave a hundred wasaq of dates. Seeing this, the hypocrites *(Munāfiqīn)* sneered, saying that these two were merely boasting.

Another Sahabi by the name of Sayyidina Abu Aqīl رضی الله عنه contributed one sā of dates. Considering this a paltry amount, the hypocrites *(Munāfiqīn)* again jibed and said that Allāh does not require a mere sā of dates.

According to another narration, Sayyidina Abu Aqīl رضی الله عنه made a great effort to earn two sās of dates. He gave the one to his family as their food and presented the other as charity to the Holy Prophet صلى الله عليه وسلم. He informed the Holy Prophet صلى الله عليه وسلم as to how he had earned it, whereupon the Holy Prophet صلى الله عليه وسلم instructed the Companions *(Sahāba)* رضی الله عنهم to include it in the collected charities. The hypocrites *(Munāfiqīn)* laughed and jeered at this contribution saying that Allāh does not require the charity of this pauper. On this occasion the above verses were revealed as a warning to the hypocrites *(Munāfiqīn)*. [*Ibn Kathīr v.2 p.375/6*]

The verse refers to Sayyidina Abu Aqīl رضی الله عنه when it says, *"those who find only their efforts (to spend)."* The verse praises those who make efforts to earn so that they may give charity and tells that charity is not only for the wealthy. Those who possess the fervour to serve the religion *(Dīn)* by physical and financial means can do so even if circumstances seem an obstacle to them.

Since the hypocrites *(Munāfiqīn)* are disbelievers *(kuffār)* by heart, Allāh announces the same punishment for them viz. *"...,for them will be a painful punishment.*

Thereafter Allāh says that if they do not accept Islām, they will never be forgiven. Addressing the Holy Prophet صلى الله عليه وسلم Allāh says, *"Seek forgiveness for them or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, Allāh will never forgive them."* It makes no difference who seeks forgiveness on their behalf, nor how many times he does so.

Allāh says in Surah Munāfiqīn, *"It is the same for them whether you seek forgiveness for them or not. Allāh will never forgive them."* [*Surah 63, verse 6*]

In conclusion Allāh says, *"That is because they disbelieved in Allāh and His messenger. Allāh does not guide the disobedient."*

فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ
فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿81﴾
فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿82﴾ فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ
طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا ۖ
إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ ﴿83﴾

(81)Those who were left behind the messenger of Allāh are pleased with their staying behind him. They detest striving in Allāh 's path with their wealth and their lives, saying, "Do not proceed in the heat!" Tell them, "The fire of Hell is much more intense in heat, if only you understood." (82) So they should laugh less and cry more in compensation for the deeds that they perpetrate. (83) If Allāh returns you to a group of them and they seek permission to proceed (in Jihād), then tell them, "You shall never proceed with me ever, nor will you ever fight an enemy with me! You were pleased to remain behind the first time, so now you remain with those who remain behind!"

THE HYPOCRITES ARE PLEASED NOT TO FIGHT WITH THE HOLY PROPHET صلى الله عليه وسلم

These verses continue to expose the deeds of the hypocrites *(Munāfiqīn)* who did not participate in the expedition to Tabūk. When the Holy Prophet صلى الله عليه وسلم and the Companions *(Sahāba)* رضى الله عنهم returned from Tabūk, these hypocrites *(Munāfiqīn)* expressed no remorse at their failure to participate, but were happy that they did not have to spend their wealth and efforts.

There were those of them who told the people, *"Do not proceed in the heat!"* While they were determined to avert the heat of this world, they disregarded their plight in the Hereafter. Therefore, Allāh instructs, *"Tell them, 'The fire of Hell is much more intense in heat, if only you understood."* The Companions *(Sahāba)* رضى الله عنهم who proceeded to Tabūk were not melted by the heat nor did they die. Allāh returned them safely with only a little difficulty afflicting them. However, Hell will be entirely different. None will be able to escape it and it will totally annihilate them.

The Holy Prophet صلى الله عليه وسلم once mentioned that the fire of Hell is seventy times more intense than the fire of this world. The Companions *(Sahāba)* رضى الله عنهم said that this was more than enough to burn. The Holy Prophet صلى الله عليه وسلم then told them, "The fire of Hell has been intensified 69 stages above the fire of this world, each stage being equivalent to the intensity of this world's fire." [*Bukhari v.1 p.462*]

Those who do not like to proceed in Allāh's path will be made to stay behind by Allāh, as He mentioned previously, *"...Allāh disliked them to proceed. So He withheld them and they were told, 'Remain with those who remain behind!"*

Thereafter Allāh says, *"So they should laugh less and cry more in compensation*

for the deeds that they perpetrate." If people contemplate their plight in the Hereafter, they will forget their worldly pleasures, especially mocking at the sincere ones.

Sayyidina Abu Mūsa رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The people of Hell will cry so much that ships will be able to sail in their tears. In place of tears (when their tears dry), they will cry blood." [*Mustadrak of Hākim v.4 p.605*]

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Two eyes will not be touched by the fire of Hell: those eyes that cried out of the fear of Allāh and those eyes that remained awake guarding the Muslims in the path of Allāh." [*Tirmidhi*]

Sayyidina Uqba bin Āmir رضى الله عنه says that he asked the Holy Prophet صلى الله عليه وسلم where did salvation lie. He replied, "Control your tongue so that it does not harm you, your home should contain you (i.e. one should remain there to be saved from evil) and cry over your sins." [*Tirmidhi*]

"If Allāh returns you to a group of them and they seek permission to proceed (in Jihād on another occasion), then tell them, 'You shall never proceed with me ever, nor will you ever fight an enemy with me! You were pleased to remain behind the first time (without an excuse), so now you remain with those who remain behind!"

Certain commentators have interpreted this verse to mean that they will falsely seek permission on another occasion, but they will not join and will again *"remain with those who remain behind."*

وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾ وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم
بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾

(84) Do not ever perform Salāh for any of them who die and do not stand over their graves. Undoubtedly they disbelieved in Allāh and His messenger and died as disobedient people. (85) Their wealth and their children should not impress you. Allāh only intends to punish them thereby in this worldly life and that their souls leave them while they are disbelievers.

THE FUNERAL PRAYER *(JANĀZAH SALĀH)* MUST NOT BE PERFORMED FOR THE HYPOCRITES, NOR SHOULD ANYONE STAND OVER THEIR GRAVES

Bukhari (*v.2 p.673/4*) reports that when Abdullāh bin Ubay [the leader of the hypocrites *(Munāfiqīn)*] died, his son, Abdullāh رضى الله عنه [who was a sincere believer *(Mu'min)*] came to the Holy Prophet صلى الله عليه وسلم. He informed the Holy Prophet صلى الله عليه وسلم of his father's death and requested that the Holy Prophet صلى الله عليه وسلم give his upper garment as a funeral shroud. When the Holy Prophet صلى الله عليه وسلم acceded to the request, he further requested the Holy

Prophet صلی الله علیه وسلم to perform the funeral prayer *(Janāzah Salāh).*

When the Holy Prophet صلی الله علیه وسلم stood up to perform the Salāh, Sayyidina Umar رضی الله عنه restrained him by grabbing hold of his clothing. Sayyidina Umar رضی الله عنه said, "Will you perform the Salāh for him when he was a hypocrite *(Munāfiq)*?" However, the Holy Prophet صلی الله علیه وسلم proceeded to perform the Salāh. Thereupon Allāh revealed the above verses. "Fat'hul Bāri" reports that the Holy Prophet صلی الله علیه وسلم never performed any Salāh of a hypocrite *(Munāfiq)* thereafter.

It is written in "Fat'hul Bāri" that the Holy Prophet صلی الله علیه وسلم performed the Salāh for Abdullāh bin Ubay to please his son and to reconcile the hearts of the Khazraj tribe to whom he belonged. It is also reported in "Fat'hul Bāri" that the Holy Prophet صلی الله علیه وسلم said, "What benefit will my upper garment give him? I did this only because a thousand of his tribesmen accepted Islām."

"Ruhul Ma'āni" (*v.10 p.154*) reports that the Holy Prophet صلی الله علیه وسلم said, "I did this only so that more than a thousand of the Khazraj tribe become Muslims." Consequently, this wish of the Holy Prophet صلی الله علیه وسلم was realised.

The commentators of Ahadīth have written that when the uncle of the Holy Prophet صلی الله علیه وسلم Sayyidina Abbās رضی الله عنه was brought as a captive of Badr, he had no upper garment to wear. Because of his large frame and extraordinary height, no clothes could fit him. On that occasion Abdullāh bin Ubay donated his clothing to him. It was in repayment of this that the Holy Prophet صلی الله علیه وسلم donated his own garment as a funeral shroud. [*"Ruhul Ma'āni" v.10 p.154*]

"Their wealth and their children should not impress you. Allāh only intends to punish them thereby in this worldly life and that their souls leave them while they are disbelievers." The commentary of an almost identical verse has been given before. (*verse 55 of this Surāh*).

وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِٱللَّهِ وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ
وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

(86) Whenever a Surah is revealed saying, "Believe in Allāh and strive with His messenger", the wealthy ones from them seek exemption from you saying, "Leave us to be with those who remain behind. (87) They are pleased to be with those who remain in their homes. Their hearts have been sealed, so they cannot understand.

DESPITE THEIR AFFLUENCE, THE HYPOCRITES SEEK TO BE EXEMPTED FROM BATTLE

"Whenever a Surah is revealed saying, *'Believe in Allāh and strive with His messenger', the wealthy ones from them seek exemption from you saying, 'Leave us to be*

with those who remain behind. This verse reveals their lack of self-esteem and their cowardice. *"They are pleased to be with those who remain in their homes."* They are not ashamed to remain behind with the women, children and aged people.

Allāh says that the reason for this is, *"Their hearts have been sealed, so they cannot understand."*

لَـٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَـٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَـٰٓئِكَ
لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾

(88) However, the messenger and those who believe strive with their wealth and their lives. For these people shall be all goodness and they will be the successful ones. (89) Allāh has prepared for them such gardens beneath which rivers flow, wherein they shall abide forever. This is the ultimate success.

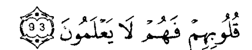
GLAD TIDINGS TO THE PROPHET صلى الله عليه وسلم AND THOSE WHO STRIVE WITH HIM

After mentioning the condition of the hypocrites *(Munāfiqīn)*, Allāh speaks of the believers *(Mu'minīn)*. He says, *"However, the messenger and those who believe strive with their wealth and their lives. For these people shall be all goodness..."* i.e. the good things of both worlds. They will receive Allāh's assistance and booty in this world, while in the Hereafter, they will receive the blessings of Heaven *(Jannah)*.

".....and they will be the successful ones." This verse alluded to the hypocrites *(Munāfiqīn)* who thought that they were successful when they escaped the heat of the expedition.

Allāh concludes by saying, *"Allāh has prepared for them such gardens beneath which rivers flow, wherein they shall abide forever. This is the ultimate success."*

وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ
سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى
ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ
مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ
أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ
مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ
يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ



(90) Some of the villagers make excuses so that they may be exempted. Those who lied to Allāh and His messenger remain behind. A tormenting punishment shall soon afflict those of them who disbelieve. (91) There shall be no sin on the weak, the ill and those who do not find the means to spend, if they present themselves with sincere hearts before Allāh and His messenger. There is no blame on those who do good. Allāh is Most Forgiving, Most Merciful. (92) Nor will there be any sin on those who, when they come to you to provide transport for them, you tell them, "I do not have any transport for you." They then turn away with their eyes flowing with tears, despondent that they could not find anything to spend. (93) Blame is only on those who seek exemption when they are wealthy. They are pleased to be with those who remain behind, and Allāh has placed a seal upon their hearts, so they will know nothing.

THOSE WHO DID NOT HAVE TRANSPORT WEPT BECAUSE THEY COULD NOT PARTICIPATE IN TABŪK

When the Holy Prophet صلى الله عليه وسلم summoned the Muslims to participate in the expedition of Tabūk, the call applied to the people of Madinah, as well as those living in the nearby villages. Allāh speaks of those villagers who tried to evade participation. Allāh says, *"Some of the villagers make excuses so that they may be exempted. Those who lied to Allāh and His messenger [about their Belief (Imān), i.e. the Hypocrites (Munāfiqīn)] remain behind. A tormenting punishment shall soon afflict those of them who disbelieve."*

Some commentators write that this verse refers to the tribe of Banu Asad and Banu Ghitfān tribes, while others say that they were the Banu Ghifār tribe.

Thereafter Allāh makes mention of those who were really excused. He says, *"There shall be no sin on the weak, the ill and those who do not find the means to spend, if they present themselves with sincere hearts before Allāh and His messenger."* These people were truly sincere in their intentions to participate, but they were forced to remain behind on account of their handicap. Had they not been hampered, they would certainly have participated.

Allāh then says, *"There is no blame on those who do good. Allāh is Most Forgiving, Most Merciful."* Allāh will forgive the shortcomings.

Allāh continues to speak of those who are exempted when he says, *"Nor will there be any sin on those who, when they come to you to provide transport for them, you tell them, 'I do not have any transport for you."* Al Bidāya wan Nihāyah (*v.5 p.5*) reports that seven Companions *(Sahāba)* رضى الله عنهم came to the Holy Prophet صلي الله عليه وسلم. They were Sayyidina Sālim bin Umair, Alaba bin Zaid, Abu Layla Abdur Rahman bin Ka'b, Amr bin Al Hammām, Abdullāh bin Mughaffal, Harmi bin Abdullah and Irbādh bin Sāriya رضى الله عنهم.

They said, "O The Holy Prophet of Allāh صلي الله عليه وسلم! We truly desire to accompany you on this expedition, but have no transport. Could you please provide us with some." The Holy Prophet صلي الله عليه وسلم was forced to tell them, "I do not have any transport for you."

Allāh describes their sadness by saying, *"They then turn away with their eyes flowing with tears, despondent that they could not find anything to spend."*

They were truly exempted from participation, but they did not regard their handicap as a strong enough excuse. After requesting the Prophet صلى الله عليه وسلم, they were still not satisfied when he exempted them. They were so sincere that they wept bitterly over their non-participation. They were totally unlike those who fabricated excuses and were pleased to be exempted from the expedition.

Thereafter, The Holy Prophet صلي الله عليه وسلم managed to arrange transport for some of them, while Allāh made arrangements for the rest as well. While Sayyidina Abu Layla Abdur Rahman bin Ka'b and Abdullāh bin Mugahffal رضى الله عنه were weeping, they met Sayyidina Yāmīn bin Umair رضى الله عنه. He asked them why they were crying and they related the incident to him. He took pity on them and gave them his camel and some dates as provisions for their journey.

Another of these persons, Sayyidina Alaba bin Zaid رضى الله عنه. cried to Allāh in Salāh at night saying, "O Allāh! You have commanded that we strive in Your way and have encouraged us to do so. However, You have not granted me any wealth with which I can participate. At this time, You have not even granted Your Holy Prophet صلي الله عليه وسلم the means to assist me . Now, in exchange for my inability to participate, I forgive any harm caused to me by any Muslim, and any right that they may owe me."

The following morning, The Holy Prophet صلي الله عليه وسلم asked the Companions *(Sahāba)* رضي الله عنهم who of them had given any charity. None replied. Thereafter the Holy Prophet صلي الله عليه وسلم requested that the person who had given charity that night should stand up. Thereupon, Sayyidina Alaba bin Zaid رضى الله عنه stood up and narrated his account. The Holy Prophet صلي الله عليه وسلم said, "Accept this glad tiding from me. By the Being in Whose control is my life, you have received the reward of accepted Zakāh."

On the occasion of Tabūk, a few tribesmen of Sayyidina Abu Mūsa رضى الله عنه also requested the Holy Prophet صلي الله عليه وسلم for some means of transport and he managed to arrange six camels for them. [*Al Bidaya wan Nihayah v.5 p.6*]

"Blame is only on those who seek exemption when they are wealthy (and have no legitimate excuses). They are pleased to be with those who remain behind, and Allāh has placed a seal upon their hearts, so they will know nothing." They do not know that they will achieve bounteous rewards in the Hereafter for just a little effort in this world.

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PART ELEVEN

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا
اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ
إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِن
تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

(94) They will make excuses to you when you return to them. Tell them, "Do not make excuses, we shall never believe you. Allāh has already informed us about your condition. Soon Allāh and His messenger will see your deeds. Then you will be referred to the Knower of the unseen and the seen, and He will inform you of the things that you did." (95) Shortly they will swear before you by Allāh, when you return to them, so that you may overlook them. Disregard them! They are impure! Their abode shall be Hell as a punishment for the works that they earned. (96) They swear before you so that you be pleased with them. Even if you are pleased with them, indeed Allāh is not pleased with disobedient people.

THE REPLY TO THOSE WHO MADE EXCUSES UPON THE RETURN FROM TABŪK

Before the holy prophet صلى الله عليه وسلم returned from Tabūk, Allāh forewarned him of those who will present their excuses to him. Allāh says, *"They will make excuses to you when you return to them. Tell them, 'Do not make excuses, we shall never believe you. Allāh has already informed us about your condition. Soon (in future as well) Allāh and His messenger will see your deeds."* Allāh and the Holy Prophet صلى الله عليه وسلم are not beguiled by the deception of these people. In the Hereafter, *"you will be referred to the Knower of the unseen and the seen, and He will inform you of the things that you did."* All a person's sins will then be made apparent to the whole of mankind.

Addressing the believers *(Mu'minīn)*, Allāh says further, *"Shortly they will swear before you by Allāh, when you return to them, so that you may overlook them. Disregard them! (because) They are impure!"* i.e. Their beliefs and deeds are impure

and vile. As a result of this, *"Their abode shall be Hell as a punishment for the works that they earned."*

Allāh continues to say, *"They swear before you so that you be pleased with them. Even if you are pleased with them, indeed Allāh is not pleased with disobedient people."* "Ma'ālimut Tanzīl" reports that this verse refers to Jadd bin Qays, Ma'tab bin Qushayr and their associates. They were 80 in number who did not participate in Tabūk because of their hypocrisy. The Holy Prophet صلى الله عليه وسلم instructed the Companions *(Sahāba)* رضى الله عنهم to sever all ties with them when the Muslims returned from Tabūk.

ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿97﴾ وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ
ٱلدَّوَآئِرَ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿98﴾ وَمِنَ ٱلْأَعْرَابِ مَن
يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ
ٱلرَّسُولِ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿99﴾

(97) The villagers are extremely staunch in disbelief and hypocrisy and are more likely to be ignorant of the limits that Allāh has revealed to His messenger. Allāh is All Knowing, The Wise. (98) Of the villagers are those who consider what they spend as a tax and they await the ill-fortunes of fate to befall you. May ill fortune befall them! Allāh is All Hearing, All Knowing. (99) Of the villagers there are also those who believe in Allāh and the Last Day. They consider what they spend as a means of gaining proximity to Allāh and (of gaining) the prayers of the messenger. Behold! It will be a means of gaining proximity for them. Allāh will shortly enter them in His mercy. Undoubtedly Allāh is Most Forgiving, Most Merciful.

AMONG THE VILLAGERS ARE STAUNCH HYPOCRITES AS WELL AS SINCERE BELIEVERS *(MU'MINĪN)*

"The villagers are extremely staunch in disbelief and hypocrisy and (because of their remoteness from the centres of learning) are more likely to be ignorant of the limits that Allāh has revealed to His messenger. Allāh is All Knowing, The Wise." Because of the fact that the villagers were distant from the majority of the believers *(Mu'minīn)* and the main centres of learning, they were also more prone to be staunch in their disbelief *(kufr)* and hypocrisy.

Abu Dawūd reports a hadith in which the Holy Prophet صلى الله عليه وسلم has mentioned, *"Those who live in the rural areas become hard-hearted. Those who hunt become negligent and those who frequent the kings, fall into strife."* Rustic people tend to be deprived of good deeds as well because of their hard-heartedness and harsh behaviour.

Thereafter, Allāh makes mention of two types of village people. Regarding

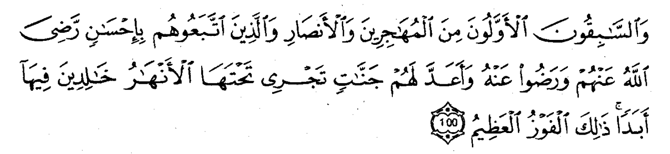
the first type, He says, *"Of the villagers are those who consider what they spend* (in Jihād and charity) *as a tax..."* This is because they do not anticipate any rewards therefore, and are miserly by nature.

In addition to this, they harbour enmity for the Muslims. Allāh says that *"they await the ill-fortunes of fate to befall you. May ill fortune befall them!"* This occurred when the Muslims gained victory after victory, and the hypocrites *(Munāfiqīn)* and disbelievers *(kuffār)* were humiliated and defeated.

"Allāh is All Hearing, All Knowing." Allāh is aware of their actions and intentions and will punish them accordingly.

With regard to the second group, Allāh says, *"Of the villagers there are also those who believe in Allāh and the Last Day. They consider what they spend as a means of gaining proximity to Allāh and (of gaining) the prayers of the messenger."* These people spend in Allāh's way solely to please Him and to acquire the supplications *(du'ā's)* of the Holy Prophet صلى الله عليه وسلم

They are happy to spend. Allāh declares, *"Behold! It will be a means of gaining proximity for them. Allāh will shortly enter them in His mercy. Undoubtedly Allāh is Most Forgiving, Most Merciful."*



(100) The first to lead the way, from the immigrants (Muhājirīn), the Ansār, and those who followed them with sincerity; Allāh is pleased with them and they are pleased with Him He has prepared for them such gardens beneath which rivers flow, in which they shall abide forever. This is the ultimate success.

ALLĀH IS PLEASED WITH THOSE IMMIGRANTS *(MUHĀJIRĪN)* AND ANSĀR WHO LED THE WAY, AS WELL AS THOSE WHO FOLLOWED THEM SINCERELY

Allāh declares, *"The first to lead the way, from the immigrants (Muhājirīn), the Ansār, and those who followed them with sincerity; Allāh is pleased with them and they are pleased with Him."*

Thereafter Allāh mentions the eternal bounties that they will be blessed with. He says, *"He has prepared for them such gardens beneath which rivers flow, in which they shall abide forever. This is the ultimate success."*

This verse praises all the early Companions *(Sahāba)* رضى الله عنهم as well as those Companions *(Sahāba)* رضى الله عنهم who came after them. All those people who followed the way of these pious Companions *(Sahāba)* رضى الله عنهم after them also fall into the ambit of this verse. They will also receive the bounties mentioned here.

THE DEVIATION OF THE RAWĀFIDH

The Rawāfidh have rejected this verse of the Qur'ān by claiming that all the Companions *(Sahāba)* رضى الله عنهم, except a few, turned apostate after the demise of the Holy Prophet صلى الله عليه وسلم In doing so, they have themselves become disbelievers *(kuffār)*. In their claim, they are actually saying that Allāh was wrong in His declaration that He is pleased with all of them. When they are told that Allāh has declared His pleasure for all the Companions *(Sahāba)* رضى الله عنهم, they say that Allāh had no knowledge at that time regarding their pending disbelief *(kufr)*.

Allāh says in Surah Fatah [*Surah 48, verse 18*], *"Allāh was well pleased with the believers when they pledged their allegiance to you beneath the tree. Allāh knew what was in their hearts, sent tranquillity onto them and rewarded them with a victory close at hand."* Included among those who pledged their allegiance in Hudaybiyyah were Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه.

Towards the end of Surah Fatah, Allāh praises the Companions *(Sahāba)* رضى الله عنهم saying, *"Muhammad* صلى الله عليه وسلم *is Allāh's messenger and those with him are stern against the disbelievers and compassionate between themselves. You will see them sometimes bowing (in Ruku), sometimes prostrating seeking Allāh 's bounty and His pleasure. Their hallmark is the mark of prostration on their faces. This is their description in the Torah. Their portrayal in the Injīl (Bible) is like that of a plantation that sprouts its shoots and strengthens it after which it becomes thick and stands on its own stem, pleasing the farmer. (Allāh has nurtured the* Companions *(Sahāba)* رضى الله عنهم *in this manner) so that the disbelievers may be enraged by them. Allāh has promised forgiveness and a grand reward for those of them who believe and do good deeds."* [*Surah 48, verse 29*]

All these verses refute the belief of the Rawāfidh. They attribute disbelief *(kufr)* to the illustrious Companions *(Sahāba)* رضى الله عنهم, but are not concerned with the disbelief *(kufr)* that they themselves perpetrate when they reject the verses of the Qur'ān.

THE IMMIGRANTS *(MUHĀJIRĪN)*, THE ANSĀR AND THOSE WHO FOLLOWED THEM WILL ENTER HEAVEN *(JANNAH)*

".... . those who followed them with sincerity..." This part of the verse includes all the believers *(Mu'minīn)* until Judgment *(Qiyāmah)* who will follow the Companions *(Sahāba)* رضى الله عنهم with sincerity viz, the Ahlus Sunnah wal Jama'ah. All the groups who claim to be Muslims but do not follow the Companions *(Sahāba)* رضى الله عنهم are astray. It was the Companions *(Sahāba)* رضى الله عنهم who brought the Qur'ān, the Ahadīth and the religion *(Dīn)* from the Holy Prophet صلى الله عليه وسلم to us. Those who call them disbelievers *(kuffār)* should ponder about the veracity of their Qur'ān and religion *(Dīn)*.

Allāh says in Surah Nisā [*Surah.4, verse 115*] that the person is destroyed who *'follows a path other than that of the believers"* *i.e.* a path that is different from that of the Companions *(Sahāba)* رضى الله عنهم. After mentioning that people will witness many disputes in later times, the Holy Prophet صلى الله عليه وسلم advised the Muslims, "You should adopt my way and the way of my rightly guided successors. Hold on to it with your teeth." [*Mishkāt p. 20*]

The Holy Prophet صلى الله عليه وسلم also mentioned that his Ummah will be

divided into 73 sects, all of which will be destined for the fire of Hell; except one. When the Companions *(Sahāba)* رضى الله عنهم asked who the one group will be, he replied, "Those who follow my path and the path of my Companions *(Sahāba)* رضى الله عنهم." [*Mishkāt p. 30*]

All these statements regard the Companions *(Sahāba)* رضى الله عنهم as the yardstick to measure success.

وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا
تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿101﴾

(101) From those villagers around you are hypocrites. And from the people of Madinah as well, there are those who persist in hypocrisy. You do not know them, but We know them. Soon We shall punish them twice, then they will be returned to a monstrous punishment.

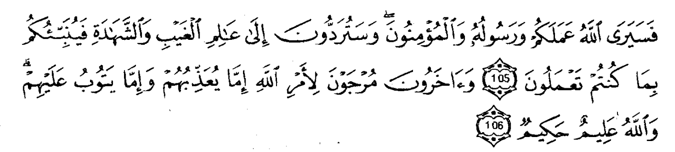
THE HYPOCRITES IN AND AROUND MADINAH

"From those villagers around you are hypocrites. And from the people of Madinah as well there are those who persist in hypocrisy." The author of "Ma'ālimut Tanzīl" writes that this verse refers to the village tribes of Banu Muzaynah and Banu Juhayna. Those *"from the people of Madinah"* refer to the Hypocrites *(Munāfiqīn)* of the Khazraj tribe.

Even today there are a large number of Rawāfidh in Madinah. The Holy Prophet صلى الله عليه وسلم has mentioned that when Dajjāl will approach Madinah, he will not be able to enter the city and will camp near Mount Uhud. Thereafter, three earthquakes will shake Madinah, and all the Munāfiqīn will flee to join him.

"You do not know them, but We know them. Soon We shall punish them twice, then they will be returned to a monstrous punishment." Certain commentators have translated the verse as: *"Soon We shall punish them many times over"*. This means that they will first receive punishment in this world and then again in the Hereafter. Consequently, The Holy Prophet صلى الله عليه وسلم stood on the pulpit one Jumu'ah and declared the names of the hypocrites *(Munāfiqīn)*, instructing that they be removed from the mosque *(Masjid)*. This humiliation was their punishment in this world. [*"Ma'ālimut Tanzīl" v.2 p.223*]

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿102﴾ خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ
عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿103﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ
ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿104﴾ وَقُلِ ٱعْمَلُوا۟



(102) There are others who admit to their sins. They have mixed their deeds, some being good, while the others are evil. Soon Allāh will accept their repentance. Undoubtedly Allāh is Most Forgiving, Most Merciful. (103) Take alms from their wealth, purifying and cleansing them thereby, and pray for them. Indeed your prayer for them is a source of comfort for them. Allāh is All Hearing, All Knowing. (104) Do they not know that surely Allāh accepts repentance from His bondsmen, accepts alms and that indeed He Most Relenting, the Most Merciful. (105) Say, "Keep acting." Allāh, His messenger and the believers will soon behold your actions. Shortly, you will be returned to the Knower of the unseen and the seen, when He will inform you of what you used to do. (106) There are some whose matter has been postponed for the order of Allāh. He will either punish them or accept their repentance. Allāh is All Knowing, The Wise.

THE REPENTANCE *(TAUBA)* OF THOSE BELIEVERS IS ACCEPTED WHO FAILED TO JOIN THE TABŪK EXPEDITION

There were many sincere Muslims who failed to join the Tabūk expedition because of laziness. They later regretted that they were like the women, while the Holy Prophet صلى الله عليه وسلم and the Companions *(Sahāba)* رضى الله عنهم were enduring the heat and hardships of the journey. When they heard that the Holy Prophet صلى الله عليه وسلم was returning, they bound themselves to pillars swearing that they will remain there until the Holy Prophet صلى الله عليه وسلم sets them free.

When the Holy Prophet صلى الله عليه وسلم saw them, he enquired about them, and was informed about their condition. The Holy Prophet صلى الله عليه وسلم said, "By Allāh! I shall also not free them until Allāh commands me to. They did not accompany me and did not strive with the Muslims. I shall await the command of Allāh and act accordingly." He freed them when Allāh revealed the verse, *"There are others who admit to their sins. They have mixed their deeds, some being good, while the others are evil."*

Announcing the acceptance if their repentance *(Tauba)*, Allāh says, *"Soon Allāh will accept their repentance. Undoubtedly Allāh is Most Forgiving, Most Merciful."*

When they were forgiven, they came to the Holy Prophet صلى الله عليه وسلم and offered their wealth to him in charity since it was their wealth that prevented them from Jihād. The Holy Prophet صلى الله عليه وسلم said that he was not commanded to accept anything from them. Thereupon Allāh revealed the verse, *"Take alms from their wealth, purifying and cleansing them thereby, and pray for them. Indeed your prayer for them is a source of comfort for them."*

"Allāh is All Hearing, All Knowing." He knows who are the sincere believers *(Mu'minīn)* and who are the hypocritical ones.

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that those who bound themselves to pillars were ten in number. Sayyidina Sa'īd bin Jubayr رحمة الله عليه and Sayyidina Zaid bin Aslam رحمة الله عليه say that they were eight while according to Sayyidina Qatādah رحمة الله عليه they were seven. Another narration of Sayyidina Abdullāh bin Abbās رضى الله عنه states that they were five and he specifically includes the name of Sayyidina Abu Lubaba رضى الله عنه among them. However, it is commonly believed that Sayyidina Abu Lubaba رضى الله عنه bound himself to the pillar of the Masjid because he had committed a sin by forewarning the Banu Quraizah tribe about their pending execution.

"Ma'ālimut Tanzīl" (*v.2 p.32314*) and "Ibn Kathīr" (*v.2 p.385*) mention that although this verse was revealed with regard to these people, it applies to any person who has sinned. He should not omit to perform good deeds despite his sins. These good deeds will serve to expiate his sins and he will receive the guidance to repent.

When these people were forgiven, they again freely associated with the other Muslims. The Hypocrites *(Munāfiqīn)* expressed surprise that these people were ostracized a short while back, now they were associating with the Muslims, whereas they [the Hypocrites *(Munāfiqīn)*] were still boycotted. Thereupon Allāh revealed the verse, *"Do they not know that surely Allāh accepts repentance from His bondsmen, accepts alms and that indeed He Most Relenting, the Most Merciful."*

Allāh then says, *"Say, 'Keep acting.' Allāh, His messenger and the believers will soon behold your actions."* Sayyidina Mujāhid Tābi'ī رحمة الله عليه says that this verse warns people that Allāh is aware of all their actions. The Holy Prophet صلى الله عليه وسلم and the believers *(Mu'minīn)* will also be aware of their actions if these are carry them out in front of them. In this way, they will be disgraced in this world.

"Shortly, you will be returned to the Knower of the unseen and the seen, when He will inform you of what you used to do." Therefore all disbelievers *(kuffār)* should repent and the Muslims should also do the same before they all have to face Allāh on the Day of Judgement.

"There are some whose matter has been postponed for the order of Allāh. He will either punish them or accept their repentance. Allāh is All Knowing, The Wise." This verse refers to the three Companions *(Sahāba)* رضى الله عنهم who also missed the expedition to Tabūk without excuse, but were not forgiven with those who tied themselves to pillars. They were Sayyidina Ka'b bin Mālik. رضى الله عنه, Sayyidina Hilāl bin Umayyah رضى الله عنه and Sayyidina Murāra bin Rabī رضى الله عنه. Their story will follow soon.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا
لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ
إِنَّهُمْ لَكَاذِبُونَ ﴿107﴾ لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ
أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ

(108) أَفَمَنْ أَسَّسَ بُنْيَـٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ
بُنْيَـٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّـٰلِمِينَ (109) لَا يَزَالُ بُنْيَـٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ
قُلُوبُهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ (110)

(107) Those who built a mosque (Masjid) to harm, for disbelief, to create division between the believers, and in anticipation for him who fought against Allāh and His messenger before. They will most certainly swear, "We only intended good." Allāh testifies that they are definitely liars. (108) Never stand therein ever! Surely the mosque (Masjid) that was founded on piety (taqwa) from the first day is worthier for you to stand in. Therein are men who love to be extremely pure. Allāh loves those who are exceptionally pure. (109) Is he better who established his foundation on piety (taqwa) from Allāh and His pleasure, or he who established his foundation upon the collapsing brink of a precipice, so he tumbles with it into the fire of Hell? Allāh does not guide the oppressive nation. (110) The foundation that they established will always be a source of doubt in their hearts, except if their hearts are split into pieces. Allāh is All Knowing, The Wise.

A GREAT CONSPIRACY OF THE HYPOCRITES AND THE ERECTION OF THE MASJID DIRĀR

"Ibn Kathīr" (*v.2 p.387*) reports that a person from the Khazraj tribe of Madinah, by the name of Abu Āmir, converted to Christianity before the arrival of the Holy Prophet صلى الله عليه وسلم He was a monk, extremely devoted to worship and proficient in knowledge regarding Christianity. The people of the Khazraj held him in high esteem.

He was extremely displeased with the arrival of the Holy Prophet صلى الله عليه وسلم in Madinah and left for Makkah. He instigated the Polytheists to fight the Muslims, as a result of which the battle of Uhud transpired. It is said that he dug a few pits in Uhud and the Holy Prophet صلى الله عليه وسلم fell into one of these, as a result of which his blessed face was injured and he broke some of his teeth.

When the battle started, Abu Āmir tried to win back the confidence of some of the Ansār tribesmen, but they called him the enemy of Allāh and rejected his parley to join him.

"Ibn Kathīr" and "Ma'ālimut Tanzīl" (*v.2 p.326*) report that Abu Āmir [who was the father of Sayyidina Hanzala "Ghasīlul Malā'ikah" رضى الله عنه] was a monk who used to wear clothes of coarse cloth. When the Holy Prophet صلى الله عليه وسلم arrived in Madinah, he asked the Holy Prophet صلى الله عليه وسلم what religion *(Dīn)* he had brought. The Holy Prophet صلى الله عليه وسلم replied, "The religion *(Dīn)* of Hanīfiyah i.e. the Religion *(Dīn)* of Sayyidina Ibrahīm عليه السلام."

Abu Āmir said, "May the one who is false from the two us die alone in a distant, far flung place." The Holy Prophet صلى الله عليه وسلم said, "Āmīn!" As a result, Abu Āmir died in Shām, where none knew him.

"Ma'ālimut Tanzīl" also reports that he told the Holy Prophet صلى الله عليه وسلم, "I shall join whoever fights you in battle." So he fought in every battle against the Holy Prophet صلى الله عليه وسلم until the battle of Hunain.

Thereafter, he fled to Shām. From there, he sent a message to the hypocrites of Madinah, telling them to collect weapons and to build a Masjid for him. He said that he was on his way to meet the Caesar of Rome and would bring his army to annihilate the Holy Prophet صلى الله عليه وسلم. Consequently, they built a Masjid near Quba.

Since the Muslims were dominant over Madinah, the hypocrites *(Munāfiqīn)* were forced to call their headquarters a Masjid. They requested the Holy Prophet صلى الله عليه وسلم to perform Salāh there so that people would no longer doubt their intentions. They told the Holy Prophet صلى الله عليه وسلم that they had built the Masjid so that the weak and aged people would not have to go far when it was very cold or rainy. The Holy Prophet صلى الله عليه وسلم told them that he would accede to their request when he returned from Tabūk.

The Holy Prophet صلى الله عليه وسلم was returning from Tabūk and was less than a day's journey away from Madinah when Jibrīl عليه السلام came to him. He informed the Holy Prophet صلى الله عليه وسلم that the Masjid was built *"to harm, for disbelief to create division between the believers, and in anticipation for him* (viz. Abu Āmir) *who fought against Allāh and His messenger before."*

The Holy Prophet صلى الله عليه وسلم then sent Sayyidina Mālik bin Dukhshum رضى الله عنه and Sayyidina Ma'n bin Adi رضى الله عنه to burn the Masjid. According to other narrations, the brother of Sayyidina Ma'n رضى الله عنه by the name of Sayyidina Āmir bin Adi رضى الله عنه was sent with them. The Holy Prophet صلى الله عليه وسلم instructed the Muslims to use the site as a rubbish dump.

"Ibn Kathīr" reports that 12 persons built the Masjid. When they were confronted, they (as usual) swore on oath, *"We only intended good."* Allāh falsified them by saying, *"Allāh testifies that they are definitely liars."*

Allāh commanded the Holy Prophet صلى الله عليه وسلم saying, *"Never stand therein ever!"* So that no other may Muslim follow suit.

"Surely the Masjid that was founded on piety (taqwa) from the first day is worthier for you to stand in." This refers to the Masjid at Quba, which the Holy Prophet صلى الله عليه وسلم had built when he resided in Quba just before entering Madinah during the Hijrah. This was the first Masjid built in Islāmic history. The Holy Prophet صلى الله عليه وسلم would often go there walking or mounted. [*Bukhari and Muslim*]

Nowadays, the city of Madinah extends beyond Quba and the entire area seems to be one. When the Holy Prophet صلى الله عليه وسلم had it built, Jibrīl عليه السلام showed them the direction of Qibla. The Holy Prophet صلى الله عليه وسلم has mentioned that the reward for a single Salāh in the Masjid of Quba will be equal to the reward of an Umrah. [*Tirmidhi v.1 p.74*]

"Therein are men who love to be extremely pure. Allāh loves those who are exceptionally pure." Sayyidina Abu Ayub رضى الله عنه, Sayyidina Jābir رضى الله عنه and Sayyidina Anas رضى الله عنه report that when this verse was revealed, The Holy

Prophet صلى الله عليه وسلم said, "O Ansār! Allāh has praised you with regard to cleanliness. Tell me what means of cleanliness you adopt." They replied, "We perform ablution *(wudhu)* for Salāh, bath when impure, and purify ourselves with water after relieving ourselves in the toilet." The Holy Prophet صلى الله عليه وسلم said, "This is the reason. Be steadfast with this practice." [*Mishkāt p. 44 and Abu Dawūd*]

Hāfidh "Ibn Kathīr" رحمة الله عليه quotes the narration of Bazzār in which they replied, "We first cleanse ourselves with stones after relieving ourselves and then use water also." It was common among the other Arabs to use only stones, which was sufficient to obtain purity. The people of Quba were different in this regard because they used water as well.

Sayyidina Abul Āliya رحمة الله عليه has mentioned that although attaining purity with water is beloved to Allāh, those who abstain from sins (achieving internal purity) are described as the beloved of Allāh also. This is even more important than physical purity.

"Is he better who established his foundation on piety (taqwa) from Allāh and His pleasure, or he who established his foundation upon the collapsing brink of a precipice, so he tumbles with it into the fire of Hell?" Certain places have been eroded with water and seem firm and stable from the surface. However, they are hollow within and cannot be built upon. The verse symbolises those who built the Masjid on the foundations of their evil motives. It could never last because of its hollow foundation. As a result, the building collapsed along with its founders.

"Allāh does not guide the oppressive nation." They adopted disbelief *(kufr)* instead of Belief *(Imān)* because they established the Masjid for ulterior motives, when it was to be a sign of Islām.

"The foundation that they established will always be a source of doubt in their hearts..." The mosque *(Masjid)* was demolished before their aims could be realised and was a disgrace to them. This thorn would always prick their hearts.

".......except if their hearts are split into pieces (when they die). *Allāh is All Knowing, The Wise."* He will punish them for their misdeeds making them forget all their misgivings of this world.

Note: Although *"the Masjid that was founded on piety (taqwa)"* referred to the Masjid at Quba, other narrations mention that it refers to the Masjidun Nabawi.

Muslim (*v.1 p.447*) reports from Sayyidina Abu Sa'īd Khudri رضى الله عنه that he once met the Holy Prophet صلى الله عليه وسلم at home. He asked the Holy Prophet صلى الله عليه وسلم which was "the Masjid that was founded on piety *(taqwa)*?" The Holy Prophet صلى الله عليه وسلم took some stories in his hand and, casting them on to the ground said, "The 'Masjid founded on piety *(taqwa)*' is my Masjid here."

Scholars of Ahadīth have mentioned that both these two Masjids could be implied in the verse since the Holy Prophet صلى الله عليه وسلم had both built.

Lesson: If any person builds a Masjid with incorrect intentions, he will not receive the reward for it. However, since only Allāh is aware of people's intentions, it will not be permissible to demolish such a Masjid. Allāh will take

him to task.

The etiquette of such a Masjid will be the same as those for any other Masjid. Although Salāh will be valid in such a Masjid, it will be best not to perform Salāh there.

Note: Devil *(Shaytān)* is extremely wise in misleading people. To deviate people he uses methods that seem Islāmic so that no one may uncover its guise. This was the ploy used by the hypocrites *(Munāfiqīn)* when they built the Masjid. They beguiled people into thinking that they had built a Masjid for the benefit of Islām and the Muslims. They even tried to get the Holy Prophet صلى الله عليه وسلم to perform Salāh there so that their evil intentions may be concealed.

When the Jews saw that Islām was spreading rapidly, they devised a plot to curb it. Using the same ideology as mentioned above, they gave rise to the sect called the Shias and, more specifically, the Rawāfidh. Under the guise of Islām, these people attempt to sever the ties of the Ummah with the Companions *(Sahāba)* رضى الله عنهم, especially with Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه.

They first tried to incite the sympathies of the Ummah by sounding the alarms that Sayyidina Abu Bakr رضى الله عنه deprived the daughter of the Holy Prophet صلى الله عليه وسلم, viz. Sayyidah Fātima رضى الله عنها, from her inheritance. Unaware of the reality of the situation, many ignorant people fell for their ploy and began reviling the remarkable personality of Sayyidina Abu Bakr رضى الله عنه.

Still stirring the emotions of the Muslims, they then resorted to claiming that the cousin of the Holy Prophet صلى الله عليه وسلم viz. Sayyidina Ali رضى الله عنه, was deprived by the other Companions *(Sahāba)* رضى الله عنهم from his rightful post of being the first Caliph *(Khalifa)* after the Holy Prophet صلى الله عليه وسلم. Just as the Hypocrites *(Munāfiqīn)* made their destructive machine the Masjid, these enemies of Islām used the family of the Holy Prophet صلى الله عليه وسلم as their weapon.

The Jews have since disassociated themselves from this group, since they were already able to influence countless Muslims and have split them into many groups. They have succeeded to such an extent that a group of the Shias even claim that Sayyidina Ali رضى الله عنه is Allāh. In this manner, every group of them has adopted a belief to attract attention to themselves.

Then there is the sect nowadays who call themselves the Ahlul Qur'ān ('people of the Qur'ān'). Claiming that they have more knowledge than the commentators of the Qur'ān, these ignorant people do not even know a single law of Arabic grammar or syntax. They disregard the Ahadīth and do not even believe in the compulsion of Salāh. In this way they perpetrate disbelief *(kufr)* under the guise of Islām.

Another misguided group is the one that attracts people by claiming that they love the Holy Prophet صلى الله عليه وسلم. With this claim they reject even the Qur'ān by saying that the Holy Prophet صلى الله عليه وسلم was not a human being. This belief even contradicts the Ahadīth of the Holy Prophet صلى الله عليه وسلم whom they claim to love, because he made it clear that he was a human being.

The Orientalists have also fabricated many beliefs in the name of Islāmic

research and lead many Muslims astray with their preposterous claims.

When the British in India feared that the Muslims could not be overcome because of their firm faith and practice of Jihād, they decided to uproot Jihād from Islām. They then persuaded a Muslim to claim that he was Holy Prophet, after which he could tell people that Jihād was now not part of Islām. Although he fooled many people, the majority disclaimed him as a fraud and a disbeliever *(kāfir)*.

There are also many today who, in the name of honouring the saints, resort to polytheism *(shirk)*. The many rituals that they perform at the graves of their saints are clearly prohibited by the Shari'ah. Using the name of Religion *(Dīn)*, they are busy filling their coffers with the wealth of the ignorant Muslims. Besides the above there are many more of these groups prevalent today.

إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ
يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ
وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى
بَايَعْتُم بِهِۦ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾ ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ
ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ
عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾

(111) Indeed Allāh has purchased from the believers their lives and wealth so that they may have Heaven (Jannah). They fight in Allāh's path, slaying and being slain. This is Allāh's promise that is binding in the Torah, the Injīl and the Qur'ān. Who fulfils their promise better than Allāh? So rejoice with your bargain that you have made. This is the supreme success. (112) Those who repent, those who worship, those who praise (Allāh), those who fast, those who bow (in ruku), those who prostrate (in sajdah), those who enjoin good, those who forbid evil and those who maintain the limits set by Allāh. Convey the glad tidings to the believers.

ALLĀH HAS PURCHASED THE LIVES AND WEALTH OF THE BELIEVERS *(MU'MINĪN)* IN EXCHANGE FOR HEAVEN *(JANNAH)*

"Ma'ālimut Tanzīl" (*v.2 p.329*) and "Ibn Kathīr" (*v.2 p.391*) have reported from Muhammad bin Ka'b Qurazi رضى الله عنه that when the Ansār (70 of them) pledged their allegiance to the Holy Prophet صلى الله عليه وسلم on the night of Aqaba, Sayyidina Abdullāh bin Rawaha رضى الله عنه asked, "O The Holy Prophet صلى الله عليه وسلم! You may stipulate the conditions of your Lord and those of your own." The Holy Prophet صلى الله عليه وسلم said, "The condition with regard to my Lord is that you do not worship any besides Him and that you do not ascribe any other as partner to Him. For myself, I make the condition that you protect me just as you

would protect your own lives and wealth."

They asked, "What will we receive if we fulfill these conditions?" The Holy Prophet صلى الله عليه وسلم replied, "You will receive Heaven *(Jannah).*" They all exclaimed, "This is indeed a bargain. We shall never cancel this transaction." Thereupon Allāh revealed the above verse.

Allāh says, *"Indeed Allāh has purchased from the believers their lives and wealth so that they may have Heaven (Jannah). They fight in Allāh's path, slaying and being slain."* It is indeed a great favour of Allāh that He has given man his life and all the wealth he possesses. If Allāh willed, He did not have to recompense man for spending these in His way, since they are from Him. However, in His munificence, He is prepared to confer the priceless reward of Heaven for it.

"This is Allāh's promise that is binding in the Torah, the Injīl and the Qur'ān. Who fulfils their promise better than Allāh?" Allāh keeps to His promises and has the power to fulfill them.

Whatever a person may have to sacrifice for Allāh in this world is nothing compared to the bounty of Heaven *(Jannah).* Therefore Allāh says, *"So rejoice with your bargain that you have made. This is the supreme success."*

Sayyidina Qatādah رحمة الله عليه has mentioned that Allāh has transacted a deal with His bondsmen and is paying an extremely handsome price. Sayyidina Hasan رحمة الله عليه has stated, "Hasten to this exceptionally profitable bargain."

"They fight in Allāh's path, slaying and being slain." In both of these acts, a believer *(Mu'min)* will profit and there have also been many who have achieved both. They kill many disbelievers *(kuffār)* in battle and are then martyred. Allāh says in Surah Nisā, *"Whoever fights in Allāh's way and is martyred or attains victory, soon We shall grant him a magnificent reward."* [*Surah 4, verse 74*]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The person who proceeds from his home to fight in Allāh's way only for Allāh's pleasure and believing in His messenger, then Allāh guarantees to enter him into Heaven *(Jannah)* or return him to his home with rewards and booty." [*Mālik*]

Lesson: *"This is Allāh's promise that is binding in the Torah, the Injīl and the Qur'ān."* This part of the verse denotes that the Ummah of Sayyidina Isā عليه السلام were also commanded to wage Jihād. The belief is therefore incorrect that they were never commanded to fight in Jihād. This is one of the fabrications of the Christians.

THE DESCRIPTION OF THE BELIEVERS *(MU'MINĪN)*

"Those who repent, those who worship, those who praise (Allāh), those who fast, those who bow (in ruku), those who prostrate (in sajdah), those who enjoin good, those who forbid from evil and those who maintain the limits set by Allāh. Convey the glad tidings to the believers." Commentators have interpreted this verse to mean that all these people will also be entered into Heaven *(Jannah)* just like the Mujāhidīn have been promised Heaven *(Jannah).*

The reason for this is that Jihād is not generally compulsory *(Fardh)* on every

person. Muslims engage in numerous other religious activities other than Jihād. They too will enter Heaven *(Jannah)* even if they do not participate in Jihād.

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "Allāh has taken the responsibility of entering into Heaven *(Jannah)* that person who believes in Allāh, establishes Salāh, pays Zakāh and fasts in Ramadhān. This will be whether he wages Jihād or remains in the place where he was born." The Companions *(Sahāba)* رضى الله عنهم asked, "Should we not pass this on to others?" The Holy Prophet صلى الله عليه وسلم said, "Undoubtedly there are a hundred stages in Heaven *(Jannah)* reserved for those who strive in Allāh's path, the distance between each one of them being the distance between the heavens and the earth. When you ask from Allāh, ask for Jannatul Firdous, for it is the highest and best of all the Heavens *(Jannahs)*. Above it is the throne of Rahmān and all the rivers of Heaven *(Jannah)* have their source there." [*Bukhari v.1 p.391*]

Although a person will attain Heaven *(Jannah)* by remaining at home without engaging in Jihād, he should aspire for the great stages which the Mujāhidīn (*those who fight for the sake of Allāh*) will achieve. He should therefore attempt to join them in their efforts wherever possible.

Note: The Arabic word "As Sa'ihūn" (translated above as *"those who fast")* has been translated by Sayyidina Ata رحمة الله عليه as *"those who fight in Jihād."* The first translation has been made by Sayyidina Abdullāh bin Mas'ūd رضى الله عنه and Sayyidina Abdullāh bin Abbās رضى الله عنه. Sayyidina Ikrama رحمة الله عليه has mentioned that "As Sa'ihūn" refers to the students of Religion *(Dīn)*.

"THOSE WHO MAINTAIN THE LIMITS SET BY ALLĀH"

This is indeed an exemplary trait of the believer *(Mu'min)*. Muslims always regard the limits set by Allāh in their own practices and beliefs, as well as when dealing with others. They do not omit the compulsory actions, do not involve themselves in innovations and do not show disregard for the optional acts.

Allāh says in Surah Baqarah, *"These are the limits imposed by Allāh, so transgress them not, for those who transgress Allāh's limits are indeed oppressors."* [*Surah 2, verse 229*]

Note: For a more detailed commentary of *"Those who repent, those who worship..."* one may refer to the commentary of verse 124 of Surah Baqarah.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ
مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿113﴾ وَمَا كَانَ ٱسْتِغْفَارُ
إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ
مِنْهُ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿114﴾

(113) It does not behove the Holy Prophet, nor the believers that they should seek forgiveness for the idolaters, even if they be their relatives, after it became clear to them that they are to be dwellers of the Blaze. (114) Ibrahīm عليه السلام sought forgiveness for his father only because of a promise that he had made to him. When it became clear to him that his father was Allāh's enemy, he exonerated himself from him. Indeed Ibrahīm عليه السلام was extremely soft-hearted and tolerant.

THE PROHIBITION AGAINST SEEKING FORGIVENESS FOR THE POLYTHEISTS

Bukhari *(v.1 p. 181 and v.2 p.674)* records that the Holy Prophet صلى الله عليه وسلم came to see his uncle Abu Tālib when he latter was about to die. Seated there were also Abu Jahl and Abdullāh bin Abi Umayya. The Holy Prophet صلى الله عليه وسلم told him, "O my uncle! Say ". I shall present this before Allāh (as intercession for you)." He continued repeating this to his uncle.

However, the two Polytheists present kept telling Abu Tālib, "Will you forsake the Religion *(Dīn)* of Abdul Muttalib?" Finally, instead of reciting the Kalimah "Lā ilāha IllAllāh", Abu Tālib said, "I am upon the Religion *(Dīn)* of Abdul Muttalib." The Holy Prophet صلى الله عليه وسلم said, I will continue seeking forgiveness from Allāh on your behalf until Allāh forbids me." On this occasion, Allāh revealed all of the above verses.

Tirmidhi adds that when the Holy Prophet صلى الله عليه وسلم entreated his uncle to recite the Kalimah "Lā ilāha IllAllāh," he said, "If it were not for the fact that the Quraysh would taunt me that I recited this out of fear, I would surely have recited "Lā ilāha IllAllāh" and cooled your eyes.' He died in this manner.

The Holy Prophet صلى الله عليه وسلم was extremely desirous that his uncle accept Islām, because of which Allāh revealed the verse, *"Verily you cannot guide those whom you love, but Allāh guides whomsoever He wills."* [*Surah Qasas (28), verse 56*]

Sayyidina Abu Hurayra رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, "I sought permission from Allāh to seek forgiveness on behalf of my mother, but He refused. I sought permission to visit her grave and the permission was granted. So visit the graves. It will remind you of death." [*Mishkāt p. 154*]

SAYYIDINA IBRAHĪM عليه السلام SEEKS FORGIVENESS FOR HIS FATHER AND THEN DESISTS

"Ibrahīm عليه السلام sought forgiveness for his father only because of a promise that he had made to him." Sayyidina Ibrahīm عليه السلام invited his father to accept Oneness of Allāh *(Tauhīd)* and even expounded the reasons for it. Eventually his father said, "O Ibrahīm ? If you do not desist, I shall stone you. Leave me forever." Eventually Sayyidina Ibrahīm عليه السلام said to his father; "Peace be on you. I shall shortly seek forgiveness from my Lord on your behalf He has always been compassionate towards me." [*Surah Maryam (19), verses 45,46*]

In Surah Shu'arā Allāh quotes his supplication *(du'ā)* in the following words: *"Forgive my father, for he is among those who have deviated."* [*Surah 26, verse 86*]



وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿116﴾

(115) Allāh will not cause people to be sent astray after He has guided them until He expounds to them the things that they abstained from. Allāh has knowledge of all things. (116) To Allāh belongs the kingdoms of the heavens and the earth. He gives life and causes death. You have no Protecting Friend, nor any ally besides Allāh.

ALLĀH DOES NOT CAUSE ANY NATION TO GO ASTRAY AFTER GUIDING THEM

The author of "Ruhul Ma'āni" writes that this verse consoles those believers *(Mu'minīn)* who may have sought forgiveness for any polytheists before the prohibition was revealed. Allāh tells them that He will not take them to task for this since they were not prohibited from it at that time. Their action will not be deemed to be misguidance and deviation. They will be held responsible only when they contradict the injunction that prohibits them.

"Allāh has knowledge of all things." He knows who perpetrated the action before the prohibition and who did so afterwards.

"To Allāh belongs the kingdoms of the heavens and the earth. He gives life and causes death. You have no Protecting Friend, nor any ally besides Allāh." "Ibn Kathīr" *(v.2 p.396)* reports from Ibn Jarīr رحمة الله عليه that the last sentence (i.e. *"You have no Protecting Friend, nor any ally besides Allāh."* serves to encourage the Muslims to fight in Jihād with the reassurance that Allāh will always be their ally.

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ
ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُۥ
بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿117﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ
بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ
عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿118﴾

(117) Allāh has certainly turned in mercy towards the Holy Prophet, the immigrants (Muhājirīn) and the Ansār who followed him in the hour of difficulty after the hearts of a part of them were almost shaken. Without doubt, He is Most Compassionate and Most Merciful unto them. (118) And Allāh (has turned in mercy towards) the three whose matter was postponed until the earth straitened for them despite its vastness, their own souls straitened for them and they were convinced that there was no safety from Allāh except towards Him. Then Allāh turned unto them so that they turn to Him. Indeed Allāh is Most Clement, Most Merciful.

ALLĀH HAS TURNED IN MERCY TOWARDS THE IMMIGRANTS (*MUHĀJIRĪN*) AND THE ANSĀR WHEN THEY SUPPORTED THE HOLY PROPHET صلى الله عليه وسلم IN THE HOUR OF DIFFICULTY

The true meaning of the Arabic word 'Tauba' is 'to turn towards Allāh after sinning.' When attributed to Allāh, it means that Allāh turns towards a person in mercy. It is for this reason that the first of the above verses has been translated as, *"Allāh has certainly turned in mercy towards..."* In this way Allāh grants people the guidance to repent, and then accepts their repentance. The word does not always refer to Allāh's forgiveness but may also mean that Allāh makes matters easy for people. In understanding this, one does not have to wonder what sin did the Holy Prophet صلى الله عليه وسلم and the Companions *(Sahāba)* رضى الله عنهم commit for Allāh to forgive them.

Allāh says, *"Allāh has certainly turned in mercy towards the Holy Prophet, the immigrants (Muhājirīn) and the Ansār who followed him in the hour of difficulty..."* Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that once someone asked Sayyidina Umar رضى الله عنه what *"the hour of difficulty"* was? He replied, "We left with the Holy Prophet صلى الله عليه وسلم to Tabūk. The heat was extremely unbearable. When we reached a certain place, we were overcome by thirst. We were so thirsty that we felt our heads would fall off our necks."

"Because of the severity of thirst, some people drank the liquids squeezed out of the innards of a slaughtered camel. To gain some moisture, they then placed these upon their backs. Sayyidina Abu Bakr رضى الله عنه requested the Holy Prophet صلى الله عليه وسلم to make supplication *(du'ā)* for them, whereupon he raised his hands in supplication. The Holy Prophet صلى الله عليه وسلم had hardly put his hands down when rain began to pour. Everyone filled their utensils with water. When we went ahead to see up till where the rain had fallen, we realised that it fell no further than the area in which the army was camped." [Majma'uz Zawā'id v.6 p.194]

"Ma'ālimut Tanzīl" reports that the Muslims were extremely short of transport during the Tabūk expedition. Ten Companions *(Sahāba)* رضى الله عنهم had to ride a single camel in turns. The only provisions they had were old dates that were infested with little worms, but this was also soon finished. They also had some wheat with them, but this began to decay and gave off an odour. Eventually when this also depleted, they sucked on the date stones and drank water to satisfy themselves.

Added to this, the heat was extreme and the journey arduous, spanning a distance of 700 km. Despite all these hardships, the Companions *(Sahāba)* رضى الله عنهم prepared to accompany the Holy Prophet صلى الله عليه وسلم at the slightest bidding and never deserted him throughout.

THE DETAILS OF THE THREE SAHĀBA رضى الله عنهم WHO DID NOT ACCOMPANY THE MUSLIMS TO TABŪK

In an earlier verse, Allāh referred briefly to them when He said, *"There are some whose matter has been postponed for the order of Allāh. He will either punish them or accept their repentance. Allāh is All Knowing, The Wise."* This verse refers to three Companions *(Sahāba)* رضى الله عنهم who missed the expedition to Tabūk without

excuse, but admitted this to the Holy Prophet صلى الله عليه وسلم. They were Sayyidina Ka'b bin Mālik رضى الله عنه, Sayyidina Hilāl bin Umayyah رضى الله عنه and Sayyidina Murāra bin Rabī رضى الله عنه.

Here Allāh repeats mention of them by saying, *"And Allāh (has turned in mercy towards) the three whose matter was postponed until the earth straitened for them despite its vastness, their own souls straitened for them..."* i.e. Life became extremely difficult for them because they faced the displeasure of the Holy Prophet صلى الله عليه وسلم and of all the Muslims.

Bukhari (*v.2 p.634*) narrates the entire episode from Sayyidina Ka'b bin Mālik رضى الله عنه himself. He mentioned that when the Holy Prophet صلى الله عليه وسلم approached Madinah, he [Sayyidina Ka'b bin Mālik رضى الله عنه] grew concerned about what excuse to offer. He thought of fabricating an excuse to escape the displeasure of the Holy Prophet صلى الله عليه وسلم and even consulted with his family in this regard.

However, when the Holy Prophet صلى الله عليه وسلم was close to Madinah, he decided that he would speak the truth. According to his habit, The Holy Prophet صلى الله عليه وسلم proceeded first to the Masjid where he performed two Rakāhs Salāh. Thereafter approximately 80 people took oaths before the Holy Prophet صلى الله عليه وسلم that they were legitimately excused from participation. The Holy Prophet صلى الله عليه وسلم seemed to accept their excuses and even renewed their pledges of allegiance and made Istighfār *(Seeking forgiveness)* for them.

He continues to narrate that he then came before the Holy Prophet صلى الله عليه وسلم, whereupon the Holy Prophet صلى الله عليه وسلم smiled at him the smile of an angry person. The Holy Prophet صلى الله عليه وسلم asked him, "What prevented you from participating? Did you not purchase transport?" He replied, "Indeed, I did have transport. By Allāh! If I were before any person of the world, I would have escaped his wrath by making some excuse because I have the gift of the gab. I have come to understand that if I swear some excuse on oath and please you now, Allāh will soon make you displeased with me (by revealing the truth). If I speak the truth, you will be displeased with me, but I aspire for Allāh's forgiveness. By Allāh! I have no excuse to offer. In terms of wealth and strength, I was never in such a fortunate position as I was at the time I stayed away from the expedition."

Hearing this, the Holy Prophet صلى الله عليه وسلم said, "This person has spoken the truth. You may leave, until Allāh decides your matter." He says that when he left the presence of the Holy Prophet صلى الله عليه وسلم the people of the Bani Salma tribe reproached him for not lying to the Holy Prophet صلى الله عليه وسلم and securing his forgiveness. Sayyidina Ka'b bin Mālik رضى الله عنه says that he was almost on the verge of accepting their advice and falsifying what he said earlier to the Holy Prophet صلى الله عليه وسلم when he asked them if there we others in the same predicament as his. When they named the other two, Sayyidina Ka'b bin Mālik رضى الله عنه resolved to stick to his story thinking that the other two were pious persons and worthy of emulating.

The Holy Prophet صلى الله عليه وسلم later banned the Muslims from associating with the three. This they did until, according to Sayyidina Ka'b bin Mālik رضى الله عنه, the land seemed totally foreign to him. He performed Salāh in the Masjid and

walked about in the market, but none breathed a word to him. He used to deliberately greet the Holy Prophet صلى الله عليه وسلم and watch his lips for a response. He performed Salāh near the Holy Prophet صلى الله عليه وسلم and noticed that the Holy Prophet صلى الله عليه وسلم looked at him while he [Sayyidina Ka'b رضى الله عنه] was performing Salāh, but would divert his gaze when he completed his Salāh.

The other two Companions *(Sahāba)* رضي الله عنهم did not leave their homes because of their intense grief. Sayyidina Ka'b رضى الله عنه mentioned that he once climbed the wall of the house of his most beloved cousin, Sayyidina Abu Qatādah رضى الله عنه. When he greeted his cousin, Sayyidina Abu Qatādah رضى الله عنه did not reply. Sayyidina Ka'b رضى الله عنه asked, "I ask you by Allāh! Do you not know that I love Allāh and His Holy Prophet صلى الله عليه وسلم He still did not reply.

When he repeated the question taking Allāh's name, he received the response, "Allāh and His Holy Prophet صلى الله عليه وسلم know best." When he heard this, he became extremely distressed and, with tears in his eyes, climbed back over the wall.

Sayyidina Ka'b bin Mālik رضى الله عنه also related another incident that occurred during this period. He says that he was once in the marketplace when people directed a farmer from Shām to him. The person brought a letter to him from the king of Ghassān. The letter read, "The news has reached us that your master has been very harsh with you. Allāh has not made you a wasted person, so come to us and we will honour you." After reading this letter, he told himself that this was another test and flung it into a burning oven.

During this period, The Holy Prophet صلى الله عليه وسلم issued the order that the three of them be separated (not divorced) from their wives. The wife of Hilāl bin Rabī رضى الله عنه requested permission for the Holy Prophet صلى الله عليه وسلم to remain with him because he was very old and had no servant. The Holy Prophet صلى الله عليه وسلم permitted her to remain with him on condition that the couple do not engage in any close contact.

Finally, when fifty nights had passed in this way, Sayyidina Ka'b رضى الله عنه was sitting on the roof of his house after Fajr Salāh) He says that at this point the earth and his own soul had really straitened for him, as mentioned in the verse. It was then that he heard a caller proclaim from atop the Mount of Sa'la, "O Ka'b bin Mālik! Rejoice!" When he heard this, he fell into prostration and knew that their trial was now over. The Holy Prophet صلى الله عليه وسلم had announced their forgiveness that morning after the Fajr Salāh.

With regard to them the following Verses were revealed. *"And Allāh (has turned in mercy towards) the three whose matter was postponed until the earth straitened for them despite its vastness, their own souls straitened for them and they were convinced that there was no safety from Allāh except towards Him. Then Allāh turned unto them. so that they turn to Him. Indeed Allāh is Most Clement, Most Merciful."*

People rushed to inform the three of the good news, a person but from the Bani Aslam tribe was the one whose voice reached Sayyidina Ka'b رضى الله عنه first. He therefore gave the only cloth in he possessed to this person. He then borrowed some clothes from his cousin Abu Qatādah رضى الله عنه and came to the

Holy Prophet صلى الله عليه وسلم.

On the way to the Masjid large groups of Companions *(Sahāba)* رضى الله عنهم rushed to welcome him. When he reached the Masjid, many people were sitting with the Holy Prophet صلى الله عليه وسلم The first of these to congratulate him was Sayyidina Talha bin Ubaidillah رضى الله عنه. None of the other immigrants *(Muhajirīn)* came to him because they did not want to disrupt the gathering, of the Holy Prophet صلى الله عليه وسلم. One person represented them all.

When he greeted the Holy Prophet صلى الله عليه وسلم, he noticed that the blessed face was gleaming with joy. The Holy Prophet صلى الله عليه وسلم told him, "Accept the glad tidings. No better day has dawned upon you than this day (except, of course, the day he accepted Islām)."

He says that they all recognised that when the Holy Prophet صلى الله عليه وسلم was overcome with joy, his face shone like the full moon. Sayyidina Ka'b رضى الله عنه then told the Holy Prophet صلى الله عليه وسلم that he wished to donate all his wealth in charity to please Allāh and His Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم advised him to keep some for himself; therefore he kept the share of booty that he received at Khaybar.

Sayyidina Ka'b bin Mālik رضى الله عنه told the Holy Prophet صلى الله عليه وسلم that since he had been forgiven on account of his truthfulness, he would never resort to lying as long as he lived. He adds that he does not know of any person who was tried so heavily on account of truthfulness. He states that he never lied after that day and that it was the greatest boon after the day in which he accepted Islām. Recounting the incident, he mentioned that he would also have been destroyed like the others if he has lied to the Holy Prophet صلى الله عليه وسلم.

CERTAIN IMPORTANT LESSONS

⇒ *It is necessary for a believer (Mu'min) to always speak the truth. The hypocrites (Munāfiqīn) will certainly be destroyed in the hereafter because of their lies, even though they may have escaped in this world by lying. 'The person who lies to his religious leaders will certainly be exposed at some time or another and will then be humiliated.*

⇒ *If there is some need, then the Leader of the believers (Amīrul Mu'minīn) has the authority to ban the Muslims from associating with certain individuals. This ban may be lifted whenever he deems fit.*

⇒ *At times a person may be tested within a test, like how Sayyidina Ka'b* رضى الله عنه *was tested with the letter from the king of Ghassān while undergoing the trial of ostracism. Allāh granted him the stability of Belief (Imān) to pass this test successfully. Had he succumbed to the temptation, he would have been deprived of the wealth of Belief (Imān) and be subjected to eternal damnation in the Hereafter. A person should always pray for steadfastness during times of trial and tribulation.*

⇒ *Despite the ostracism, Sayyidina Ka'b* رضى الله عنه *still performed*

Salāh in the Masjid and frequented the gatherings of the Holy Prophet صلى الله عليه وسلم*, greeting him and the Muslims. He did not resort to the tit-for-tat ideology, which would have been detrimental for him. This shows the sincere love that he bore for the Holy Prophet* صلى الله عليه وسلم

⇒ *Although Sayyidina Abu Qatādah* رضى الله عنه *was the closest person to Sayyidina Ka'b* رضى الله عنه *he did not break the command of Allāh by speaking to him. This shows that the command of Allāh and His Holy Prophet* صلى الله عليه وسلم *was of paramount importance to the* Companions *(Sahāba)* رضى الله عنهم *even though it be against their relatives and loved ones.*

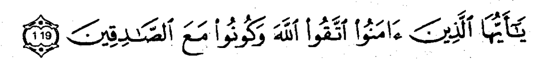
⇒ *The* Companions *(Sahāba)* رضى الله عنهم *all rushed to congratulate Sayyidina ka'b* رضى الله عنه *when he was forgiven. This shows that people should be congratulated on their Religion (Dīn) achievements.*

⇒ *When Sayyidina Ka'b* رضى الله عنه *entered the mosque Sayyidina Talha* رضى الله عنه *rushed to shake hands with him. This shows that together with verbal congratulation, a person should be congratulated physically as well.*

⇒ *For repentance (Tauba) to be accepted. a person has to be sincere in his repentance and resolve never to repeat the sin. Together with this, it is, best that some other good action be carried out as an expression of gratitude. It is for this reason that the prayer for repentance (Salātut Tauba) has been ordained as optional. This will allow the person a better chance to have his repentance (Taubah) accepted by Allāh.*

⇒ *Sayyidina Ka'b* رضى الله عنه *wanted to donate all his wealth as charity but was advised by the Holy Prophet* صلى الله عليه وسلم *to keep some for himself. This is best so that a person is not forced to beg thereafter. However, when a person vows to give all his wealth in Sadaqah, he will have to fulfill this vow. In this case, he is also advised to retain some wealth to suffice for him and his family. Thereafter, when he acquires that much extra wealth equal to the amount that he retained, he should repay this as charity.*

⇒ *When a person resolves never to commit any particular sin he will be continuously tested with situations in which he will be tempted to commit the same sin. Sayyidina Kab* رضى الله عنه *resolved to always speak the truth and was therefore tested tremendously with regard to lying.*



119. O you who believe, fear Allāh and associate with the truthful.

THE COMMAND TO FEAR ALLĀH AND TO ASSOCIATE WITH THE TRUTHFUL

According to a narration of Bukhari, this verse was also revealed with those that concerned Sayyidina Ka'b bin Mālik رضى الله عنه and his two companions. The verse emphasises the importance of truthfulness, which was the factor that saved the three. Allāh instructs the believers *(Mu'minīn)* to adopt piety *(taqwa)* and then points out the method to acquire it. Allāh says that it can be obtained by remaining in the company of those who are truthful.

Truthfulness should be applied to one's words, actions and beliefs. The believer *(Mu'min)* must be truthful in all his promises and statements to people. Allāh says in Surah Zumar, *"The one who brings the truth and confirms it, these are the people who are abstinent."* [*Surah 39, verse 33*]

Allāh says in Surah Hujurāt [*Surah 49, verse 15*], *"The believers are those who believe in only Allāh and His messenger and then have no doubts; and they strive with their wealth and lives in Allāh's path. These are the ones who are true."* This verse indicates that a person must be truthful in his beliefs and Belief *(Imān)* as well.

Those who have doubts in their beliefs are not proper believers *(Mu'minīn)* according to this verse because of the absence of truthfulness in their faith. Thereafter truthfulness should be expressed in deed by striving in Allāh's path with one's wealth and life.

Truthfulness in deed begins with truthfulness in intention i.e. carrying out all actions solely for Allāh's pleasure. No action should be mixed with ostentation, like some people who perform their Salāh with great care when watched by others. However, when they perform Salāh in seclusion, they hastily perform the Salāh without proper care for the postures.

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "When a person performs his Salāh properly in public and then performs it just as meticulously when in seclusion, Allāh says, 'This is My true servant."' [*Mishkāt p. 455*]

Sheikh Sādi رحمة الله عليه has recorded an incident of a saint in his book, "Gulistān". He says that the saint was accompanied by his son to a feast sponsored by the king. There he performed an extremely long Salāh and ate very little. When they returned home, the saint asked his wife to bring some food. His son asked him, "Why do you not repeat the Salāh as well. Just as your abstention from eating was not for Allāh, your Salāh was also not for Allāh."

When the servant of Allāh says, *"Only You do we worship and only Your assistance do we seek,"* his claim should be accompanied by the sincerity of his heart. He should also be Allāh's servant in matters of the heart, not a servant of the world and his passions.

When making supplication *(du'ā)*, one's heart should be attentive and one's mind should not wander to other thoughts. It is against the demands of truthfulness that a person asks from Allāh in his supplications *(du'ā)*, but does not focus his heart to his supplications *(du'ās)*. It is for this reason that Sayyidah Rābi'ah Basriyyah رحمة الله عليه used to say, "Our Istighfār requires Istighfār" i.e. our

seeking forgiveness is so lacking that we need to seek Allāh's forgiveness for this. [*Hisnul Hasīn*]

The uncle of Sayyidina Anas رضى الله عنه, whose name was Anas bin Nadhr رضى الله عنه, could not participate in the battle of Badr. He was extremely grieved at this loss and vowed to display his prowess if ever the Muslims were faced with another battle.

The following year when the battle of Uhud took place and the Muslims were temporarily defeated, he said, "O Allāh! I am absolved of what the disbelievers *(kuffār)* have done and I seek to be excused from what the other Muslims have done (by forsaking their posts). I smell the fragrance of Heaven *(Jannah)* coming from the Mount of Uhud." He then rushed into the thick of the battle and fought until he was martyred. After the battle it was discovered that his body bore 80 sword and spear wounds.

Upon his sacrifice Allāh revealed the verse, *"Amongst the believers there are men who are true to the covenant they make to Allāh."* [*Surah Ahzāb (33), verse 23*]

Sayyidina Abu Dharr رضى الله عنه reports that after the battle of Uhud, the Holy Prophet صلى الله عليه وسلم passed the martyred body of Sayyidina Mus'ab bin Umayr رضى الله عنه. The Holy Prophet صلى الله عليه وسلم recited the verse, *"Amongst the believers there are men who are true to the covenant they make to Allāh."* [*"Durrul Manthūr"*]

A person who is not an Ālim (*Scholar*) should not fool people by speaking like one neither should an Ālim attempt to explain a ruling when he does not know the answer. Doing so will harm himself and the questioner as well.

Sayyidah Asmā bint Abi Bakr رضى الله عنها narrates that a woman once asked the Holy Prophet صلى الله عليه وسلم, "Is it a sin if I tell my husband's other wife that he had given me certain things that he did not give me?" The Holy Prophet صلى الله عليه وسلم said, "People who make it known that they have certain things which they do not have are like those who don the garments of lies." [*Mishkāt p. 281*]

The purport of this hadith is general and refers to all similar situations. It refers to speech, dress and conduct that may fool others into getting the wrong impression about a person.

Sayyidina Ubāda bin Sāmit رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "I shall guarantee Heaven *(Jannah)* for you if you guarantee me six things. (1) That you speak the truth, (2) fulfil promise, (3) return the trusts placed in your custody, (4) protect your private parts, (5) keep your gazes lowered and (6) save your hands (from oppression)." [*Mishkāt p. 415*]

Sayyidina Abdullāh bin Āmir رضى الله عنه narrates that his mother once happened to call him while the Holy Prophet صلى الله عليه وسلم was sitting in their home. She told him that she would give him something if he came to her. When the Holy Prophet صلى الله عليه وسلم asked her what she intended to give the child, she replied that she would give him a date. The Holy Prophet صلى الله عليه وسلم said, "If you did not intend to give him something, then a lie would have been recorded in your record of deeds." [*Mishkāt p. 416*]

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, Always adopt the truth because it leads to all virtue and,

undoubtedly, virtue leads to Heaven *(Jannah)*. When a person is always truthful, acts only on the truth and worries only about being truthful, Allāh shall record him among the truthful *(Siddiqīn)*. Abstain from lies for lies lead to vice, which, in turn, leads to Hell. When a person lies and worries only about lying, Allāh records him among the great liars."

Sayyidina Abdullāh bin Umar رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "When four traits are in you, you will not be bothered even if the entire world is lost to you. (1) Safeguarding of trusts. (2) Truthfulness in speech. (3) Excellence in character. (4) Purity of morsels (food)." [*Mishkāt p. 445*]

THE COMPANY OF THE TRUTHFUL

"...associate with the truthful." Certain commentators have interpreted this verse to mean that one should be like these people in truthfulness. This meaning is most befitting with the story of the three Companions *(Sahāba)* رضى الله عنهم.

The general context of the verse indicates that it could also denote remaining in the company of the those who are truthful in every facet of their lives. Company has a tremendous influence on a person. Good company has a good effect and bad company has a bad effect on a person.

The Holy Prophet صلى الله عليه وسلم has mentioned, "Do not associate with anyone except a believer *(Mu'min)*, and none should eat of your food except the pious." [*Tirmidhi*]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A person will be upon the Religion *(Dīn)* of his friends, so each of you should consider who his friends are." [*Tirmidhi*]

This hadith denotes that the person in good company is good and the person in bad company is bad. A person should therefore remain in the company of the pious so that their good influence may rub onto him.

Every person should also consider who are the friends of his children. Their friends should be good so that his children are not misled. Books are also excellent companions, so these should also be good for one not to be adversely affected.

مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا
يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ
مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ
ٱلْمُحْسِنِينَ ﴿120﴾ وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا
إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿121﴾

(120) It does not behove the people of Madinah and those villagers around them that they remain behind the messenger of Allāh, nor that they leave him so as to remain by themselves. This is because a good deed will be recorded for them for every bit of thirst, weariness and hunger that afflicts them in the path of Allāh; as well as for every step that they take by which the disbelievers are incensed and anything that they take from the disbelievers. Certainly, Allāh does not put the reward of the righteous ones to waste. (121) Every small and large expenditure they spend in Allāh 's way and every valley that they cross will be recorded for them so that Allāh rewards them better than that which they do.

THE REWARD FOR TRAVELLING AND SPENDING IN ALLĀH'S PATH

Although the Holy Prophet صلى الله عليه وسلم was the beloved of Allāh and His chosen Prophet, he never left the Companions *(Sahāba)* رضى الله عنهم to venture alone in Jihād and endure the hardships and sufferings by themselves. He joined them and exerted himself even more than they did. Therefore Allāh says, *"It does not behove the people of Madinah and those villagers around them that they remain behind the messenger of Allāh, nor that they leave him so as to remain by themselves."*

It was not possible that the Muslims desert the Holy Prophet صلى الله عليه وسلم to fight the battles by himself. All were required to join him except those whom the Holy Prophet صلى الله عليه وسلم himself excused. These were those whom he appointed as Amīr in his absence, being Sayyidina Muhammad bin Muslama رضى الله عنه or Sayyidina Sibā bin Urfuta رضى الله عنه during the Tabūk expedition.

Also excused were those with some disability and those exempted to care for their families, like Sayyidina Ali رضى الله عنه. Some commentators have mentioned that this verse proves that it was obligation *(Fardh)* for all Muslims to fight in Jihād during the time of the Holy Prophet صلى الله عليه وسلم Others say that this was so because the Muslims were few in number at that time. When the numbers of the Muslims increased, this law was cancelled. [*"Ruhul Ma'āni"*]

Some of the hypocrites *(Munāfiqīn)* left the expedition while they were still proceeding to Tabūk. Because of the unbearable heat, one of the sincere believers *(Mu'minīn)* by the name of Abu Khaythama رضى الله عنه also turned back en route. When he returned he saw that his two wives had prepared food and were waiting beneath two marquees. They had sprinkled water on the ground to cool it and were waiting for him.

He was still at the door when he said, "The Holy Prophet صلى الله عليه وسلم is in the intense heat while Abu Khaythama is in the cool shade with delicious foods and two beautiful wives. Is this just? By Allāh! I will not enter any of these marquees and will join the Holy Prophet صلى الله عليه وسلم His wives prepared the camels and the provisions and he left for Tabūk.

The Companions *(Sahāba)* رضى الله عنهم had already reached Tabūk when they informed the Holy Prophet صلى الله عليه وسلم of an approaching rider. The Holy Prophet صلى الله عليه وسلم told them that it was Abu Khaythama رضى الله عنه. When he arrived and greeted, the Holy Prophet صلى الله عليه وسلم told him, "O Abu Khaythama, this is better for you." When he narrated his story, The Holy Prophet صلى الله عليه وسلم prayed for him.

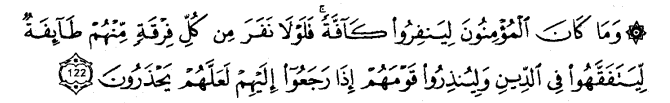
The camel of Sayyidina Abu Dharr رضی الله عنه was very slow and he was left lagging behind the rest of the army. He then carried all the luggage upon his back and walked, catching up with the army while they camped at a certain place. [*Al Bidaya wan Nihayah v.5 p.855*]

Allāh then mentions the rewards for striving in Allāh's path. He says, "*This is because a good deed will be recorded for them for every bit of thirst, weariness and hunger that afflicts them in the path of Allāh; as well as for every step that they take by which the disbelievers are incensed and anything that they take from the disbelievers. Certainly, Allāh does not put the reward of the righteous ones to waste.*"

In addition to these immense rewards Allāh says, "*Every small and large expenditure they spend in Allāh 's way and every valley that they cross will be recorded for them so that Allāh rewards them better than that which they do.*" These verses make it clear that swaying the sword and the actual fighting are not the only Jihād. A person will be rewarded for every bit of inconvenience that he experiences on the way. Although no fighting took place at Tabūk, the efforts of Companions *(Sahāba)* رضی الله عنهم were not in vain.

The verse also mentions that the Mujāhidīn (*soldiers of Islām*) should also make the intention that they want to incense and infuriate the disbelievers *(kuffār)* by marching in Jihād. They will be rewarded for this as well.

Lesson: Sayyidina Anas رضی الله عنه reports that when the Holy Prophet صلی الله علیه وسلم was close to Madinah on his return from Tabūk, he said, "There are many people in Madinah who were with you all the way. They were with you in every road that you traversed and every plain that you crossed. (They shared in the rewards therefore)." The Companions *(Sahāba)* رضی الله عنهم enquired, "O The Holy Prophet صلی الله علیه وسلم! They were with us even though they remained in Madinah?" The Holy Prophet صلی الله علیه وسلم replied, "Yes! They were with you even though they remained in Madinah. They were prevented by some handicap." [*Bukhari v.2 p.637*]



(122) All the believers should not proceed simultaneously. Why does a small group from every large party not proceed to attain a deep understanding in Religion (Dīn) so that they may warn their people when they return to them, that they may beware?

THE NECESSITY AND IMPORTANCE OF JIHĀD AND UNDERSTANDING THE RELIGION *(DĪN)*

The Religion *(Dīn)* of Islām encompasses every facet of a person's life, be it personal, social, financial, etc. One of the most important aspects of Islām is Jihād, which is a means to eradicate disbelief *(kufr)* and to elevate the Kalimah of Allāh. Ahadith terms it to be the pinnacle of all actions. However, if every person has to engage in Jihād, there will be none to learn the injunctions of religion *(Dīn)*

so that all the other aspects of religion *(Dīn)* may also be practised.

THE TYPES OF JIHĀD

Jihād will only be incumbent *(Fardh)* on every individual when the Disbelievers *(kuffār)* attack an area and the Muslim army cannot repel them without the assistance of everyone. When the study of Religion *(Dīn)* is incumbent and Jihād is not incumbent *(Fardh)* on every person, everyone will not have to proceed in Jihād. Allāh says in this regard, *"All the believers should not proceed simultaneously. Why does a small group from every large party not proceed to attain a deep understanding in Religion (Dīn) so that they may warn their people when they return to them, that they may beware?"*

THE NECESSITY TO PROMOTE A DEEP UNDERSTANDING OF RELIGION *(DĪN)*

While others proceed in Jihād, there should always be a group who will engage in the study of Religion *(Dīn)*. They should not restrict themselves to the basics of Religion *(Dīn)*, but must endeavour to develop a deep understanding of Religion *(Dīn)*. They should be proficient in interpreting the laws of Religion *(Dīn)* and know exactly what law is derived from which verse and hadith. This is referred to in the part of the verse that states, *"attain a deep understanding in religion.*

Those who proceed in Jihād should also study the Religion *(Dīn)* when they return from their Jihād engagements. If they do not do so, they will be ignorant of the laws pertaining to Jihād. Allāh refers to this when He says, *"so that they may warn their people when they return to them, that they may beware?"* Those who had thus far remained behind to study Religion *(Dīn)* will then proceed to wage Jihād when the others return since the perpetuation of Jihād is necessary to uphold Islām. In this way, the system will continue.

It is the responsibility of a part of the Ummah (if not upon all) that they preserve the knowledge of the Qur'ān and the Ahadīth. Together with these, all sciences related to the study of the Qur'ān and Ahadīth should also be preserved. These include memorization of the Qur'ān, its commentary, the science of jurisprudence and even the Arabic language. If these branches of knowledge are not preserved, the ignorant will interpret the Qur'ān and the Ahadīth as they please and totally destroy the Religion *(Dīn)*.

It is incumbent *(Fardh)* upon every single Muslim that he knows the laws pertaining to those aspects of Religion *(Dīn)* that he practises daily e.g. beliefs, the laws of purity, Salāh, etc. People involved in trade should know the necessary laws pertaining to trade and, in a like manner, every person should be well versed with the laws that pertain to hioner particular occupation. This is the only way in which Muslims will be able to abstain from Unlawful *(Harām)*.

It is indeed unfortunate that so many Muslims consider themselves to be free like the disbelievers *(kuffār)* and do not care to educate themselves with regard to these laws and the rights because of others. This is contrary to the practice of Muslims. Imām Abu Hanifah رحمة الله عليه has described Fiqh (Islāmic jurisprudence) as the recognition every soul should have with regard to what

responsibilities are due from him and what responsibilities are because of him.

Every Muslim should be aware of matters pertaining to his welfare in both the worlds. These include the matters that relate to the heart and the purification of the soul as well.

When Sayyidina Hasan رحمة الله عليه once replied to a question, the questioner said that the other jurists differed in the matter. Sayyidina Hasan رحمة الله عليه asked him if he ever seen a jurist [one who possessed a deep understanding of Religion *(Dīn)*]. Then he described what a true jurist should be. He said, "A jurist is one who is abstinent from the world, eager for the Hereafter, possesses insight into the Religion *(Dīn)*, is engrossed in Allāh' s worship, refrains from dishonouring Muslims, stays clear of their wealth and is their well-wisher." [*"Ruhul Ma'āni" v.11 p.48*]

Sayyidina Mu'āwiya رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Allāh grants the understanding of Religion *(Dīn)* to the one for whom He wishes well." [*Bukhari v.1 p.16*]

Making supplication *(du'ā)* for Sayyidina Abdullāh bin Abbās رضى الله عنه, the Holy Prophet صلى الله عليه وسلم prayed, "O Allāh, grant him the understanding of Religion *(Dīn)*."

Sayyidina Umar رضى الله عنه said, "Develop an understanding of Religion *(Dīn)* before you are entrusted to a post of leadership." [*Bukhari v.1 p. 17*]

People who have derived rulings and laws from the Qur'ān and Ahadīth (like the four famous Imāms) were people involved in attaining a proficient understanding of Religion *(Dīn)*. Those who engage themselves in the reformation of the Ummah, whether on an individual or a general level, are also involved in imparting this deep understanding.

There are many people who disregard the necessity for acquiring this Fiqh (deep understanding) of Religion *(Dīn)*, saying that it is sufficient to derive laws by merely browsing through the Qur'ān and the Ahadīth. Least do they understand that an in-depth knowledge of Religion *(Dīn)* is required to extract laws and rulings of Religion *(Dīn)* from these sources. One is required to correlate between many Ahadīth and distinguish which laws have been abrogated from those that have not been. Besides this there are innumerable other decisions to be made that will be impossible without first attaining a deep understanding of Religion *(Dīn)*.

Lesson: From the Arabic word "tafaqqu" (attain a deep understanding), the author of "Ruhul Ma'āni" has written that its acquisition can only be had by applying oneself diligently.

Commenting on the phrase *"so that they may warn their people,"* he writes that it is understood from this that the purpose of acquiring the knowledge of Religion *(Dīn)* is to propagate and teach it to others. Scholars should teach people the things that they should abstain from and what they should be doing. At the same time, the educator himself should be one who is pious and abstinent. The intention of the student should be to please Allāh and not to acquire the things of this world.

Sayyidina Hasan Basri رحمة الله عليه reports that the Holy Prophet صلى الله عليه وسلم said, "The person who passes away while acquiring the knowledge of Religion *(Dīn)* with the intention of reviving Islām, there will only be a single rank between his and that of the Prophets *(Anbiya)* عليهم السلام." [*Dārmi v.1 p.85*]

Addressing the Companions *(Sahāba)* رضى الله عنهم, The Holy Prophet صلى الله عليه وسلم said, "Indeed people are your followers. Many people will flock to you from the far ends of the globe to acquire understanding of the Religion *(Dīn)*. When they come to you, then treat them well. This is my bequest unto you." The narrator of this hadith, Sayyidina Abu Sa'īd Khudri رضى الله عنه, would tell the students who learned from him, "I welcome you upon the bequest of the Holy Prophet صلى الله عليه وسلم." [*Tirmidhi*]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "You will find people to be like mines (Allāh has placed different qualities in every individual). Those who are the best in the period of ignorance will be the best in Islām if they acquire the understanding of Religion *(Dīn)*." [*Muslim v.1 p.307*]

Sayyidina Abdullāh bin Abbās رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "A single person possessing the understanding of Religion *(Dīn)* is harder for Shaytān than a thousand worshippers." [*Tirmidhi*]

A person who engages only in worship without developing an understanding of Religion *(Dīn)*, will be unable to recognise the ploys of Shaytān and is prone to succumb to them. By acquiring the understanding of Religion *(Dīn)*, a person will be able to safeguard himself from the plots of Devil *(Shaytān)* and will also warn others of the same.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "May Allāh always keep that person fresh who hears my speech, memorises it and passes it on to others. There are many bearers of knowledge who pass it on to others who have a deeper understanding than them." [*Mishkāt p. 35*]

It is understood from this hadith that there are many finer points in the Ahadīth that are understood only by those blessed with a deep understanding of Religion *(Dīn)*.

Unfortunately there are many excesses and deficiencies with regard to the attitude of people towards the acquisition of a deep understanding of Religion *(Dīn)*. There are those who believe that there is absolutely no necessity for this. They learn a few Ahadīth and then explain intricate rulings from these, equating themselves with the likes of Imām Shafi'ī رحمة الله عليه and Imām Bukhari رحمة الله عليه. This is sheer ignorance.

The other group of people are those who have studied in some detail by themselves [though hardly enough to develop a perfect understanding of Religion *(Dīn)*], but then deem themselves fit enough to extract various rulings of Religion *(Dīn)*. These people have also gone astray since they are totally unaware of the various details of deriving rulings from the Qur'ān and the Ahadīth. They claim that the doors of Ijtihād (derivation of Islāmic rulings) are not closed, call themselves Mujtahids (those who practise Ijtihād) but have no idea what Ijtihād

is all about.

They will be totally speechless if asked about the grammatical and linguistic rules pertaining to various Qur'ānic words. A student of Arabic should ask them a few of these and he will learn of their ignorance in the matter.

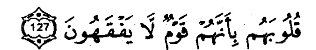
The author of "Ruhul Ma'āni" has written that *"attain a deep understanding in religion (D'īn)..."* and *"so that they may warn their people,"* both refer to the group that proceeds from their homes. Therefore, the verse will mean that there should always be a group from the Muslims who will proceed from their homes to study the religion *(Dīn)*, just as people leave their homes for Jihād. When they have acquired the necessary knowledge, they should return to their homes and educate others.

The author of "Ruhul Ma'āni" has also written that a few of the Companions *(Sahāba)* رضی الله عنهم went to the villages and, in addition to benefiting from living there, they involved the villagers in activities of religion *(Dīn)*. When people started to ask them why they had left their companions to live there, they were grieved and decided to return to Madinah. The above verse was revealed on this occasion.

Whatever the interpretation of the verse, it is understood from it that there should always be a group of the Muslims who engage in the in-depth study of religion *(Dīn)*. As mentioned before, it is the binding duty of the Muslims to ensure that the religion *(Dīn)* and all the branches of religion *(Dīn)* knowledge are well preserved and propagated.

Certain educational institutions avoid the study of Jihād and ltāq (freedom of slaves) because they believe that these are unnecessary. This notion is incorrect because the possibility does exist that these branches of knowledge will be required in time to come. The Muslims have to see to it that all the sciences related to religion *(Dīn)* are well preserved and taught. It should also be understood that it is because of the weakness of the Ummah that many aspects of religion *(Dīn)* are not practised, not because the practices are obsolete.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ
غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ (123) وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ
أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ
(124) وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟
وَهُمْ كَٰفِرُونَ (125) أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ
مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ (126) وَإِذَا مَآ أُنزِلَتْ سُورَةٌ
نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ ۚ صَرَفَ ٱللَّهُ



(123) O you who believe, fight those disbelievers in your proximity and they should feel your sternness. Know that indeed Allāh is with the abstinent. (124) When a Surah is revealed, some of them say, "Which of you does this increase in Belief (Imān)?" As for the believers, it increases them in Belief (Imān) and they rejoice thereby. (125) As for those in whose hearts there is a disease, it adds impurity upon their impurity and they die as disbelievers. (126) Do they not see that they are afflicted with a calamity once or twice every year, but they neither repent, nor do they take heed? (127) Whenever a Surah is revealed, they look at each other (saying) "can anyone see you?" Then they turn away. Allāh has turned their hearts away because they are a nation who do not understand.

FIGHT THOSE DISBELIEVERS *(KUFFĀR)* WHO ARE NEAREST TO YOU

Allāh says, *"O you who believe, fight those disbelievers in your proximity and they should feel your sternness.* "They should feel this in the intensive preparations of the Muslims so that they never regard the Muslims as soft targets.

According to the geographical situation of the time, Sayyidina Abdullāh bin Abbās رضى الله عنه interpreted the verse to mean that the Muslims should fight the Jews of the Bani Nadhīr, Bani Quraizah and those at Khaibar. Others mention that it refers to the Romans, since their kingdom was nearer to Madinah (in Shām) than the Persians in Iraq.

However, as the Muslim empire grew, the verse applied to fighting all the disbelievers *(kuffār)* who were nearest to the Muslims. Only when the nearest enemies are subdued, will it be possible to exert an influence over those who are further off.

"...they should feel your sternness." The author of "Ma'ālimut Tanzīl" writes that the disbelievers *(kuffār)* should be made to feel the uncompromising resoluteness of the Muslims and their strength. Sayyidina Hasan رحمة الله عليه says that this refers to the steadfastness with which the Muslims should face the enemy in battle. The disbelievers *(kuffār)* should never sense any weakness or hesitancy from the Muslims.

"Know that indeed Allāh is with the abstinent." When the Muslims adhere to Allāh's commands and abstain from being disobedient, Allāh will always assist them against their enemies.

THE BLASPHEMY OF THE HYPOCRITES

"When a Surah is revealed, some of them [the Hypocrites *(Munāfiqīn)*] say (in jest), *'Which of you does this increase in Belief (Imān)?"*

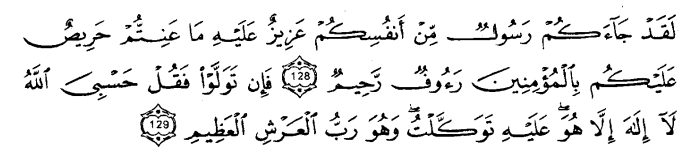
Allāh replies to their mockery by saying, *"As for the believers, it increases them in Belief (Imān) and they rejoice thereby. As for those in whose hearts there is a disease (hypocrisy), it adds impurity upon their impurity and they die as disbelievers."* They reject all the Surahs of the Qur'ān. Therefore, whenever another Surah is revealed, they reject this as well. Thus, every new Surah adds to the impurity of

their rejection and their mockery. As a result of their incessant rejection and ill behaviour *"they die as disbelievers."*

Allāh continues to say, *"Do they [the Hypocrites (Munāfiqīn)] not see that they are afflicted with a calamity (in the form of illnesses or humiliation when their hypocrisy is exposed) once or twice ever year but they neither repent, nor do they take heed."*

"Whenever a Surah is revealed, they look at each other (saying) *'Can anyone see you?' Then they turn away."* In this way they quietly exited from the gatherings held by the Holy Prophet صلى الله عليه وسلم They think that they were stealthy enough, but Allāh deprived them of Belief *(Imān)* thereby. Allāh says, *'Allāh has turned their hearts away.."* The author of "Ma'ālimut Tanzīl" writes that the Hypocrites *(Munāfiqīn)* did this when some verses were revealed pertaining to the hypocrites *(Munāfiqīn)* themselves.

"..... because they are a nation who do not understand." If they understood the truth, they would not have practised hypocrisy and would not have been subjected to the punishment of Allāh.



(128) Undoubtedly a messenger from yourselves has come to you. The difficulties that afflict you are very distressing to him. He is anxious for you and extremely forgiving and merciful unto the believers. (129) If they turn away, then say, "Allāh is sufficient for me. There is none worthy of worship besides Him. Upon Him only do I rely and He is the Lord of the glorious throne.

THE PRAISEWORTHY TRAITS AND NOBLE CHARACTER OF THE HOLY PROPHET صلى الله عليه وسلم

The first of these two concluding verses states that an extremely high ranking Prophet صلى الله عليه وسلم has come to man. He was from mankind i.e. a human, an Arab and someone whom the Arabs were well aware of.

"Ibn Kathīr" (*v.2 p.403*) has reported that Sayyidina Ja'far bin Abi Tālib رضى الله عنه told Najashi, and Sayyidina Mughiera bin Shu'ba رضى الله عنه told the Caesar that a Prophet صلى الله عليه وسلم was sent among them. They knew his lineage, his qualities, the places he frequents, as well as his truthfulness and trustworthiness.

The Holy Prophet صلى الله عليه وسلم remained with the people he grew up with and spoke their language. They were therefore perfectly able to understand him and practise what he taught them. It would have been very difficult for the people to benefit from him if he were not human or unable to speak their language. Similar would have been the case had he lived in such a remote place where they could not easily reach him.

Allāh says in Surah Āl Imrān, *"Allāh has undoubtedly favoured the believers by*

sending in their midst a messenger from among them." [*Surah 3, verse 164*]

Explaining the qualities of the Holy Prophet صلى الله عليه وسلم, Allāh says, *"The difficulties that afflict you are very distressing to him. He is anxious for you and extremely forgiving and merciful unto the believers."* This verse emphasises that fact that the relationship the Holy Prophet صلى الله عليه وسلم had with his Ummah was not merely superficial and was not confined merely to his conveyance of the message. He possessed a heartfelt relationship with them and was truly affected by their conditions.

Allāh has commanded the Holy Prophet صلى الله عليه وسلم, *"Lower your wings for the believers."* [*Surah Hijr (15), verse 88*]

There was a once a frightening sound that came from outside Madinah during the night. When some of the Muslims went out to investigate, they found the Holy Prophet صلى الله عليه وسلم already there. As they were approaching, he was already returning and consoled them by saying, 'Do not worry."[*Bukhari v.1 p.4 17*]

The Holy Prophet صلى الله عليه وسلم would be affected by the difficulties of the Muslims. He would visit the sick, comfort them and taught the Muslims how to do this as well. He warned the Muslims against situations that could be harmful for them. For this reason he prohibited people from sleeping on roofs that have no walls surrounding them, so that none may fall off and injure himself. [*Mishkāt p. 404*]

The Holy Prophet صلى الله عليه وسلم said, "When a person sleeps without washing the stickiness (of some food) off his hands, he will only have himself to blame if any harm comes to him." (e.g. some insect bites him). [*Mishkāt p. 366*]

For purposes of hygiene, the Holy Prophet صلى الله عليه وسلم also advised the Muslims that they should not immerse their hands into water after awakening, for they cannot say where their hands have been that night (the hands may have come into contact with some impurity which would contaminate the water). [*Bukhari and Muslim*]

He taught people to wear shoes saying that it was like riding a conveyance. Just as a person is protected from dangerous creatures and harmful objects by riding, so will he be protected when wearing shoes. [*Muslim*]

The Holy Prophet صلى الله عليه وسلم also advised the Ummah to always repair the straps of their sandals if one broke and never to walk with only one shoe or sock [*Muslim*]. This will disrupt one's balance when walking.

In this way, the Holy Prophet صلى الله عليه وسلم advised the Ummah like how affectionate parents advise their children because of his immense concern for them.

The Holy Prophet صلى الله عليه وسلم once told the Companions *(Sahāba)* رضى الله عنهم, "I am like a father unto you and I teach you. When ever you relieve yourselves in the toilet, then do not face the Qibla, nor face your backs thereto." The Holy Prophet صلى الله عليه وسلم also instructed the Ummah to make Istinjā *(Laving)* with three stones and not to use dung for this purpose, nor the right hand. [*Mishkāt p. 42*]

He also advised that a person should look carefully where he is relieving himself e.g. It should not be a hard place that causes the urine to splash back onto him, nor a place where the wind blows against the direction of the urine. [*Mishkāt p. 42*]

In a similar manner, he advised that a person should not urinate in a hole for fear of it being occupied by a snake or another poisonous creature. [*Mishkāt*]

Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "My example and yours is like a person who lit a fire. When it began to light all around him, moths began to fall into the fire. He tries to prevent them from flying into the fire, but they overcome him and continue to fall therein. This is my example. I am saving you from falling into the fire of Hell (Jahannam) by grabbing hold of your waists. However, you are overcoming me and falling therein." [*Bukhari and Muslim*]

However, despite the efforts of the most compassionate the Holy Prophet صلى الله عليه وسلم if people still refuse to believe and they continue to harm and harass him, Allāh says, *"If they turn away, then say, 'Allāh is sufficient for me. There is none worthy of worship besides Him. Upon Him only do I rely and He is the Lord of the glorious throne.*

Reliance *(Tawakkul)* on Allāh is the most effective weapon of the Prophets *(Anbiya)* عليهم السلام and the believers *(Mu'minīn)*. Using this, they can overcome any problem."

Sayyidina Abu Darda رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Whoever recites seven times in the morning annd evening, (the Arabic of the verse) *'Allāh is sufficient for me. There is none worthy of worship besides Him. Upon Him only do I rely and He is the Lord of the glorious throne," then Allāh will suffice for him with regard to all his worries."* [*"Ibn Kathīr' v.5 p.405*]

سورة يونس

Makkan	Surah Yunus	Verses 109

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ (1) أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ
أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ ٱلْكَٰفِرُونَ إِنَّ
هَٰذَا لَسَٰحِرٌ مُّبِينٌ (2) إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ
ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يُدَبِّرُ ٱلْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
فَٱعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ (3) إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ إِنَّهُۥ يَبْدَؤُا۟ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ بِٱلْقِسْطِ ۚ وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ شَرَابٌ
مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ (4)

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) Alif Lām Rā. These are the verses of the wise Book. (2) Are people surprised that We sent revelation to a man from among them that, "Warn people and convey glad tidings to the believers that there shall surely be a great position for them by their Lord."? The disbelievers say, "Indeed this is a manifest magician. (3) Undoubtedly your Lord is that Allāh Who created the heavens and the earth in six days, then focused on to the throne. He plans every matter. There shall only be intercessors after, His permission. That Allāh is your Lord, so worship Him. Do you not take heed? (4) To Him shall all of you return. Allāh 's promise is true. Without doubt, He initiated the creation, then He will repeat it to reward with justice those who believe and carry out good deeds. As for the disbelievers, theirs shall be a drink of boiling water and an excruciating punishment because they disbelieved.

THE ESTABLISHMENT OF ONENESS OF ALLĀH *(TAUHĪD)*, THE HOLY PROPHETHOOD AND RESURRECTION

This Surah begins with the letters of *Muqatta'āt*. The discussion of the letters

of Muqatta'āt has been given in the beginning of Surah Baqarah. Thereafter Allāh says. *"These are the Verses of the wise Book."* Another translation of the word *'hakīm'* (translated above as *"wise"*) is something that is either well grounded or something that has not been cancelled. However, this meaning would not be correct because, although no verse in Surah Yunus was cancelled, there were many in the *"Book"* that were. "Ma'ālimut Tanzīl" (*v.2 p.342*) has mentioned that the word *'hakīm'* means a book, the verses of which are all decisive.

"Are people surprised that We sent revelation to a man from among them..." The disbelievers *(kuffār)*, especially the Quraysh of Makkah were surprised that an orphan could be Prophet of Allāh. There is, of course, no because for surprise because it makes sense that a human from the people should be a messenger to them so that the affinity exists between them. One may refer to the commentary of verse 9 of Surah An'ām for a more detailed commentary on this subject.

Because most people have regard only for the rich, they felt that a wealthy person should have received the mantle of Prophethood. People always wish that the wealthy prosper. In Allāh's sight, wealth is not a criterion for virtue and excellence. This objection of the disbelievers *(kuffār)* is therefore based on ignorance. Allāh confers the mantle of Prophethood on whomsoever He wishes. The wealthy are often devoid of noble and upright character and will never qualify for the post of apostleship.

Allāh granted the Holy Prophet صلى الله عليه وسلم the servitude of the world despite his humble upbringing. The great empires fell at the feet of his Ummah and all the previous divine scriptures were cancelled by the Qur'ān revealed to him.

The purpose of his mission was to *"Warn people and convey glad tidings to the believers that there shall surely be a great position for them by their Lord."* In his progress, man uses his feet to advance. It is for this reason that the literal meaning of the word "Qadam Sidq" ('foot of truth') has been translated as *"a great position."*

Allāh says in Surah Qamar. *"Verily the abstinent ones shall be in gardens and rivers in a grand place (of truth) by the Powerful Sovereign."* In this verse the elevated position of the righteous has been described as the *"grand place of truth"* ("Maq'ad Sidq"). Those who are truthful in their speech and deeds will attain the *"Qadam Sidq"* and the *"Maq'ad Sidq."*

"The disbelievers say, 'Indeed this is a manifest magician." They said this when they were totally awestruck by the beauty and eloquence of the Qur'ān. It was their only reply to the challenge of the Qur'ān.

Allāh says in Surah Dhāriyāt, "In a like manner, whenever the Holy Prophet came to those before them, they said that he is a magician or a madman." [*Surah 51, verse 52*]

"Undoubtedly your Lord is that Allāh Who created the heavens and the earth in six days... "In Surah Furqān, Surah HāMīm Sajdah and Surah Qāf, Allāh adds that He created with the heavens and the earth, everything between them as well in six days. Despite having the ability to do it in the blink of an eye, Allāh took six days to teach man that he should do things with ease and care.

"...then focused the throne." The commentary of this phrase has passed under verse 54 of Surah A'rāf.

"He plans every matter." Surah Alif Lām Mīm Sajdah [Surah 32, verse 5] states, *"He ordains every affair from the heavens to the earth*. This means that everything functions according to His divine plan and fate.

"There shall only be intercessors after His permission. None would dare intercede without His permission on the Day of Judgement. The privilege to intercede will only be given to the believers *(Mu'minīn)*. Allāh says in Surah Mu'min, *"The oppressors Shall have no friend, nor any intercessor who will be obeyed."* [*Surah 40, verse 18*]

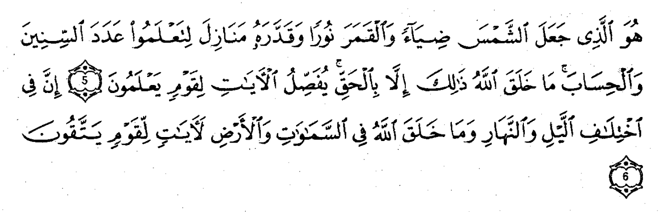
"That Allāh is your Lord, so worship Him. Do you not take heed? To Him shall all of you return. Allāh 's promise is true." The long wait for Judgment day *(Qiyāmah)* should not deceive anyone into thinking that it will not come. Allāh has promised its advent and His promise will never fail. The Holy Prophet صلى الله عليه وسلم said, "Without a shadow of doubt, the promise of Judgment day *(Qiyāmah)* is true. Therein, the Just and Powerful Sovereign shall pass judgement." [*Mishkāt p. 445*]

"Without doubt, He initiated the creation, then He will repeat it..." This is the reply to those who are surprised that Allāh can resurrect people after they have been decomposed. Allāh says that resurrecting them from decomposed material is easier than creating them from nothing, like He did the first time.

Allāh says in Surah Rūm, *"it is Him Who initiated the creation and will recreate it, which will be easier for Him."* [*Surah 30, verse 27*]

Allāh then says that the Day of Judgment *(Qiyāmah)* has been appointed *"..... to reward with justice those who believe and carry on good deeds. As for the disbelievers, theirs shall be a drink of boiling water and an excruciating punishment because they disbelieved."*

Allāh says in Surah Muhammad صلى الله عليه وسلم that the people of Hell will be *"given boiling water to drink, which tears their innards to shreds?"* [*Surah 47, verse 15*]



(5) Allāh is the One Who created the sun as a light, the moon as a glow and ordained stages for it so that you may know the count of the years and calculation. Allāh has created these only with the truth. He elucidates the signs for people of knowledge. (6) Indeed in the alternation of the night and the day and in whatever Allāh has created in the heavens and the earth are signs for people who fear.

ALLĀH CRĒATED THE SUN AND THE MOON AND PREDETERMINED THEIR STAGES SO THAT PEOPLE MAY DETERMINE THE YEARS

These verses depict the power of Allāh so that people may realise His power by these signs. Allāh says, *'Allāh is the One Who created the sun as a light, the moon as a glow...* The Arabic word to describe the light of the sun is used only for large and intense light sources. However, the word used for the moon ('Nūr') may be used for any light source.

Allāh has made the sun emit a bright and radiant light so that people may easily engage in their activities. Moonlight is soft and subtle so that people are not disturbed in their sleep. Allāh says in Surah Qasas, *"Because of His mercy, He has created the day and the night for you so that you may find peace therein, seek from His bounty, and exvress your gratitude to Him."* [*Surah 28, verse 73*]

Allāh continues, *"...and ordained stages for it so that you may know the count of the years and calculation."* The stages referred to here are the stages of the moon and, according to other commentators, the stages of the sun and the moon. Allāh has predetermined these and these two celestial bodies do not fall out of their stages at all. The moon completes its orbit in 29 or 30 days and hails the beginning of the new month when it rises from the west.

Allāh says in Surah Yāsīn, *"The sun travels towards its destination. This is the decree of the Mighty, the All Knowing. We have stipulated phases for the moon, till it returns like a branch of a old date palm. It is not possible for the sun to catch up with the moon, nor is it possible for the night to precede the day. They all swim within their orbits."* [*Surah 36, verses 38-40*]

Besides the light provided by these two celestial bodies, they allow man to determine time as well. While only astronomers will be able to calculate the months and years with the sun, any person may do so using the moon. It is for this reason that the Shari'ah of Islām uses the lunar calendar. Many important practices of Religion *(Dīn)* (like fasting, Hajj, Zakāh, etc) are determined by it. The jurists have therefore written that it is Sufficient obligation *(Fardh Kifāyah)* that the lunar calendar always be preserved.

"Allāh has created these only with the truth." i.e. Allāh has not created all this in vain. There are reasons for every creation. *"He elucidates the signs for people of knowledge."* Those who do not possess knowledge cannot perceive these signs.

"Indeed in the alternation of the night and the day and in whatever Allāh has created in the heavens and the earth are signs for people who fear." If Allāh willed, He could have made the day perpetual, or the night perpetual. However, because of His mercy and for the welfare of man, He causes the day and the night to alternate. None but He can possibly do this. Indeed Allāh's power can be witnessed in this phenomenon.

Similarly, His grandeur can be witnessed when studying every single individual creature that He created. His Oneness can be determined by all of these. Only those who fear Him will take heed from all these signs.

إِنَّ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا وَرَضُواْ بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَٱطۡمَأَنُّواْ بِهَا وَٱلَّذِينَ هُمۡ عَنۡ
ءَايَٰتِنَا غَٰفِلُونَ (7) أُوْلَٰٓئِكَ مَأۡوَىٰهُمُ ٱلنَّارُ بِمَا كَانُواْ يَكۡسِبُونَ (8) إِنَّ
ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ يَهۡدِيهِمۡ رَبُّهُم بِإِيمَٰنِهِمۡۖ تَجۡرِي مِن تَحۡتِهِمُ
ٱلۡأَنۡهَٰرُ فِي جَنَّٰتِ ٱلنَّعِيمِ (9) دَعۡوَىٰهُمۡ فِيهَا سُبۡحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمۡ فِيهَا سَلَٰمٞۚ
وَءَاخِرُ دَعۡوَىٰهُمۡ أَنِ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ (10)

(7) Indeed those who do not aspire for Our meeting, are pleased with the life of the world, are contented with it and those who are negligent of Our signs... (8) These are the ones whose abode shall be the Fire because of what they earn. (9) Surely those who believe and do good deeds, their Lord shall guide them because of their Belief (Imān). Theirs shall be rivers flowing beneath them in the gardens of bliss. (10) Their call therein shall be, "O Allāh! You are Pure!" and their greeting will be Salām. Their final call shall be, "All praise be for Allāh, the Lord of the universe.

THE PUNISHMENT OF THE DISBELIEVERS *(KUFFĀR)* AND THE REWARDS OF THE BELIEVERS *(MU'MINĪN)*

The first of the above verses sounds a warning to *"those who do not aspire for our meeting, are pleased with the life of the world, are contented with it and those who are negligent of Our signs."* Allāh says with regard to their plight, *"These are the ones whose abode shall be the Fire because of what they earn."*

Thereafter Allāh speaks of the believers *(Mu'minīn)*. He says, *"Surely those who believe and do good deeds, their Lord shall guide them because of their Belief (Imān)."* Just as Allāh guided them towards Islām in this world, in the Hereafter He will guide them to their abodes in Heaven *(Jannah)*. Allāh says, *"Theirs shall be rivers flowing beneath them in the gardens of bliss."*

The Holy Prophet صلى الله عليه وسلم mentioned that the people of Heaven *(Jannah)* will recognise their abodes in Heaven *(Jannah)* better than they recognised their homes in this world.

"Their call therein shall be, 'O Allāh! You are Pure!' and their greeting will be Salām. Their final call (after dispersing from their meeting) *shall be, 'All praise be for Allāh, the Lord of' the universe.'"*

The people of Heaven *(Jannah)* shall always hymn the glories kind praises of Allāh. Muslim (*v.2 p.379*) reports that Tahmīd (saying "Alhamdu Lillāh") and Tasbīh (saying "Subhā NAllāh") will be on their tongues just as they breath in this world. They will be perpetually engaged in Allāh's remembrance *(Dhikr)* while enjoying all the bounties of Heaven *(Jannah)*.

"Ibn Kathīr" (*v.2 p.408*) reports from Ibn Juraij رحمة الله عليه that when a person of Heaven *(Jannah)* will desire to eat a particular bird that he sees flying overhead, he will say, *"O Allāh! You are Pure!"* Thereupon, saying *"Salām!"* to him, an angel shall present the bird to him. After relishing the delicacy, the

person will then says, 'All praise be for Allāh, the Lord of the universe."

Commentators have translated the Arabic word "da'wā" used in this verse as 'a statement,' 'a call' (when one wants something) and 'a supplication.' All of these are associated with the meaning of this word. Although the people of Heaven *(Jannah)* will not be short of anything, they will supplicate to Allāh because of the pleasure they derive from supplication as a result of their love and reverence for Him.

In Heaven *(Jannah)*, Allāh will also greet the people with Salām. Allāh says in Surah Yāsīn, *"They will have a greeting of peace from the Most Merciful Lord."* Even the angels will greet in this manner. Allāh says in Surah Ra'd, *"(The angels will be saying) 'Peace be upon you due to the patience that you exercised. How blissful is the outcome of the Hereafter!*

Heaven *(Jannah)* is also called 'the home of Salām.' Allāh says in Surah Wāqi'ah, "They will not hear any noise there nor any foolish talk. Instead they will hear the resonant call of 'Peace', 'Peace'." [*Surah 56, verses 25,26*]

When people enter Heaven *(Jannah)* they will say, *"All praise be to Allāh, Who has removed grief from us. Undoubtedly our Lord is Most Forgiving, Appreciative. Our Lord has settled us in an eternal home by His grace. Herein, no difficulty will ever afflict us, nor shall any tiredness touch us."* [*Surah Fātir (35), verses 34, 35*]

۞ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۖ
فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ (11) وَإِذَا مَسَّ ٱلْإِنسَٰنَ
ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ
إِلَىٰ ضُرٍّ مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ (12) وَلَقَدْ أَهْلَكْنَا
ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ ۙ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ
نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ (13) ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ
كَيْفَ تَعْمَلُونَ (14)

(11) If Allāh rushes evil to people like how they want good to rush their way, their term would have expired for them. We shall leave those who do not aspire to meet Us to flounder blindly in their rebellion. (12) When any adversity afflicts man he supplicates to Us lying down, sitting or standing. When We avert the adversity from him, he continues as if he has never supplicated to Us for the adversity that afflicted him. Thus are their actions beautified for the transgressors. (13) Without doubt, We destroyed many generations before you when they oppressed. Our messengers came to them with clear signs, but they were not prepared to believe. Thus do We punish the criminal nation. (14) Thereafter We made you vicegerents of the earth after them to see how you behave.

MAN IS HASTY HE SUPPLICATES TO ALLĀH IN TIMES OF DIFFICULTY, BUT FORGETS ALLĀH IN TIMES OF PROSPERITY

Allāh says in Surah Anbiya [*Surah 21, verse 37*], *"Man has been created with haste (i.e. it is ingrained within him)."* When the Holy Prophet صلى الله عليه وسلم warned the people about Allah's punishment, they asked why was it not coming to them. Allāh says in Surah Ra'd, *"They seek to hasten the evil before the good, whereas the incidents of punishment have passed before them."* [*Surah 13, verse 6*]

The disbelievers *(kuffār)* never believed in the punishment and their call for it to be inflicted upon them was made in mockery. This call of theirs would, of course, not cause the punishment to be hurried to them. Allāh sends His punishment when He decides. In the above verse Allāh says, *"If Allāh rushes evil to people like how they want good to rush their way, their term would have expired for them."* Then the prescribed time of their punishment would have been rushed to them, annihilating them.

Allāh delays His punishment until people increase in their sins and become deserving of an even greater punishment. Allāh says in Surah Ankabūt, *"They seek to rush you with punishment. If it were not for a prescribed term, the punishment would have certainly come to them. It will definitely come to them suddenly when they do not perceive."* [*Surah 29, verse 53*]

Allāh mentions in Surah Sād [*Surah 38, verse 16*], *"They say, 'O our Lord! Hurry with our share (of punishment) before the Day of Reckoning.* They meant to say that it was not necessary to wait for the Day of Judgement and that they should be reckoned with in this world and given their punishment. People bereft of belief *(Imān)* are prone to make such foolish statements.

Mentioning another of man's evil traits, Allāh says, *"When any adversity afflicts man, he supplicates to Us lying down, sitting or standing. When We avert the adversity from him, he continues as if he has never supplicated to Us for the adversity that afflicted him."*

The same subject is mentioned in a verse of Surah Zumar, where Allāh says, *"When any adversity afflicts man, he supplicates to Allāh, turning to Him only. Then, when Allāh confers a bounty upon him, he forgets for what he supplicated to Allāh before. He then ascribes partners to Allāh, thereby misleading (others) from Allāh's path."* [*Surah 39, verse 8*]

Sins appear good to sinners because they perpetrate these so often. Allāh says with regard to this, *"Thus are their actions beautified for the transgressors."*

Lesson 1: It is learned from these verses that although supplications *(du'ās)* for evil are not replied to quickly, a person should not make such supplications *(du'ās)*.

Sayyidina Jābir رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Do not curse yourselves, your children or your wealth. It should not be that you make this curse in the Hour of Acceptance and the curse is accepted." [Muslim]

Sayyidina Abu Hurayra رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The supplication *(du'ā)* of a person is accepted as long as it is not a supplication *(du'ā)* for the severing of family ties or for any sin. This will be as

long as he is not hasty." Someone asked, "O The Holy Prophet صلى الله عليه وسلم What is the meaning of being hasty?" The reply was, "Being hasty is when a person says, 'I have made supplication *(du'ā)*, but I do not see it being accepted.' He then becomes despondent and stops making supplication *(du'ā)*." [*Muslim v.2 p.352*]

Lesson 2: It is learnt from the verse that a person should supplicate to Allāh in all conditions, favourable and adverse. One should not be like those described in the verse who make supplication *(du'ā)* only at times of need. Thereafter they forget Allāh completely. After Allah delivers them from their predicament, they attribute their good fortune to their own doings.

Allāh says in Surah Zumar, *"When any adversity afflicts man, he supplicates to Us. Thereafter, when We confer a bounty upon him, he says, 'I have been granted this because of (my) resourcefulness.' Rather, it is a test, but most of them do not know."* [*Surah 39, verse 49*]

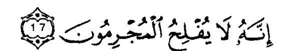
Sayyidina Abu Hurayra رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "Whoever wants Allāh to assist him in times of need, should make supplication *(du'ā)* in abundance during times of ease." [*Tirmidhi*]

"Without doubt, We destroyed many generations before you when they oppressed. Our messengers came to them with clear signs, but they were not prepared to believe. Thus do We punish the criminal nation." This verse warns the disbelievers *(kuffār)* not to be fooled into thinking that Allāh's punishment will not seize them because it is delayed.

They should learn a lesson from past occurrences. *"Thereafter We made you vicegerents of the earth after them to see how you behave."* Past civilizations were annihilated together with all their advancements and achievements. Those who came after them were their successors so that they may be tested after their predecessors. If they follow the evil ways of the previous people, they too will be destroyed in a like manner.

Sayyidina Abu Sa'īd Khudri رضى الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, "Indeed this world is flourishing and green. Allāh placed you after those before you so as to see how you behave. So beware of the world and beware of the evil of women because the first trial that afflicted the Bani Isrā'īl was that of women." [*Muslim*]

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ
هَٰذَآ أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِيٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآيِٕ نَفْسِيٓ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ
إِلَيَّ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (15) قُل لَّوْ شَآءَ ٱللَّهُ مَا
تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا
تَعْقِلُونَ (16) فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ



(15) When Our verses are recited to them, those who do not aspire to meet Us say, "Bring us another Qur'ān besides this one or alter it." Tell them, "It does not behove me to alter it of my own accord. I follow only what has been revealed to me. If I disobey my Lord I fear the punishment of a momentous day." (16) Say, "If Allāh willed, I would not have recited it to you, nor would I have informed you about it. I have already lived a great portion of my life among you. Do you not understand?" (17) Who can be more oppressive than he, who invents lies against Allāh or denies His verses? The fact is that the criminal ones will never be successful.

THE REPLY TO THE POLYTHEISTS WHEN THEY CALLED FOR ANOTHER QUR'ĀN OR THAT IT BE CHANGED

"Ma'ālimut Tanzīl" (*v.2 p.347*) reports from Sayyidina Qatādah رحمة الله عليه that five Makkans approached the Holy Prophet صلى الله عليه وسلم and told him, "If you want us to believe then bring another Qur'ān that does not forbid the worship of Lāt, Manāt and Uzzah. It should be a Qur'ān that does not speak ill of these idols. If Allāh has not revealed such verses, then you should make some yourself, or alter those of the Qur'ān. Write verses denoting mercy in place of those that mention punishment." On this occasion Allāh revealed the above verses.

The five persons were Abdullāh bin Abi Umayyah, Walīd bin Mughiera, Makar bin Hafs, Amr bin Ubaydillah bin Abi Qais and Ās bin Āmir bin Hishām.

Allāh says, *"When Our verses are recited to them, those who do not aspire to meet Us say, 'Bring us another Qur'ān besides this one or alter it.' Tell them, 'It does not behove me to alter it of my own accord. I follow only what has been revealed to me."* Altering the Book of Allāh is an extremely terrible sin and will invoke severe punishment from Allāh.

The Holy Prophet صلى الله عليه وسلم is commanded to tell the disbelievers *(kuffār)* that just as he fears Allāh punishment if he alters the Qur'ān, he also fears *"the punishment of a momentous day."*

The task of the Holy Prophet صلى الله عليه وسلم was the propagation of the Qur'ān and the Shari'ah, not to fabricate his own commands. Allāh tells him, *"Say, 'If Allāh willed, I would not have recited it to you, nor would I have informed you about it.'"* However, he had done so because this was his task.

"I have already lived a great portion of my life among you." The Holy Prophet صلى الله عليه وسلم had lived with the Makkans for a period of 40 years before he announced his Prophethood. If he were one who sought fame from his claim, he would have told them a long while before that he was theProphet. The fact that the Holy Prophet صلى الله عليه وسلم did not do this should have made them realise that he was definitely a true Prophet of Allāh. A true Prophet of Allāh can never alter the revelation sent to him. Therefore, Allāh asks them, *"Do you not understand?"*

"Who can be more Oppressive than he who invents lies against Allāh or denies His verses?" The Holy Prophet صلى الله عليه وسلم could never fabricate verses and alter

the Qur'ān. It was the disbelievers *(kuffār)* that oppressed themselves by denying Allāh's verses. Allāh says, *"The fact is that the criminal ones will never be successful."*

Note: *"I have already lived a great portion of my life among you."* Herein the polytheists are reminded that they were well aware of the fact that the Holy Prophet صلى الله عليه وسلم lived a very long time with them and he never lied to any of them. How could it then be possible that he could invent lies against Allāh?

This verse alludes to the pure and morally upright life of the Holy Prophet صلى الله عليه وسلم. He had lived with the Arabs for a long period, and they had complete knowledge of his behaviour. He was always true to them, yet they resorted to insulting him after he proclaimed Prophethood.

It is learnt from this verse that it is necessary to view the past behaviour of a person when he is nominated for a post. This may influence the appointment.

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا
عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ
لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ
ٱلْمُنتَظِرِينَ ﴿٢٠﴾

(18) They worship besides Allāh what does not harm them nor benefits them, and they say, "These are our intercessors with Allāh." Say, "Are you informing Allāh of what He does not know in the heavens and in the earth? He is pure and exalted above what they ascribe unto him." (19) Mankind was but a single nation, then they differed. If it were not for a decree that issued forth from your Lord, the matter would have been decided between them with regard to what they differed in. (20) They say, "Why is a sign not revealed to him from his Lord?" Tell them, "The knowledge of the unseen is only with Allāh. So wait! Indeed I am waiting with you."

THE DEVIATION OF THE POLYTHEISTS AND A REFUTATION OF THEIR DEEDS AND STATEMENTS

Allāh speaks of the foolishness of the polytheists who worship lifeless objects like idols. He says, *"They worship besides Allāh what does not harm them nor benefits them.."*

When they are told of their foolishness, they say that they realise that Allāh is their Deity but they worship these idols only because *"These are our intercessors with Allāh."*

However, common sense would tell them that they should worship and please the One whose pleasure they wish to attain. They should act in accordance with the commands of Allāh and Allāh has ordained via all His Prophets *(Anbiya)* عليهم السلام that one should abstain from polytheism *(shirk)*. They instituted the practice of polytheism *(shirk)* from their own whims, whereas they should be following the injunctions of that Allāh Who they claim to really worship.

Their belief that the idols will intercede for them has been a product of their own doings, not a command of Allāh as they claim. Therefore Allāh instructs the Holy Prophet صلى الله عليه وسلم *"Say, 'Are you informing Allāh of what He does not know in the heavens and in the earth?"* Whereas Allāh has complete knowledge of everything in the universe, why is it that He seems to have no knowledge of the fact that these idols will intercede? The reason is obvious i.e. this belief is totally incorrect.

"He is pure and exalted above what they ascribe unto him."

"Mankind was but a single nation, then they differed." All of mankind were believers in Oneness of Allāh *(Tauhīd)*, but later some people begin to commit polytheism *(shirk)*. This caused the difference and split among man.

"Durrul Manthūr" (*v.1 p.243*) narrates from Sayyidina Qatādah رحمة الله عليه that all the people after Sayyidina Ādam عليه السلام were believers *(Mu'minīn)*. Thereafter, when they started committing polytheism *(shirk)*, Allāh sent Sayyidina Nūh عليه السلام to them. Although people commit polytheism *(shirk)* for a long time, Allāh does not send His punishment immediately. Allāh has fixed a term for them, where after the punishment comes to them. In this regard Allāh says, *"If it were not for a decree that issued forth from your Lord, the matter would have been decided between them with regard to what they differed in."*

With regard to the *"decree"* mentioned in this verse, certain commentators mention that it refers to the fixed term to which Allāh allows the people to continue. Thereafter, he sends His punishment to them, and all but the believers are destroyed.

Sayyidina Hasan رضى الله عنه says that Allāh has decided that retribution will only take place in the Hereafter. Therefore, none is really punished, nor rewarded in this world. One may refer to Surah Baqarah, where the commentary of the verse *"Mankind was one community"* will prove beneficial in this regard.

"They say, 'Why is a sign not revealed to him from his Lord?" Since they were unwilling to accept the truth, they would ask to see miracles upon their demand. The insincerity of their demands can be ascertained by the fact that they never believed until then although numerous miracles were already shown to them.

"Tell them, 'The knowledge of the unseen is only with Allāh. So wait! Indeed I am waiting with you." Only Allāh knows whether their demands would be fulfilled and when.

Other commentators have interpreted this verse to mean that they should wait for Allāh's punishment because they refused to believe in the miracles that were displayed until then. Only Allāh knows when He will send the punishment.

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ
مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾ هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا
كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ
ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا
مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ
ٱلْحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ
فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾

(21)When We let people taste of mercy after a difficulty has afflicted them, they suddenly have a plot against Our verses. Say, "Allāh is swifter in planning. In deed Our messenger angels record whatever you plot." (22) It is He Who allows you to travel on land and sea, until the time comes when you are in a ship and it sails with them by a fair wind. They are happy therein, when a strong wind strikes them and the waves come to them from every side. They think that they are surrounded and supplicate to Allāh having sincere faith in Him. (They say) "If You rescue us from this we will certainly be from among the grateful ones." (23) When He rescues them, they suddenly start wreaking havoc in the land without warrant. O people! Your anarchy is only to your detriment. You enjoy the pleasures of this world, then you shall return to Us, when We will inform you of what you used to do.

ALLĀH TRANSPORTS PEOPLE ON LAND AND SEA AND RESCUES THEM WHEN IN DESPERATION

"Ruhul Ma'āni" (*v.11 p.93*) reports that a severe seven year drought afflicted the people of Makkah. They told the Holy Prophet صلى الله عليه وسلم that they would accept Islām if the drought was removed from them because of his supplications *(du'ās)*. However, when Allāh accepted the supplication *(du'ā)* of the Holy Prophet صلى الله عليه وسلم and caused the drought to end, they resumed their former ways and continued to harass the Holy Prophet صلى الله عليه وسلم and the Muslims.

Allāh says, *"When We let people taste of mercy after a difficulty has afflicted them, they suddenly have a plot against Our verses"* (they taunt, tease and make attempts to harm Islām and the Muslims).

"Say, 'Allāh is swifter in planning.'" He shall punish them for their misdeeds. *"Indeed Our messenger angels record whatever you plot."*

Coupled with Allāh's knowledge, the records of the angels will testify against them to condemn them to Hell.

Although the verse may refer specifically to the above incident, the purport is general and applicable to all situations. Man always forgets the favours of Allāh upon Him after being relieved from his difficulties. Little does he realise

that he is prone to fall into many similar situations in the future, when he will once again require Allāh' s assistance. He also fails to realise that he will have to face Allāh personally on the Day of Judgement.

"It is He Who allows you to travel on land and sea." Allāh has allowed man to devise many modes of transport with which he is able to travel great distances and even cross the vast oceans. This facilitates his acquisition of many things which he requires.

The great ships of the past were unable to move without the help of the wind, which is from Allāh only. Allāh says, *"If Allāh wills, He could stop the winds, whereby the ships would stand stationary on the surface of the sea."* [*Surah Shura (42), verse 33*]

Allāh says, *"until the time comes when you are in a ship and it sails with them by a fair wind. They are happy therein, when a strong wind strikes them and the waves come to them from every side. They think that they are surrounded and supplicate to Allāh having sincere faith in Him. (They say) 'If You rescue us from this we will certainly be from among the grateful ones."'*

However, as all disbelievers *(kuffār)*, they fail to uphold their promises. Allāh says, *"When He rescues them, they suddenly start wreaking havoc in the land without warrant."* They then continue to sin and harm people relentlessly. Added to the despicable act of breaching their pledge, they still add fuel to fire by sinning.

Allāh warns them, *"O people! Your anarchy is only to your detriment. You enjoy the pleasures of this world (that are insignificant in respect of the things of the Hereafter), then you shall return to Us, when We will inform you of what you used to do."* Because of these crimes, they will be punished in Hell *(Jahannam)*.

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ
ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ
قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ
كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿24﴾

(24) The similitude of the worldly life is like the water that We send from the sky, with which the plants of the earth that man and animals eat mingle. Until the earth adopts her splendour, becomes beautified, and her inhabitants think that they are her masters, Our command comes to her by night or by day, turning her into a pile of harvest; as if it had not existed before. Thus do We expound the verses for those who ponder.

THE TRANSITORY NATURE OF THE WORLD

In this verse Allāh warns those who attach importance to this world that they should not be so engrossed therein at the expense of their life in the

Hereafter. This is so since this world is extremely short-lived and will perish very soon.

Allāh says, *"The similitude of the worldly life is like the water that We send from the sky, with which the plants of the earth that man and animals eat mingle."* As a result of this interaction between the rain and the plants, vegetation begins to flourish. Referring to the thriving of vegetation Allāh says, *"Until the earth adopts her splendour, becomes beautified, and her inhabitants think that they are her masters, Our command comes to her by night or by day, turning her into a pile of harvest; as if it had not existed before."*

It is the same with people. They think that their civilisations and dynasties will last forever. However, the time comes when the individuals of these kingdoms die and gradually the entire empire crumbles, never to rise again. Flourishing businesses and plantations have so often failed and have fallen to bits. Thereafter everyone shall be ushered before Allāh. All their wealth and riches will be wasted if they are to be led to Hell. In comparison to Heaven *(Jannah),* they will realise that everything of this world was absolutely insignificant.

"Thus do We expound the verses for those who ponder." Only these people take heed and desist from sins.

وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَـٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ (25) ۞ لِّلَّذِينَ أَحْسَنُوا۟
ٱلْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا
خَـٰلِدُونَ (26) وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍۭ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ
مِنْ عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا
خَـٰلِدُونَ (27)

(25) Allāh calls towards the Home of Peace. He guides whom He wills to the straight path. (26) For those who do righteous deeds shall be The Best and more. Neither darkness, nor any disgrace will cross their faces. These are the inhabitants of Heaven (Jannah), in which they will abide forever. (27) As for those who earn evil deeds, the retribution for evil will be the like thereof and their faces will be covered in disgrace. There shall be no protector for them from Allāh. It will be as if their faces are covered by a part of an extremely dark night. These are the inhabitants of the Fire, in which they shall abide forever.

THE PEOPLE OF HEAVEN *(JANNAH)* AND THE EVIL PLIGHT OF THE DISBELIEVERS *(KUFFĀR)*

'Allāh calls towards the Home of Peace heaven (Jannah)." The Religion *(Dīn)* of Islām guarantees peace for the Muslim in both the worlds. Heaven *(Jannah)* is referred to as the *"Home of Peace"* because there shall be absolutely no difficulty and hardship there. As mentioned in Surah Mā'idah [*Surah 5, verse 16*], the beliefs

and actions that lead a person towards Heaven *(Jannah)* are called the "Paths of Peace" and the people of Heaven *(Jannah)* will greet each other with Salām (invocations of peace), as mentioned earlier in verse 10 of this Surah, *"Their call therein shall be, 'O Allāh! You are Pure!' and their greeting will be Salām."*

Allāh says in Surah Yāsīn, *"They will have a greeting of peace from the Most Merciful Lord."* Even the angels will greet the people of Heaven *(Jannah)* with words of Salām. Allāh says in Surah Ra'd, *"The angels will enter upon them [the people of Heaven (Jannah)] from every door saying, 'Peace be upon you because of the patience that you exercised. How blissful is the outcome of the Hereafter!"*

Inviting the Caesar of Rome to Islām, The Holy Prophet صلى الله عليه وسلم wrote, "Accept Islām. You will be left in peace and you will receive your reward twice." [*Bukhari v.1 p.5*]

"He guides whom He wills to the straight path." This is the path that will lead to Heaven *(Jannah)* and comprises of correct beliefs and good deeds.

"For those who do righteous deeds shall be The Best and more." Commentators have mentioned that "Husna" ("The Best") refers to Heaven *(Jannah)*. The people there will not be short of any blessing or bounty. However, they will receive an extra boon (referred to as *"and more")*, which will be seeing Allāh Himself. This has been reported from the Holy Prophet صلى الله عليه وسلم by many Companions *(Sahāba)* رضى الله عنهم, as recorded in "Durrul Manthūr" (*v.2 p.305*).

Muslim reports from Sayyidina Suhayb رضى الله عنه that the Holy Prophet صلى الله عليه وسلم said, "When the people of Heaven *(Jannah)* will enter Heaven *(Jannah)*, Allāh will ask them what more they require. They will submit, '(What more can we want) Have You not illuminated our faces and entered us into Heaven *(Jannah)*?' Thereafter the veils will be lifted and they will behold Allāh. They cannot be given anything more beloved than the sight of their Lord." Thereafter, the Holy Prophet صلى الله عليه وسلم recited the verse, *"For those who do righteous deeds shall be The Best and more."* [*Muslim v.1 p. 100*]

Further enumerating their rewards Allāh says, *"Neither darkness, nor any disgrace will cross their faces."* Allāh says in Surah Qiyāmah, *"Many faces on that Day will be resplendent, beholding the sight of their Lord."* [*Surah 75, verses 22,23*]

Says Allāh in Surah Mutaffifīn, *"You will recognise the resplendence of bounties on their faces."* [*Surah 83, verse 24*]

The Holy Prophet صلى الله عليه وسلم has mentioned, "I shall recognise my Ummah from the others by the brilliance of their faces, hands and feet because of ablution *(wudhu)*." [*Mishkāt p. 40*]

"These are the inhabitants of Heaven (Jannah), in which they will abide forever."

Thereafter Allāh makes mention of the people of Hell. He says, *"As for those who earn evil deeds, the retribution for evil will be the like thereof.."* None will be oppressed and their punishment will be because of their own doings. *"...and their faces will, be covered in disgrace. There shall be no protector for them from Allāh. It will be as if threir faces are covered by a part of an extremely dark night."*

Allāh says in Surah Zumar, *"On the Day of Judgment (Qiyāmah), you will see*

that the faces of those who lied about Allāh will be dark. Is there not an abode in Hell for the arrogant?" [*Surah 39, verse 60*]

Says Allāh in Surah Abas, *"On that Day many faces will be covered in dust and hideousness. These will be the sinful disbelievers."* [*Surah 80, verse 40-42*]

Allāh concludes by saying, *"These are the inhabitants of the Fire, in which they shall abide Forever."*

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ
وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ (28) فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا
عَنْ عِبَادَتِكُمْ لَغَافِلِينَ (29) هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ
مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ (30)

(28) The day when We will gather them all together, We shall then tell those who constituted polytheism (shirk), "You and your partners remain where you are!" Then We will separate them and their partners will say, "You never worshipped us!" (29) "Allāh suffices as Witness between us and you. The fact of the matter is that we were unaware of your worship." (30) At that instance every soul will analyse what it had done before. They will be returned to Allāh, their True Master and whatever lies they invented will be lost to them.

FALSE GODS WILL DISCLAIM THEIR WORSHIPPERS

Describing the Day of Judgment Allāh says, *"The day when We will gather them all to getter, We shall then tell those who commited polytheism (shirk), 'You and your partners remain where you are!'"* This will be so that they can see how they will be dealt with.

"Then We will separate them and their partners will say, 'You never worshiped us!" When the worshippers will insist that they did worship them, the false deities will say, "Allāh suffices as Witness between us and you. The fact of the matter is that we were unaware of your worship."

The polytheists and disbelievers *(kuffār)* will blatantly lie on the Day of Judgment, as was discussed in verses 22 to 24 of Surah An'ām (Surah 6) where Allāh says, *"The day when We shall gather them all together and then ask those who ascribe partners, 'Where are the partners that you laid claim to?' Then their only ploy will be to swear, 'By Allāh? our Lord, we never perpetrated polytheism (shirk)!' See how they lie against themselves, and that which they fabricated shall be lost to them."* On this day all relationships will be severed and there shall be none to assist. Those gods that the polytheists thought would intercede for them will also be in the Fire with them. Allāh says in Surah An'ām, *"We do not see your intercessors whom you claimed as partners with you. Indeed your relations have been severed and what you claimed has been lost to you."* [*Surah 6, verse 94*]

At the end Allāh says, *"At that instance every soul will analyse what it had done*

before." People will then realise the error of their ways and the light will dawn upon them that the hopes that they pinned in their gods were wasted.

"They will be returned to Allāh, their True Master and whatever lies they invented will be lost to them." While the word "Mawla" is translated here as "Master," in Surah Muhammad it is translated as "Protecting Friend" Helper when Allāh says, *"As for the disbelievers, there shall be no Protecting Friend for them."* [*Surah 47, verse 11*]

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ
مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا
تَتَّقُونَ ﴿31﴾ فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ فَأَنَّىٰ تُصْرَفُونَ
﴿32﴾

(31) Say, "Who provides for you from the sky and the earth? Or who is in control of the ears and eyes? Or who extracts the living from the dead and the dead from the living? And who plans all matters?" They will shortly reply, Allāh! Tell them, "Do you then not fear?" (32) So that Allāh is your True Lord! After the truth there is only deviation. So where are you wandering off to?

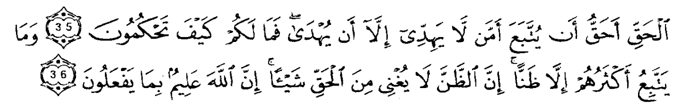
THE POLYTHEISTS ARE ASKED WHO PROVIDES FOR THEM, WHO CONTROLS THEIR EARS AND EYES AND WHO PLANS ALL MATTERS?

Allāh instructs that all those who commit polytheism *(shirk)* should be asked, *"Who provides for you from the sky and the earth? Or who is in control of the ears and eyes* (by giving these to you or taking them away if He pleases)? *Or who extracts the living from the dead and the dead from the living? And who plans all matters?"*

Unable to find another answer *"They will shortly reply, 'Allāh!' Tell them, 'Do you then not fear?'"* i.e. Do you not fear that despite knowing this, you still do not accept Him as you Sustainer and Master?

By worshipping these false gods while accepting Allāh as the True Deity, these people are in manifest deviation. Allāh says, *"So that Allāh is your True Lord! After the truth there is only deviation."* Besides these two options there is no third. Allāh then says that once the truth has been made apparent to you, *"where are you wandering off to?"*

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا۟ أَنَّهُمْ لَا يُؤْمِنُونَ ﴿33﴾ قُلْ هَلْ مِن
شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ
﴿34﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى



(33) Thus the word of your Lord is justified against the disobedient that they will definitely not believe. (34) Say, "Are there any of your partners who can create from nothing and then reproduce it? Say, "Allāh creates from nothing and then reproduces. So where are you wandering astray?" (35) Say, "Allāh guides to the truth! So is He Who guides to the truth more worthy of fullowing or he who cannot find guidance unless he is shown the way? So what ails you? How do you judge?" (36) Most of them only follow speculation. Indeed speculation is of no significance before the truth. Without doubt Allāh has perfect knowledge of what you do.

FURTHER QUESTIONS FOR THE POLYTHEISTS AND INVITING THEM TO ONENESS OF ALLĀH *(TAUHĪD)*

Allāh says with regard to those Polytheists who refuse to yield to the truth, *"Thus the word of your Lord is justified against the disobedient that they will definitely not believe."* Herein is consolation for the Holy Prophet صلى الله عليه وسلم, telling him that he need not grieve excessively over the disbelief of the disbelievers *(kuffār)* because their fate has been predetermined.

"Say, 'Are there any of your partners who can create (a thing) from nothing and then reproduce it (after death)?' Say, 'Only Allāh creates from nothing and then reproduces them. So (after receiving this news) where are you wandering astray?"'

Thereafter Allāh says, *"Say, 'Allāh guides to the truth! So is He Who guides to the truth (i.e. Allāh) more worthy of following or he who cannot find guidance unless he is shown the way? So what ails you? How do you judge?"* i.e. Why do you worship these false deities instead of Allāh when they have no clue about the truth?

Then, describing the Polytheists, Allāh says, *"Most of them only follow speculation."* In their lopsided speculation, they resort to polytheism *(shirk).*

Therefore Allāh warns, *"Indeed speculation is of no significance before the truth."* Doing something without proof and justification is sheer ignorance.

Concerning the idols of the Polytheists, Allāh says in Surah Najm, *"These are merely names which you and your forefathers have kept, for which Allāh has not revealed any warrant. They follow only assumptions and what their whims fancy whereas guidance has already come to them from their Lord."* [*Surah 53, verse 23*]

"Without doubt Allāh has perfect knowledge of what you do." He will give the recompense accordingly.

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ
ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ

وَٱدۡعُواْ مَنِ ٱسۡتَطَعۡتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ﴿٣٨﴾ بَلۡ كَذَّبُواْ بِمَا لَمۡ يُحِيطُواْ
بِعِلۡمِهِۦ وَلَمَّا يَأۡتِهِمۡ تَأۡوِيلُهُۥۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ
ٱلظَّٰلِمِينَ ﴿٣٩﴾ وَمِنۡهُم مَّن يُؤۡمِنُ بِهِۦ وَمِنۡهُم مَّن لَّا يُؤۡمِنُ بِهِۦۚ وَرَبُّكَ أَعۡلَمُ
بِٱلۡمُفۡسِدِينَ ﴿٤٠﴾ وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمۡ عَمَلُكُمۡۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعۡمَلُ
وَأَنَا۠ بَرِيٓءٞ مِّمَّا تَعۡمَلُونَ ﴿٤١﴾

(37) This Qur'ān is not such as could be fabricated and from another besides Allāh. However, it verifies those Books that preceded it and is an exposition of necessary injunctions. There is no doubt in it and it proceeds from the Lord of the universe. (38) Do they say that he fabricated it? Tell them, "Then produce a single Surah the like thereof and call whoever you can besides Allāh, if you are truthful." (39) However, they deny that, the knowledge of which they could not encompass, and the outcome of which has not yet come to them. Thus did those before them deny. So see what will be the plight of the oppressors. (40) Of them is he who believe in it and he who does not believe in it. Your Lord is best aware of those who spread corruption. (41) If they deny, then say (to them), "For me is my deeds and for you is your deeds. You are absolved of what I do and I am absolved of what you do."

THE TRUTH OF THE QUR'ĀN AND THE CHALLENGE TO PRODUCE A SURAH LIKE THOSE IN THE QUR'ĀN

After elucidating the proofs of Oneness of Allāh *(Tauhīd)*, Allāh now establishes the veracity of the Qur'ān. This further emphasises the truthfulness of the Holy Prophet صلى الله عليه وسلم.

Allāh says, *"This Qur'ān is not such as could be fabricated and from another besides Allāh. However, it verifies those Books that preceded it and is an exposition of necessary injunctions. There is no doubt in it and it proceeds from the Lord of the universe."*

Thereafter, in establishing the truth of the Qur'ān, Allāh offers the challenge to those who doubt its veracity. Allāh says, *"Do they say that he fabricated it? Tell them, 'Then produce a single Surah the like thereof and call whoever you can besides Allāh, if you are truthful."* The commentary of this was given in Surah Baqarah under the verse, *"If you are in doubt with regard to what We have revealed upon our slave, then produce a Surah the like thereof And call your allies besides Allāh if you are truthful."* [*Surah 2, verse 23*]

The first challenge was to produce ten Surahs like those of the Qur'ān, as mentioned in Surah Hūd, where Allāh says, *"Or do they say, 'He has fabricated it.' Say, 'Produce ten fabricated Surahs the like thereof and, besides Allāh, call whomsoever you can if you are truthful."* Thereafter, the challenge was lightened to one Surah. Allāh says in Surah Bani Isrā'īl, *"Say, 'If mankind and Jinn combine to produce the like of this Qur'ān, they would not be able to produce its example even if they are*

assistants to each other.'" None has produced the like of even a small Surah of the Qur'ān until today, and none will ever be able to do so in future.

Once the truthfulness of the Qur'ān has been proven, the truth of the apostleship of the Holy Prophet صلى الله عليه وسلم is also automatically established.

Thereafter Allāh says, *"However, they deny that, the knowledge of which they could not encompass, and the outcome of which has not yet come to them."* They do not even attempt to understand the Qur'ān, yet they deny it. However, they will soon see the outcome of their denial when they will be humiliated and destroyed even in this world. Otherwise, if they die in disbelief *(kufr)*, they will certainly see their punishment in the Hereafter. Allāh reminds them, *"Thus did those before them deny. So see what will be the plight of the oppressors."*

"Of them is he who believes in it and he who does not believe in it. Your Lord is best aware of those who spread corruption." Allāh consoled the Holy Prophet صلى الله عليه وسلم that he should not be overly concerned about those who do not believe in him. There will always be such people. They will have to suffer the consequences thereof.

Then Allāh instructs the Holy Prophet صلى الله عليه وسلم saying, *"If they deny, then say, 'For me is my deeds and for you is your deeds. You are absolved of what I do and I am absolved of what you do."* They will receive their punishment, while the Holy Prophet صلى الله عليه وسلم and the believers *(Mu'minīn)* will receive their rewards, In the Here after.

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ (42) وَمِنْهُم مَّن
يَنظُرُ إِلَيْكَ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟ لَا يُبْصِرُونَ (43) إِنَّ ٱللَّهَ لَا
يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ (44) وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ
يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟
مُهْتَدِينَ (45) وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ
عَلَىٰ مَا يَفْعَلُونَ (46) وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ
وَهُمْ لَا يُظْلَمُونَ (47) وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ (48) قُل لَّآ أَمْلِكُ
لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ
سَاعَةً وَلَا يَسْتَقْدِمُونَ (49) قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ
مِنْهُ ٱلْمُجْرِمُونَ (50) أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ (51) ثُمَّ
قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ (52)

۞ وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾

(42) Of them are those who listen intently to you. Can you make the deaf hear when they can not even understand? (43) Of them is he who looks at you. Can you show the way to the blind when they cannot see? (44) Undoubtedly Allāh does not oppress people in the least, but people oppress their own selves. (45) The Day when We will gather them it will be as if they had only stayed a little while of a day, and they will recognise each other. Verily those people have lost who denied the meeting with Allāh and were not rightly guided. (46) If We were to show you a part of what We have promised them, or We were to claim your soul, then unto Us shall be their return. Then Allāh shall be Witness over what they do. (47) For every nation there was a messenger. So since their messenger came to them, their matter will be decided with justice and they will not be oppressed. (48) They say "When shall this promise materialise if you are truthful. (49) Say, "I do not possess the power to hurt myself, nor to benefit myself except what Allāh wills. There is an appointed term for every nation. When their term approaches they cannot postpone it for even a little while, nor can they bring it forward." (50) Say, "Tell me. If His punishment comes to you at night or during the day, then what was it that the criminal ones sought to hurry?" (51) Will it be that you believe when it occurs? "Do you believe now, when you used to seek to hasten it?" (52) Then it will be told to those who oppress, "Taste the everlasting punishment! You will only be punished in accordance to what you used to earn." (53) They ask you, "Is it really the truth?" Tell them, "Yes! By my Lord! It is the truth! And you will not be able to escape."

THE IGNORANCE OF THOSE WHO DENY, A SCENE OF JUDGMENT DAY *(QIYĀMAH)* AND THE PROMISE OF PUNISHMENT IN THIS WORLD

These verses further emphasise the rebellion arid obstinacy of the disbelievers *(kuffār)* and polytheists. Allāh begins by saying, *"Of them are those who listen intently to you* (they hear without the slightest intention of practising). *Can you make the deaf hear when they cannot even understand?"* Not only do they behave like deaf people when listening to the Holy Prophet صلى الله عليه وسلم but they seem to have lost their faculty of understanding as well. It is therefore impossible to convince them of anything.

A similar discussion has passed in Surah Anfāl, where Allāh said, *"And do not be like those who say, 'We hear,' but they do not hear."* [*Surah 8, verse 21*]

Thereafter Allāh continues on a similar note, *"Of them is he who looks at you. Can you show the way to the blind when they cannot see?"*

"Undoubtedly Allāh does not oppress people in the least, but people oppress their own selves." Part of their oppression is that they do not utilise their faculty of thought and their senses. Even if they understand, they behave obstinately and refuse to submit.

Then Allāh depicts the Day of Judgement. He says, *"The Day when We will gather them it will be as if they had only stayed a little while of a day, and they will*

recognise each other." Because of the severity of the Day of Judgment, people will forget all the years and centuries that they spent in this world and in the grave. They will think that they spent only a short while in the world.

Although they will recognise each other, this recognition will not benefit them at all. Not only will they refuse to assist each other, they will curse each other instead.

Allāh says in Surah Rūm, *"The day when Judgment day (Qiyāmah) will dawn, the criminals will swear on oath saying, 'We never tarried more than a moment.' In this manner were they ever retrogressing."* [*Surah 30, verse 55*]

"Verily those people have lost who denied the meeting with Allāh and were not rightly guided." They have destroyed themselves by not adopting the path of Belief *(Imān)* in this world.

"If We were to show you a part of what (punishment) We have promised them, or We were to claim your soul, then unto Us shall be their return." It makes no difference if the disbelievers *(kuffār)* are punished in this world or not because Allāh will still punish them when they all return to Him on the Day of Judgement. Punishment in this world is not necessary. Allāh is at liberty to punish the disbelievers *(kuffār)* either before the demise of the Holy Prophet صلى الله عليه وسلم or after he had left the world. In any event, the disbelievers *(kuffār)* will have to reach the Ākhirah *(Hereafter)* Where they will be punished.

"Then Allāh shall be Witness over what they do." Allāh knows everything, and none will be able to escape Him on the Day of Judgment, even though they feel they have escaped by not being punished in this world.

"For every nation there was a messenger. So since their messenger came to them, their matter will be decided with justice and they will not be oppressed." On the Day of Judgement, all the Prophets *(Anbiya)* عليهم السلام will testify before Allāh regarding their Ummahs. They will say who were the believers and who were not.

Allāh says in Surah Nisā, *"How will it be when We shall bring forth from every nation a witness and call you* [*Oh Muhammad* صلى الله عليه وسلم] *to witness over all of them?"* [*Surah 4, verse 41*]

Similarly Allāh say in Surah Zumar, *"The earth will illuminate with the light of her Lord, the records of deeds will be placed, and the Prophets and witnesses will be brought. Judgement will be passed between them with the truth (justice), and they will not be oppressed."* [*Surah 39, verse 69*]

Other commentators interpret the verse to mean that when every Prophet عليه السلام came to his nation, many of them denied him and refused to accept his message. When this happened, the decision of Allāh was passed with justice that they should be punished. Consequently they were destroyed in this world. This was not oppressive since they rejected after they were already forewarned.

"They say 'When shall this promise materialise if you are truthful?" They asked the Prophets *(Anbiya)* عليهم السلام to bring the punishment to them. Instead of deriving benefit from the grace Allāh granted them and repenting, they foolishly used the opportunity to fall deeper into rejection and disbelief *(kufr)*.

"Say', 'I do not possess the power to hurt myself; nor to benefit myself; except what Allāh wills." i.e. If I cannot harm nor benefit myself, how can I bring the punishment to you?

"There is an appointed term? for every nation. When their term approaches they cannot postpone it for even a little while, nor can they bring it forward." The punishment will come at its fixed hour. Those who are destined to be punished in both the worlds will receive their punishment accordingly, while the others will definitely be punished in the Hereafter. There incessant foolish requests for punishment will not affect the predetermined hour that Allāh has fixed.

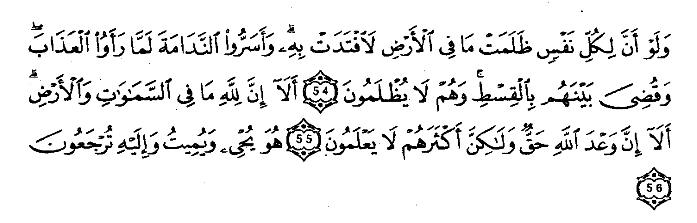
"Say, 'Tell me. If His punishment comes to you at night or during the day, then what was it that the criminal ones sought to hurry?" When all are aware of the fact that Allāh's punishment is extremely severe, what prompts them to ask for it? What is so desirable in it that they seek to hasten it? Since there is nothing desirable in the punishment, it means that they merely asked for the punishment sarcastically.

"Will it be that you believe when it occurs?" Then it will be too late and not accepted from them. They will then be told, *"Do you believe now, when you used to seek to hasten it?"* Belief *(Imān)* is only accepted before the arrival of Allāh's punishment.

"Then it will be told to those who oppress, 'Taste the everlasting punishment! You will only be punished in accordance to what you used to earn." None will be oppressed by having to suffer punishment in excess of his sins.

"They ask you, 'Is it really the truth?' Tell them, 'Yes! By my Lord! it is the truth! And you will not be able to escape.'" No matter where people will try to escape they will not be able to, since everything is within Allāh's dominion.

Allāh says in Surah Ankabūt, *"You can never escape (from Allāh's punishment) on earth, nor in the sky. You have no protecting friend, nor any helper besides Allāh."* [*Surah 29, verse 22*]



(54) If only every oppressive soul possessed whatever is in the earth, it would offer it in ransom. They will hide their remorse when they see the punishment. The matter will be decided between them with justice and they will not be oppressed. (55) Behold! To Allāh belongs whatever is in the heavens and the earth. Behold! Indeed the promise of Allāh is true, but most of them do not know. (56) He gives life and death and to Him shall you return.

THE OPPRESSORS WILL WANT TO OFFER THE CONTENTS OF THE EARTH AS RANSOM FOR THEIR SOULS AND THEIR MATTER WILL BE DECIDED WITH JUSTICE

By rejecting the truth in this world, the disbelief *(kuffār)* and polytheists oppressed themselves because they were subjecting themselves to the punishment of the Hereafter. When they will witness the great punishment awaiting them in the Hereafter, they will be so scared that they will be prepared to offer in ransom for their souls the contents of the entire world if they possessed it. However, even if they could, it would be rejected.

Allāh says in Surah Āl Imrān, *"Verily those who disbelieve and die as disbelievers, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom. Theirs shall be a painful punishment and they shall have no helpers."* [*Surah 3, verse 91*]

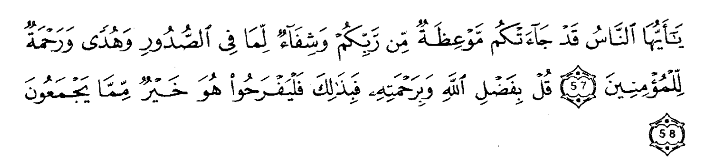
Allāh says in Surah Mā'idah, *"Indeed those who disbelieve, if they possessed all within the earth and the like thereof in addition to ransom themselves from the punishment of the Day of Judgement, it will not be accepted from them. Theirs shall be a painful punishment. They will try to escape from the fire, but they will not be able to escape and theirs will be a permanent chastisement."* [*Surah 5, verses 36, 37*]

"They will hide their remorse .when they see the punishment. The matter will be decided between them with justice and they will not be oppressed." Then they will regret that they were never believers *(Mu'minīn)*, but it will be too late.

"Behold! To Allāh belongs whatever is in the heavens and the earth." Allāh controls everything and is perfectly able to grant due retribution to all.

"Behold! Indeed the promise of Allāh is true, but most of them do not know." They still doubt the matter.

"He gives life and death and to Him shall you return." This fact is apparent before every person. Therefore one cannot doubt the fact that Allāh has the ability to resurrect people after their deaths.



(57) O people! Indeed an Advice has come to you from your Lord, a Cure for what is in the breasts, Guidance and a Mercy to the believers. (58) Say, "With the grace of Allāh and His mercy, with this you should rejoice! It is better than what they accumulate.

THE QUR'ĀN IS AN ADVICE, A CURE, A GUIDANCE AND A MERCY

After addressing the disbelievers *(kuffār)*, Allāh now addresses the believers

(Mu'minīn). However, He uses the words, *"O people!"* because the Qur'ān has been revealed for the benefit of the whole of mankind. Allāh says those who have been blessed with Allāh's grace and mercy (by way of the Belief *(Imān)* that He granted them), should be joyous about this because it is superior to all the wealth that the disbelievers *(kuffār)* amass.

The Qur'ān is described as an *"Advice"* because it contains detailed guidelines regarding those things that should be abstained from, as well as the various injunctions and points of noble morals and character. It also advises people about the matters of the Hereafter.

It is further described as a *"Cure for what is in the breasts"* because it cures illnesses of the heart like pride, jealousy, greed, love of the world, arrogance, etc. A person can rid himself of these by practising the injunctions of the Qur'ān.

Although the Qur'ān is a *"Guidance and a Mercy"* for the whole of mankind, Allāh specifies *'for the believers."* This has been mentioned because the believers *(Mu'minīn)* are the ones who truly benefit from the Qur'ān. This is similar to the opening verse of Surah Baqarah where Allāh mentions, *"guidance for those who possess piety (taqwa)."* [*Surah 2, verse 2*]

"Say, 'With the grace of Allāh and His mercy, with this 'you should rejoice! The author of "Madārikut Tanzīl" writes that this verse refers to the Qur'ān and the Religion *(Dīn)* of Islām. Through His grace, Allāh revealed the Qur'ān and was then Merciful enough to grant people the guidance to accept Islām so that they could benefit from the Qur'ān.

These are bounties that are truly worthy of gratitude since they accord a person success and salvation in both the worlds. Happiness should be expressed for such things. Being boastful with regard to the bounties conferred in this world has been prohibited in the Shari'ah. This will cause a person to forget Allāh and look down on others.

Allāh says in Surah An'ām, *"When they forgot the advice given to them, We opened to them the doors to all things. Until the time came that they rejoiced (gloatingly) over what was given to them, We suddenly gripped hold of them, leaving them confounded."* [*Surah 6, verse 44*]

Says Allāh in Surah Qasas with regard to the haughty Qārūn, *"When his people told him, 'Do not be boastful, for verily Allāh does not like the boastful.'"* [*Surah 28, verse 76*]

One is encouraged to rejoice about the boons of the Hereafter because the love of this world has no bearing on these. In fact, doing so will also cause one to express gratitude to Allāh.

"It is better than what they accumulate." The bounties of Islām and the Qur'ān far excel the temporary riches and wealth that the disbelievers *(kuffār)* amass in this world.

قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ



(59) Say, "Tell me about the sustenance that Allāh has provided for you, some of which you make Unlawful (Harām), and others Lawful (Halāl)." Say, "Has Allāh permitted you or are you inventing lies against Allāh?" (60) What do those who invent lies against Allāh think about the Day of Judgment (Qiyāmah)? Undoubtedly Allāh is Most Gracious with people but most of them do not know.

MAKING SOMETHING LAWFUL *(HALĀL)* OR UNLAWFUL *(HARĀM)* OF ONE'S OWN ACCORD IS EQUIVALENT TO ATTRIBUTING LIES TO ALLĀH

Allāh has created mankind and provides their sustenance for them. He then sent the Prophets *(Anbiya)* عليهم السلام and the various divine scriptures to inform man about what was Lawful *(Halāl)* and what was Unlawful *(Harām)* from all that He has provided. Only Allāh reserves the authority to make things Lawful *(Halāl)* and Unlawful *(Harām)*. These injunctions have been clearly elucidated in the Qur'ān and the Ahadīth of the Holy Prophet صلى الله عليه وسلم

Allāh says in the above verses, *"Say, 'Tell me about the sustenance that Allāh has provided for you, some of which you make Unlawful (Harām), and others Lawful (Halāl).' Say, 'Has Allāh permitted you (to make things Lawful (Halāl) and Unlawful (Harām)) or are you inventing lies against Allāh?"* By making things Lawful *(Halāl)* and Unlawful *(Harām)*, these people actually attribute the ruling to Allāh. Nothing becomes Lawful *(Halāl)* and Unlawful *(Harām)* by their legislation.

Details of the evil practices of the polytheists in this regard has passed in Surah Mā'idah, where Allāh says, *'Allāh did not ordain the "Bahīrah," nor the "Sā'ibah," nor the "Wasīlah" nor the "Hām," but the disbelievers (kuffār) had invented a lie about Allāh. And most of them have no understanding."* [*Surah 5, verse 103*]

Mention is also made of the same in evil practice in Surah An'ām, where Allāh says, *"They say of their assumption, 'These are livestock and crops that are restricted. Only those people whom we approve of may eat from it..."* [*Surah 6, verses 138, 139*]

Among the Ummah of the Holy Prophet صلى الله عليه وسلم there are many people who refrain from certain permissible things as if they were Unlawful *(Harām)*. They also carry out various customs in which certain foods are declared Unlawful *(Harām)* for men. These are all reminiscent of the practices of the polytheists.

"What do those who invent lies against Allāh think about the Day of Judgment (Qiyāmah)?" Because of their disbelief in the Day of Judgement, they act the way they do. This is because they have no fear of Allāh's punishment in the Hereafter.

"Undoubtedly Allāh is Most Gracious with people but most of them do not know"

It is because of Allāh's grace that He has conferred on man the faculty of understanding. Using this, man is able to discern between right and wrong and is also able to interpret the injunctions of Allāh concerning Lawful *(Halāl)* and Unlawful *(Harām)*. However, there are still those who do not value this faculty and fail to utilise it. They continue to commit disbelief *(kufr)* and stray further from Allāh's Religion *(Dīn)*.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ
شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي ٱلْأَرْضِ وَلَا فِي
ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِي كِتَٰبٍ مُّبِينٍ ﴿61﴾

(61) We are Witnesses to whatever condition you [O Muhammad صلى الله عليه وسلم] are in, to whatever portion of the Qur'ān you are reciting and to every action that you (O people) may be doing, when you are engaged therein. Not an atom 's weight in the earth and in the sky escapes the knowledge of your Lord. And there is nothing smaller or larger than this that is not in the clear Book.

ALLĀH'S KNOWLEDGE ENCOMPASSES EVERYTHING

This verse describes the complete knowledge of Allāh. Allāh says, *"We are Witnesses to whatever condition you [O Muhammad صلى الله عليه وسلم] are in, to whatever portion of the Qur'ān you are reciting and to every action that you (O people) may be doing, when you are engaged therein."* No action is hidden from Allāh.

He says further, *"Not an atom 's weight in the earth and in the sky escapes the knowledge of your Lord."* This refers to the knowledge of everything, even what is beyond the sky and beneath the earth. Allāh has only mentioned the things in the heavens and the earth because these are visible before everyone.

"And there is nothing smaller or larger than this that is not in the clear Book." i.e. All of this is recorded in the Protected tablet *(Lowhul Mahfūz)*. Allāh has knowledge of everything that has been created, that will be created and that has not yet been created.

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿62﴾ ٱلَّذِينَ ءَامَنُوا۟
وَكَانُوا۟ يَتَّقُونَ ﴿63﴾ لَهُمُ ٱلْبُشْرَىٰ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِي ٱلْءَاخِرَةِ لَا تَبْدِيلَ
لِكَلِمَٰتِ ٱللَّهِ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿64﴾

(62) Lo! Verily for the friends of Allāh there shall be no fear, nor shall they grieve. (63) Those who believe and adopt piety (taqwa). (64) For them shall be glad tidings in the life of this world and in the Hereafter. There is nothing to change the words of Allāh. This is the greatest success.

THE AWLIYA (FRIENDS) OF ALLĀH WILL NEITHER EXPERIENCE FEAR NOR GRIEF

"Lo! Verily for the friends of Allāh there shall be no fear, nor shall they grieve." The Arabic word *'Awliya'* is the plural of the word *'Wali'* (friend or companion). Allāh then describes who the *Awliya* are. He says that they are *"Those who believe and adopt piety (taqwa)."*

No person can possibly be a *'Wali'* of Allāh without Belief *(Imān)*, no matter how many acts of devotion and spiritual exercises he may carry out. The Awliya are also of various ranks according to the level and amount of devotional acts that they carry out. Since only Allāh has knowledge of the spiritual condition of every person, only He can determine to which rank every Wali belongs.

A true Wali has to be an embodiment of numerous characteristics including being meticulous with regard to the obligations *(Farāidh)*, Compulsories *(Wājibāt)*, adherence to the Sunnah, excelling in performance of mandatory prayers *(Nawāfil)*, remembrance of Allāh *(Dhikr)* of Allāh, humility, sincerity, noble character and worshipping Allāh "as if they see Him or with the conviction that He is watching them." As they excel and advance in their devotions, they continue to attain higher ranks and draw ever closer to Allāh.

Muslim (*v.1 p.47*) reports that the Holy Prophet صلى الله عليه وسلم said, "Belief *(Imān)* comprises of over seventy branches. The highest of these is *'Lā ilāha Illallāh'* and the least is to remove something bothersome from the road. Modesty is a (fundamental) branch of Belief *(Imān)*." All these branches of Belief *(Imān)* draw a person closer to Allāh and acquire His pleasure.

The phrase *"those who believe"* includes all the injunctions of religion *(Dīn)*, from the obligation *(Farāidh)* up to the mandatory prayers *(Nawāfil)*. All these actions will take a person closer to Allāh. Thereafter the phrase *"and adopt piety (taqwa)"* includes everything that people have to abstain from. These will entail abstaining from everything Unlawful *(Harām)* as well as those actions that are reprehensible *(Makrūh)* Tanzīhi. Abstaining from all of these will draw a person closer to Allāh and attain His pleasure.

The Holy Prophet صلى الله عليه وسلم has mentioned, "Abstain from those things that are Unlawful *(Harām)* and you will become the most devoted worshipper." [*Mishkāt p. 440*]

Proximity to Allāh can be acquired by following the guideline of the verse where Allāh says, *"Say (Oh Muhammad* صلى الله عليه وسلم*, 'If you love Allāh then Follow me, Allāh will love you and forgive you your sins.'"* Therefore, adherence to the Sunnah of the Holy Prophet صلى الله عليه وسلم is also extremely important when seeking Allāh's pleasure. The more a person devotes himself to Allāh's worship and the more he frees his mind from the concern of this world, the closer he will draw to Allāh.

Bukhari reports the hadith in which the Holy Prophet صلى الله عليه وسلم said, "Allāh says, 'Whoever harms a friend of mine, then I declare war upon him. A servant does not draw closer to Me by doing anything that I love more than the things that I have made incumbent *(Fardh)* upon him. My servant continues to draw closer to Me by carrying out the mandatory prayers *(Nawāfil)* until I begin

to love him. When I love him, I become his ears by which he hears, his eyes by which he sees, his hands by which he holds and his feet by which he walks."

It is apparent from this hadith that a person draws closest to Allāh by carrying out the obligations *(Farāidh)*. However, the mandatory prayers *(Nawāfil)* are also a means of gaining His love. Some people foolishly think that a person is a *"wali"* just because he displays some miracle, is from the family of Holy Prophet صلى الله عليه وسلم or is attached to a line of mysticism. They do not care what the deeds of the person are and whether he is meticulous about adhering to the Shari'ah. Those who do not practise the Shari'ah can never be Allāh's friends.

Concerning the rewards the *'Awliya'* (friends of Allāh) will receive, Allāh says that for them *"shall be no fear, nor shall they grieve."* Allāh says in Surah Baqarah, *"Surely those who believe, do good deeds, establish Salāh and pay Zakāh, their reward is with their Lord and no fear shall come upon them nor shall they grieve."* The true meaning of being a *'wali'* (singular of *'Awliya'*) can be determined by combining the above two verses.

Sayyidina Umar رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "There shall be many people on the Day of Judgement who will neither be Prophets عليهم السلام nor martyrs yet. The Prophets عليهم السلام and the martyrs will envy them because of their closeness to Allāh." When the Companions *(Sahāba)* رضى الله عنهم asked who these people will be, The Holy Prophet صلى الله عليه وسلم replied, "They are those who love each other for the sake of the Qur'ān. Their relationship will not be because of family relations, nor because of business interests (but solely for Allāh's pleasure). By Allāh! Their faces will be illuminated with celestial light and they will be seated on celestial light. On the Day when all people will be overcome with fear, they will have not fear. On the Day when all will grieve, they will not grieve. Thereafter,The Holy Prophet صلى الله عليه وسلم recited the verse, *"Lo! Verily for the friends of Allāh there shall be no fear, nor shall they grieve."* [*Mishkāt p. 426*]

This hadith makes it clear that the *'Awliya'* will be in this condition on the Day of Judgement. One should not object by saying that one sometimes notices that the *'Awliya'* experience fear and grief in this world. It is in the Ākhirah *(Hereafter)* that they will be saved from fear and grief. Even the Prophets عليهم السلام experienced fear in this world.

The fact that the Prophets عليهم السلام and the Shuhadā (martyrs) will envy them does not mean that the Prophets عليهم السلام and martyrs *(Shuhadā)* will experience fear and grief. It means that while these two classes of people will be busy interceding for others, they will envy those people who will be at ease and comfort without any worries. Other commentators have mentioned that the envy means that they will praise these people.

Every believer *(Mu'min)* is the friend of Allāh to some extent, because of which he will enter Heaven *(Jannah)*. However, by committing sins, this friendship is contaminated. The contamination will then have to be removed by remaining a while in Hell. Thereafter, this friendship will enter him into Heaven *(Jannah)*.

Allāh continues, *"For them shall be glad tidings in life of this world and in the*

Hereafter." Sayyidina Ubāda bin Sāmit رضى الله عنه reports that he recited the above verse to the Holy Prophet صلى الله عليه وسلم and then enquired what was the meaning of these *"glad tidings?"* The Holy Prophet صلى الله عليه وسلم replied, "None has ever asked me this question before. Good dreams are meant in this verse, that are seen by a person, or seen about him." [*Musnad of Ahmad v.5 p.3 15*]

This refers to dreams in which people see themselves or others in good stead after their deaths, indicating their entry into Heaven *(Jannah).*

Sayyidina Abu Dharr رضى الله عنه narrates that he once asked the Holy Prophet صلى الله عليه وسلم, "A person does some good deed and people praise him for it (does not his rewards diminish when he carried out the deed solely for Allāh)?" The Holy Prophet صلى الله عليه وسلم replied, "This is a glad tiding for a believer *(Mu'min)*, which he receives in this world." [*Muslim v.2 p.332*]

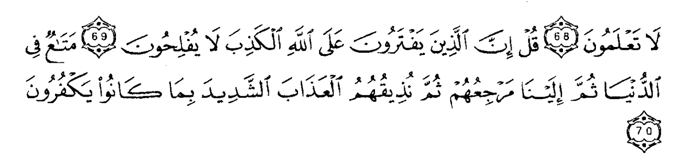
This hadith indicates that when the believer *(Mu'min)* is praised and adored by people because of his good deeds, it indicates the acceptance of the deeds by Allāh.

Sayyidina Abdullāh bin Abbās رضى الله عنه has mentioned that the glad tidings in this world refer to the angels bringing the person the good news of Allāh's pleasure at the time of his death. In the Hereafter, the glad tidings will be of Allāh's pleasure as his soul is being lifted towards the heavens. In a lengthy hadith of Sayyidina Barā bin Āzib رضى الله عنه in Mishkāt (*p. 142*) mention is made of the glad tidings of Allāh's pleasure being given to a person at the time of his death and in the grave.

Sayyidina Hasan رحمة الله عليه says that the glad tidings refer to the promise Allāh made that He will enter the believers *(Mu'minīn)* into Heaven *(Jannah)* and grant them an excellent reward for their good deeds. This is as mentioned in the verse of Surah Baqarah (*Surah 2, verse 25*), *"And convey glad tidings to those who believe and do good deeds, that theirs shall be gardens beneath which rivers flow."* Allāh say in verse 155 of Surah Baqarah, *"Convey glad tidings to the patient ones..."* He says in verse 223 of Surah Baqarah, *"Convey glad tidings to the believers..."*

Allāh then says, *"There is nothing to change the words of Allāh. This is the greatest success."* Nothing will change Allāh's promises and He will reward people accordingly.

وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿65﴾ أَلَآ إِنَّ لِلَّهِ
مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ
شُرَكَآءَ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿66﴾ هُوَ ٱلَّذِى جَعَلَ
لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ
يَسْمَعُونَ ﴿67﴾ قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ هُوَ ٱلْغَنِىُّ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ أَتَقُولُونَ عَلَى ٱللَّهِ مَا



(65) Let not their speech grieve you. All honour belongs to Allāh. He is All Hearing, All Knowing. (66) Lo! Verily only to Allāh belongs whomsoever is in the heavens and whomsoever is in the earth. Who do those people follow who call upon partners besides Allāh? They only follow conjecture and they speculate. (67) Allāh is He Who made the night so that you may rest and the day as a means of seeing. Indeed therein are signs for those who listen. (68) They say, "Allāh has taken a son." He is Pure! He is Independent and to Him belongs whatever is in the heavens and whatever is in the earth. You have no proof for this. Do you say about Allāh what you do not know? (69) Say, "Surely those who invent lies about Allāh will not succeed." (70) There is only a brief enjoyment in this world. Then your return will be to Us and then We will let you taste a dreadful punishment because you used to disbelieve.

THE POLYTHEISTS LIE ABOUT ALLĀH BY ATTRIBUTING CHILDREN TO HIM

The first verse consoles the Holy Prophet صلى الله عليه وسلم when it says, *"Let not their speech grieve you. All honour belongs to Allāh."* All honour and might belong to Allāh and He will confer the same to his Prophets عليهم السلام. Allāh says in Surah Mujādalah, *"Most definitely Me and My messengers will be victorious."* [*Surah 58, verse 21*]

"He is All Hearing, All Knowing." Allāh is well aware of their deeds and statements and will punish them accordingly.

"Lo! Verily only to Allāh belongs whomsoever is in the heavens and whomsoever is in the earth." He has the authority to do as He pleases in the universe. Since everyone belongs to Him, how can they be regarded as His partners?

"Who do those people follow who call upon partners besides Allāh? They only follow conjecture and they speculate." They have no proof for the beliefs they hold and only guess, whereas guesswork cannot suffice when it comes to belief in a deity. The only legitimate proof in this regard is that which proceeds from Allāh.

Utilising one's intelligence will also allow one to arrive at the conclusion that there can be only one deity. In addition to this, Allāh sent the Prophets عليهم السلام to remind man about it. However, the disbelievers *(kuffār)* neither use their intelligence, nor do they respond to the preaching of the Prophets عليهم السلام. They still prefer rather to guess about these matters.

Thereafter Allāh speaks of a few signs by which people may realise His greatness. Allāh says, *"Allāh is He Who made the night so that you may rest and the day as a means of seeing. Indeed therein are signs for those who listen."* i.e. Those who listen with the intention to practise.

The night and the day are such phenomena that are witnessed by every person. In every part of the world, one of the two must prevail. People therefore cannot help to notice the importance of these two. They will realise that it can only be Allāh who causes the alternation between the two.

Allāh has created the night for people to rest and replenish their strength for the next day. Then the day follows in which they are able see everything clearly and accomplish their tasks with ease and satisfaction. It is tragic that the Polytheists fail to realise Allāh's greatness with these phenomena staring them in the face.

"They say, 'Allāh has taken a son.' He is Pure! He is Independent and to Him belongs whatever is in the heavens and whatever is in the earth." Allāh has no necessity for an assistant in accomplishing His tasks. Since everything is Allāh's creation, He cannot possibly have any relationship with them besides that of a Creator. For a person to be a relative of another, the two must be of the same species. Since none are akin to Allāh in any way, they can never be His relatives; let noone His children.

The Holy Prophet صلى الله عليه وسلم has mentioned that Allāh says, *"Man has slandered me.. He says that Allāh has children whereas I am Independent. I beget not, nor am I begotten. None are equal to Me."* [*Bukhari v.2 p.744*]

Allāh then tells the polytheists, *"You have no proof for this. Do you say about Allāh what you do not know?"*

"Say, 'Surely those who invent lies against Allāh will not succeed. There is only a brief enjoyment in this world. Then your return will be to Us and then We will let you taste a dreadful punishment because you used to disbelieve." This verse is a reply to the misconception that the disbelievers *(kuffār)* and polytheists seem to be successful because of their wealth in this world. Allāh says that this is only temporary, but the real result of their disbelief will be apparent in the Hereafter, when they will suffer terribly in Hell. All the wealth in this world is of no significance when the torment of Hell is borne in mind. How can anyone be successful when he is heading for Hell?

۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى
بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ
غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ إِنْ أَجْرِىَ إِلَّا
عَلَى ٱللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ
وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ
﴿٧٣﴾

(71) Recite to them the incident of Nūh. When he said to his people, "O my people! If my stay and my reminders of Allāh's signs are difficult upon you,

then only upon Allāh do I trust. So you all may join forces with your partners to plot your course of action. Then do not make your plot a secret and do not grant me any respite." (72) If you turn away, then I have never asked any recompense from you. My recompense shall be from Allāh and I have been commanded to be from those who submit. (73) They denied him, so We rescued him and those with him in the ark and made them successors to the earth. And We drowned those who denied Our signs. So see what was the plight of those who were warned!

SAYYIDINA NŪH عليه السلام ADDRESSES HIS NATION WITH COURAGE AND THEIR EVENTUAL DROWNING BECAUSE OF THEIR DISOBEDIENCE

These verses briefly cite the incident of Sayyidina Nūh عليه السلام. The detailed incident was discussed in Surah A'rāf [*Surah 7, verses 59-64*] and will also follow in Surah Hūd [*Surah 11, verses 25-49*] and the whole of Surah Nūh (Surah 71).

Sayyidina Nūh عليه السلام lived with his people for 950 years and continuously preached to them about Oneness of Allāh *(Tauhīd)* and the evils of idolatry.

They refused to accept his preaching and told him, *"If you do not desist, O Nūh, you will definitely be of those who are stoned to death."*

He told them, *"O my people! If my stay and my reminders of Allāh's signs are difficult upon you, then only upon Allāh do I trust. So you all may join forces with your partners to plot your course of action. Then do not make your plot a secret and do not grant me any respite."*

He addressed them further saying, *"If you turn away, then I have never asked any recompense from you. My recompense shall be from Allāh and I have been commanded to be from those who submit."*

Despite this challenge, they continued to deny him and asked, *"Bring to us the punishment if you are indeed truthful!"* Thereafter Sayyidina Nūh عليه السلام constructed the ark, which all the believers boarded. Then the floods came and drowned all the disbelievers *(kuffār)*. Allāh says in this regard, *"They denied him, so We rescued him and those with him in the ark and made them successors to the earth. And We drowned those who denied Our signs. So see what was the plight of those who were warned!"*

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟
بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ (74) ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ
وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ (75) فَلَمَّا
جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ (76) قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا
جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ (77) قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ

ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾ وَقَالَ فِرْعَوْنُ
ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم
مُّلْقُونَ ﴿٨٠﴾ فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ إِنَّ ٱللَّهَ
لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾

(74) Thereafter We sent after him many messengers to their nations. They came to them with clear signs, but the people were unlikely to believe in what they denied earlier. Thus do We seal the hearts of those who transgress. (75) Then We sent after them Mūsa and Hārūn with clear signs to Pharaoh (Fir'aun) and his governors. However, they were arrogant and were a nation of criminals. (74) When the truth came to them from Us, they said, "This is definitely manifest magic!" (77) Mūsa said, "Do you say with regard to the truth when it comes to you, 'Is this magic?' Magicians cannot be successful." (78) They said, "Have you come to us to displace us from that upon which we found our forefathers, and so that the two of you attain may sovereignty on earth? We shall never believe in you two." (79) Pharaoh (Fir'aun) said, "Bring every learned magician to me." (80) Then, when the magicians came, Mūsa told them, "Throw that which you throw." (81) When they threw Mūsa told them, "You have displayed magic. Allāh shall soon negate it. Surely Allāh does not allow the actions of corrupters to materialise." (82) And Allāh establishes the truth according to His promises, even though the criminals detest it.

SAYYIDINA MŪSA عليه السلام IS SENT TO PHARAOH *(FIR'AUN)*, THE MAGICIANS CHALLENGE HIM AND HE DEFEATS THEM

Allāh briefly mentions that the Prophets عليهم السلام who came between Sayyidina Nūh and Mūsa عليه السلام were also rejected by their people. Because of their persistence on disbelief *(kufr)*, Allāh sealed their hearts and they never submitted to the truth.

Allāh says, *"Then We sent after them Mūsa and Harūn with clear signs to Pharaoh (Fir'aun) and his leaders."* These two Prophets عليهم السلام called them to Oneness of Allāh *(Tauhīd)*, but *"they were arrogant and were a nation of criminals."* According to a verse in Surah Mu'minūn, they said, *"Should we believe in two humans like ourselves when their people are our slaves?"* [*Surah 23, verse 47*]

They then asked Sayyidina Mūsa عليه السلام to show them a sign of his apostleship, whereupon he demonstrated his shining hand and his staff that transformed into a serpent. Upon seeing this they said, *"This is definitely manifest magic!"*

"Mūsa عليه السلام said, *'Do you say with regard to the truth when it comes to you, 'Is this magic?' Magicians cannot be successful.'"* Magicians will be disgraced in both the worlds, especially if they claim Prophethood. Sayyidina Mūsa عليه السلام impressed on the people that he would always be successful, and that those who opposed him would fail in their attempts.

"They said, 'Have you come to us to displace us from that upon which we found our forefathers, and so that the two of you may attain sovereignty on Earth We shall never believe in you two." Because they were people who sought the fame and fortune of this world, they accused Sayyidina Mūsa عليه السلام and Sayyidina Hārūn عليه السلام of the same.

Thereafter, Pharaoh *(Fir'aun)* decided to challenge Sayyidina Mūsa عليه السلام to a contest of magic. Describing this, Allāh says, *"Pharaoh (Fir'aun) said, 'Bring every learned magician to me.* Then, when the magicians came, Mūsa told them, 'Throw that which you throw.' Their staffs and their ropes appeared to the people as snakes. The staff of Sayyidina Mūsa عليه السلام became a serpent and consumed those of the magicians.

Thereafter, *"Mūsa told them, 'You have displayed magic. Allāh shall soon negate it."* Everyone saw that the magicians failed in their challenge to Sayyidina Mūsa عليه السلام. Thereafter, all the magicians accepted the Religion *(Dīn)* of Sayyidina Mūsa عليه السلام.

Sayyidina Mūsa عليه السلام also told them, *"Surely Allāh does not allow the actions of corrupters to materialise. And Allāh establishes the truth according to His promises, even though the criminals detest it."* This refers to the promise Allāh made to Sayyidina Mūsa عليه السلام, that *"You shall definitely remain high."*

فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْ
وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿83﴾ وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ
ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿84﴾ فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿85﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿86﴾ وَأَوْحَيْنَآ
إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟
ٱلصَّلَوٰةَ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿87﴾

(83) Only a few people from his nation believed in Mūsa عليه السلام while fearing that Pharaoh (Fir'aun) and his governors would put them to trial. Undoubtedly Pharaoh (Fir'aun) was in a position of superiority in the land, and he was certainly of the transgressors. (84) Mūsa عليه السلام said, "O my people! If you believe in Allāh, then rely on Him only; if you are obedient." (85) They said, "We rely on Allāh only. O our Lord! Do not make us a test to the oppressive ones... (86) ..... And rescue us with Your mercy from the disbelieving folk." (87) We revealed to Mūsa عليه السلام and his brother, "Establish homes for your people in Egypt, make your homes places of worship, establish Salāh and give glad tidings to the believers."

SAYYIDINA MŪSA عليه السلام ENCOURAGES THE BANI ISRĀ'ĪL TO PIN THEIR RELIANCE IN ALLĀH

Sayyidina Mūsa عليه السلام was sent as a messenger to the Bani Isrā'īl as well as

to the people of Pharaoh *(Fir'aun)* (the Copts). From the Coptic Egyptians, only a few believed in him. These were a person mentioned in verse 28 and several other verses of Surah Mu'min, the wife of Pharaoh *(Fir'aun)* (as mentioned in Surah Tahrīm), a slave girl called Māshta (who use to comb the hair of Pharaoh's *(Fir'aun's)* daughter, Pharaoh's *(Fir'aun's)* treasurer and his wife.)

Allāh says about the believers of the Bani Isrā'īl, *"Only a few people from his nation believed in Mūsa* عليه السلام *while fearing that Pharaoh (Fir'aun) and his governors would put them to trial. Undoubtedly Pharaoh (Fir'aun) was in a position of superiority in the land, and he was certainly of the transgressors."* The believers feared that Pharaoh *(Fir'aun)* would punish them for their belief. One of the forms of punishment metted by him was that he used to hammer nails into their hands [*as mentioned in verse 10 of Surah Fajr (Surah 89)*].

Encouraging his people in the face of Pharaoh's *(Fir'aun's)* oppression, *"Mūsa* عليه السلام *said, 'O my people! If you believe in Allāh, then rely on Him only; if you are obedient."*

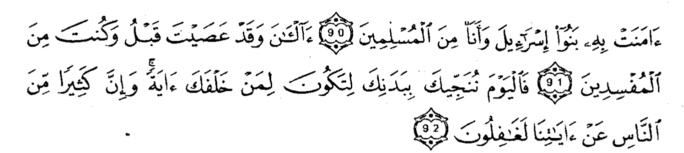
"They said, 'We rely on Allāh only. O our Lord! Do not make us a test to the oppressive ones..." i.e. They should not use us in their experimental tests at punishment. They continued to supplicate, *". . .And rescue us with Your mercy from the disbelieving folk."*

The author of "Ruhul Ma'āni" writes that these verses teach that the person who makes supplication *(du'ā)* to Allāh should rely on Him. Thereby, their supplications *(du'ā's)* are more likely to be accepted. Tawakkul *(reliance on Allāh)* means that a person does not place his trust in any physical resources, but trusts only in Allāh to fulfill his needs. This is the same concept that a person has in mind when he makes supplication *(du'ā)* to Allāh. Therefore, reliance *(Tawakkul)* and supplication *(du'ā)* do not conflict with each other.

Allāh says further, *"We revealed to Mūsa* عليه السلام *and his brother, 'Establish homes for your people in Egypt, make your homes places of worship, establish Salāh..."* They were instructed to do this because Pharaoh *(Fir'aun)* prohibited them from performing their prayers openly. This verse emphasises the importance of Salāh, which cannot be forsaken even in the face of oppression.

Allāh then further commands Sayyidina Mūsa and Harūn عليه السلام saying, *"and give glad tidings to the believers."* This refers to the glad tidings of Allāh's assistance and His acceptance of their supplication *(du'ā)*.

وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا
لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ
يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ
ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ ۞ وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ
وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۖ حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ



(88) Mūsa said, "O our Lord' Indeed you have granted to Pharaoh (Fir'aun) and his governors splendour and riches in this worldly life. O our Lord! This (they use) to lead (others) astray from Your path. O our Lord! Destroy their wealth and harden their hearts so that they never believe until they witness a painful punishment." (89) Allāh said, "The prayer made by the two of you have been accepted. So remain upright and never follow the path of those who have no knowledge." (90) We made the Bani Isrā'īl cross the sea, and Pharaoh (Fir'aun) and his army rebelliously and transgressingly pursued them. Until (the time came when) Pharaoh (Fir'aun) began to drown, he said, "I believe that there is no deity except Him in Whom the Bani Isrā'īl believe, and I am from those who surrender." (91) "Do you believe now? When you were disobedient before and among the corrupters?" (92) Today We shall preserve you with your body to be sign for those after you. Indeed many people are negligent of Our signs.

SAYYIDINA MŪSA عليه السلام CURSES PHARAOH *(FIR'AUN)* AND HIS PEOPLE AND PHARAOH *(FIR'AUN)* IS EVENTUALLY DROWNED

The Bani Isrā'īl arrived in Egypt during the time of Sayyidina Yusuf عليه السلام and were always considered to be aliens. They were therefore undermined in the country and forced to carry out menial tasks. The Copts, on the contrary, were extremely wealthy and powerful.

Sayyidina Mūsa عليه السلام made the following supplication to Allāh, *"O our Lord! Indeed you have granted to Pharaoh (Fir'aun) and his governors splendour and riches in this worldly life. O our Lord! This (they use) to lead (others) astray from Your path. O our Lord! Destroy their wealth and harden their hearts so that they never believe until they witness a painful punishment."*

Upon this supplication *(du'ā)*, Sayyidina Harūn عليه السلام said, "Āmīn (O Allāh! Accept this supplication *(du'ā)*)!" He was therefore also a participant in this supplication *(du'ā)*. It is for this reason that Allāh addressed them both when He said, *"The prayer made by the two of you has been accepted. So remain upright and never follow the path of those who have no knowledge."* i.e. Do not be like those who panic and grow despondent when Allāh's help seems delayed because they have no knowledge of Allāh's promises. [*"Ruhul Ma' aani"*]

Sayyidina Abdullāh bin Abbās رضى الله عنه, Sayyidina Ibn Juraij رحمة الله عليه and Sayyidina Mujāhid رحمة الله عليه report that this supplication *(du'ā)* was accepted after 40 years. It was only then that Pharaoh *(Fir'aun)* was destroyed and the Bani Isrā'īl saved.

When Sayyidina Mūsa عليه السلام was commanded to leave Egypt with the Bani Isrā'īl, they encountered the sea before them. Allāh instructed him to strike

the sea with his staff, causing it to part into roads for them to pass through. When Pharaoh *(Fir'aun)* and his army pursued them, the sea closed up and drowned all of them. Reference to this episode is made in Surah TāHā , Surah Shu'arā and Surah Dukhān . Reminding the Bani Isrā'īl of His favours on them, Allāh says in Surah Baqarah, *"When We split the seas for you and drowned the people of Pharaoh (Fir'aun) while you watched."* [*Surah 2, verse 50*]

Allāh continues to describe the incident by saying, *"Until (the time came when) Pharaoh (Fir'aun) began to drown, he said, 'I believe that there is no deity except Him in Whom the Bani Isrā'īl believe, and I am from those who surrender."* He now wanted to be saved as the Bani Isrā'īl were saved from drowning. However, Allāh' s law is that Belief *(Imān)* is not accepted at the time of death.

Allāh then told him. *"Do you believe now? When you were disobedient before and among the corrupters?"* According to the author of "Ruhul Ma'āni", the above statement was made by Jibr'īl عليه السلام or Sayyidina Mikā'īl عليه السلام.

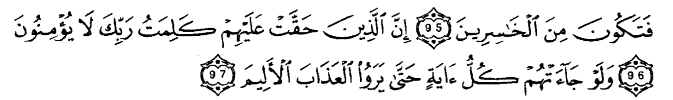
Allāh then told him, *"Today We shall preserve you with your body to be sign for those after you."* His body was not washed away in the ocean with the rest so that people may see the evil plight of those who are haughty and rebellious.

"Indeed many people are negligent of our signs." Such people will fail to benefit from these portents. Such was the end of Pharaoh *(Fir'aun)* and all those who dared to follow his ways. By witnessing the corpse of Pharaoh *(Fir'aun)*, the Bani Isrā'īl were also reassured of his death and they had no more cause to worry.

No mention is made in the above verse as to how long after his death his corpse will be preserved. It is therefore not possible to accurately fix a time period for this. According to various researchers, one of the mummies on display in the Cairo museum is that of Pharaoh *(Fir'aun)* himself. However, this fact cannot be proven conclusively in the Shari'ah. Allāh knows best.

Note: *"O our Lord! Destroy their wealth and harden their hearts so that they never believe until they witness a painful punishment."* An objection has been raised that how could Sayyidina Mūsa عليه السلام make this supplication *(du'ā)* for them to die without Belief *(Imān)* when he was sent to guide people? The reply is simply that he made this supplication *(du'ā)* when he grew despondent about them believing after had he preached to them for a very long time. This supplication *(du'ā)* was similar to that of Sayyidina Nūh عليه السلام when he said, *"O my Lord! Do not leave a single disbeliever on earth."* [*Surah Nūh (71), verse 26*]

وَلَقَدْ بَوَّأْنَا بَنِيٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ
ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾ فَإِن كُنتَ فِى شَكٍّ
مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن
رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ



(93) Indeed We allotted to the Bani Isrā'īl a pleasant abode and provided them with pure things. They never differed until knowledge came to them. Surely your Lord shall decide between them on the Day of Judgment concerning that in which they differed. (94) If you are in doubt regarding what We have revealed, then ask those who were reciting the Book before you. Undoubtedly the truth has come to you from your Lord, so do not be of the doubtful. (95) And never be of those who deny Allāh's verses, for then you will be of the losers. (96) Without doubt those upon whom the decree of your Lord has passed will not believe... (97) even though every proof comes to them, until they see the agonising punishment.

THE BANI ISRĀ'ĪL ARE ALLOTTED A PLEASANT ABODE AND RECEIVE PURE SUSTENANCE

After being rescued from Pharaoh *(Fir'aun)*,. the Bani Isrā'īl left for their promised land. In the interim they were banished to the endless valley of Tīh because of their misdeeds. However, they eventually reached their destination. Because of Allāh' s bounties to them, they were supposed to be grateful to Allāh, but they resorted rather to differing among themselves. Allāh says, *"Surely your Lord shall decide between them on the Day of Judgement concerning that in which they differed."*

Although it seems that Allāh is addressing the Holy Prophet صلى الله عليه وسلم in the two subsequent verses, the address is really to all those people who are doubtful of Allāh's revelation. This is similar to verses such as, *"O The Holy Prophet! Fear Allāh!"* and *"O The Holy Prophet! When you divorce your wives..."*

Allāh says, *"If you are in doubt regarding what We have revealed, then ask those who were reciting the Book before you."* i.e. Ask the Jews and the Christians whether their scriptures speak of the advent of the Holy Prophet صلى الله عليه وسلم, and whether the description given therein corresponds to Muhammad صلى الله عليه وسلم himself? Is the Qur'ān really from Allāh then?

Other commentators maintain that these verses are addressed to humanity at large. The verses tell people that if they doubt the revelation coming to Muhammad صلى الله عليه وسلم they should consult the Jews and the Christians. They should ask them whether the previous Prophets عليهم السلام or their scriptures had prophesied the advent of the Holy Prophet صلى الله عليه وسلم. This interpretation seems better.

Allāh adds, *"Undoubtedly the truth has come to you from your Lord, so do not be of the doubtful. And never be of those who deny Allāh's verses, for then you will be of the losers."*

Allāh then says, *"Without doubt those upon whom the decree of your Lord has passed (i.e. the fact that they are not destined to believe) will not believe, even though every proof comes to them, until they see the agonising punishment."* At this juncture

their Belief *(Imān)* will be of no avail to them, just as it was futile to Pharaoh *(Fir'aun)*.

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ
ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

(98) There was no nation who believed, then their belief profitted them, except the nation of Yunus عليه السلام. When they believed, We averted from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while.

THE NATION OF SAYYIDINA YUNUS عليه السلام BELIEVED WHEN THEY SAW THE PUNISHMENT AND THEIR BELIEF PROFITTED THEM

With regard to Pharaoh *(Fir'aun)*, Allāh says in Surah Hūd [*Surah 11, verse 98*], *"He will lead his people on the Day of Judgement and enter them into the Fire. It is an evil place indeed wherein they shall be entered."* Also concerning him, Allāh says in Surah Nāzi'āt, *"Allāh seized him with punishment in the Hereafter and in this world."* [*Surah 79, verse 25*]

Allāh says in Surah Qasas, *"So We seized Pharaoh (Fir'aun) and his armies, and cast them into the sea. See what was the plight of the oppressors! We made them leaders who called towards the Fire. They will not be assisted in the Hereafter. We set a curse after them in this world, and, on the Day of Judgment (Qiyāmah), they shall be amongst the hateful."* [*Surah 28, verses 40-42*]

Says Allāh in Surah dhāriyāt, *"So We seized him and his army and cast them into the ocean as he perpetrated lamentable acts."* [*Surah 51, verse 40*]

Allāh says in Surah Mu'min, *"However, their belief could not benefit them when they saw Our punishment. (This is) Allāh 's practice, which has passed over His bondsmen. The disbelievers shall be at a loss here."* [*Surah 40, verse 85*]

It is clear from many verses of the Qur'ān that there is no escape from Allāh's punishment once it arrives and belief at that stage will be of no avail. The verse under discussion exempts the nation of Sayyidina Yunus عليه السلام from this established practice of Allāh. They were saved from Allāh' s punishment after believing when they saw it.

Sayyidina Yunus عليه السلام was sent as a messenger to the town of Ninevah, which formed part of Mawsil (in Iraq). After preaching to the people for a long time, they refused to accept. Eventually, he warned them that they would be afflicted with punishment after three days. They discussed among themselves that he was a person who never spoke a lie and, should they find him absent after the third night, the warning must be true.

On the third morning, they began witnessing the signs of punishment. The sky was extremely dark and a smoke enveloped their settlement. They then searched for Sayyidina Yunus عليه السلام, but could not find him. Allāh then

granted them the guidance to turn to Him in repentance. They took all their animals, women and children to an open plain and, wearing coarse clothing, sincerely begged Allāh for forgiveness. Allāh showed mercy to them and forgave them.

In the meantime, Sayyidina Yunus عليه السلام felt ashamed to return to the people after seeing that the punishment was averted. He left for the coast and boarded a ship. When the ship was in danger of sinking, the sailors exclaimed that there must be a slave on board who had fled from his master. When they thrice drew lots to determine who the person was, the name of Sayyidina Yunus عليه السلام emerged each one of the three times. Consequently, he cast himself overboard to avert disaster to the ship.

He was swallowed by a large fish and remained alive in its stomach. There he engaged himself in Allāh's remembrance and Allāh finally rescued him. It is for this reason that he is referred to as the *'person of the fish"* in the Qur'ān. His detailed incident is narrated in Surah Anbiya [*Surah 21, verses 87, 88*], Surah Sāffāt [*Surah 37, verses 139-147*] and Surah Nūn Wal Qalam [*Surah 68, verse 48-50*].

None may question Allāh for not punishing the nation of Sayyidina Yunus عليه السلام since He reserves the right to do as He pleases.

وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟
مُؤْمِنِينَ (99) وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى
ٱلَّذِينَ لَا يَعْقِلُونَ (100) قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَـٰتُ
وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ (101) فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن
قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ (102) ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ
ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ (103)

(99) If your Lord willed, all those on earth would surely believe. Will you force people until they become believers? (100) No soul is able to believe without Allāh's order. Allāh has set impurity upon those who do not possess intelligence. (101) Say, "Look at whatever is in the heavens and the earth. Arguments and warnings are of no avail to those people who do not believe. (102) Are they only waiting for the times of those before them to come to them? Say, "You wait. I shall be of those who wait with you. (103)Then We rescue Our messengers and the believers likewise. It is Our bounden duty to rescue the believers.

IF ALLĀH WILLED, ALL WILL BELIEVE

"If your Lord willed, all those on earth would surely believe." The fact that believers and non-believers co-exist on earth is part of Allāh's divine wisdom. None may insist that all people become believers *(Mu'minīn),* for Allāh knows

best why He does not bring this to pass, despite possessing the ability to do so. Allāh says, *"Will you force people until they become believers?"*

It should be understood that *"No soul is able to believe without Allāh 's order."* However, *"Allāh has set impurity [disbelief (kufr)] upon those who do not possess intelligence."*

Thereafter Allāh says, *"Say, 'Look at whatever is in the heavens and the earth."* Hereby a person will be able to ascertain the Oneness and greatness of Allāh. However, *"Arguments and warnings are of no avail to those people who do not believe."* Since they will not believe despite the abundance of proofs expounded by the Prophets عليهم السلام and the divine scriptures, what more do they await Allāh asks, *"Are they only waiting for the times of those before them to come to them?"* i.e. Are they waiting for Allāh' s punishment to overtake them? *"Say, You wait. I shall be of those who wait with you."*

When Allāh's punishment afflicts a nation and wipes out the disbelievers *(kuffār), "Then We rescue Our messengers and the believers likewise. It is Our bounden duty to rescue the believers."* This verse contains immense glad tidings and encouragement for the believers.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ
أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ (104) وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ
حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ (105) وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا
يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ (106) وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُۥٓ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ وَهُوَ
ٱلْغَفُورُ ٱلرَّحِيمُ (107)

(104) Say, "O people! If you are in doubt about my Religion (Dīn), then I do not worship what you worship besides Allāh. However, I worship that Allāh Who shall take your lives. I have been commanded to be of the believers... (105) ...And (I have been commanded) 'Focus your attention towards the Religion (Dīn) in such a way that you are averse to all other religion's (D'īn's), and never be among the idolaters... (106) And, besides Allāh, do not call on any who cannot benefit nor harm you. If you do so, then you will surely be of the oppressors."' (107) If Allāh afflicts you with harm, none can avert it besides Him. If He intends good for you, then none can thwart his grace. He bestows His grace upon whomsoever of His bondsmen He pleases. And He is the Most Forgiving, the Most Merciful.

ONLY ALLĀH IS WORTHY OF WORSHIP AND THE MASTER OF ALL HARM AND GOOD

The Holy Prophet صلى الله عليه وسلم is commanded, *"Say, 'O people! If you are in*

doubt about my Religion (Dīn), then (I am unaffected by your doubts and) I do not worship what you worship besides Allāh. However, I worship that Allāh Who shall take your lives." Each disbeliever *(kāfir)* should concern himself with his plight after he dies.

They should make the necessary amendments to their lives so that they be saved from the punishment of the Hereafter.

The verse reads *"your lives"* and not *"my life"* so that the disbelievers *(kuffār)* are reminded that they shall not live forever. The fact is brought to their attention that they will be required to render an account of their deeds and to suffer the punishment for their disbelief *(kufr)*.

Thereafter, the Holy Prophet صلى الله عليه وسلم is commanded to tell them further, *"I have been commanded to be of the believers and (I have been commanded) 'Focus your attention towards the Religion (Dīn) in such a way that you are averse to all other religion's (Dīn's), and never be among the idolaters."* For these reasons, the disbelievers *(kuffār)* could never influence him.

These verses are similar to the verse of Surah An'ām, where Allāh says, *"Say, 'I have been prohibited from worshipping those that you call upon besides Allāh.' Say, 'I do not follow your whims, for then I shall go astray and will not be of the rightly guided ones:'"* [*Surah 6, verse 56*]

Thereafter, alluding to the foolishness of those who commit polytheism *(shirk)*, Allāh says, *"And, besides Allāh, do not call on any who cannot benefit nor harm you. If you do so, then you will surely be of the oppressors."* The polytheists oppress their souls by subjecting themselves to the eternal punishment of the Hereafter. They also oppress their minds by blindly following their forefathers and not pausing to think about the helplessness of their gods. They insult their intelligence by worshipping something that they make with their own hands and which cannot harm nor benefit them in the least.

Allāh says, *"If Allāh afflicts you with harm, none can avert it besides Him. if He intends good for you, then none can thwart his grace. He bestows His grace upon whomsoever of His bondsmen He pleases."* The author of "Ruhul Ma'āni" writes that whatever a person acquires is from Allāh and that Allāh owes nothing to anyone. It is purely because of His grace that he confers things to people.

"And He is the Most Forgiving, the Most Merciful." Allāh's forgiveness among the greatest bounties of Allāh by which a person attains salvation. Allāh is also Most Merciful and removes even the slightest worry and difficulty from people. This alludes to the polytheists and tells them that instead of worshipping Allāh Who is Most Forgiving and Most Merciful, they foolishly choose to worship those who can do no good for them.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ
وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿108﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ
وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿109﴾

(108) Say, "O people.' Certainly the truth has come to you from your Lord. So whoever will be guided shall receive guidance only for himself. Whoever will go astray shall only go astray to his own detriment. I have not been commissioned over you. (109) Follow what has been revealed to you and persevere until Allāh passes decision. He is the Best of the deciders.

THE HARMS OF MISGUIDANCE AND THE BENEFITS OF GUIDANCE ARE RESERVED FOR THE INDIVIDUAL

In these concluding verses of Surah Yunus, The Holy Prophet صلى الله عليه وسلم is instructed, "Say, 'O people! Certainly the truth has come to you from your Lord (so accept it). So whoever will be guided shall receive guidance only for himself (i.e. he will benefit from it in both the worlds). Whoever will go astray shall only go astray to his own detriment. I have not been commissioned over you. "'i.e. I cannot force you to take any particular course of action. The choice is your own.

Thereafter Allāh commands His Holy Prophet صلى الله عليه وسلم saying, *"Follow what has been revealed to you..."* This refers to the propagation of the message. By doing this, people will surely harm and offend one. Therefore, Allāh advises, *and persevere until Allāh passes decision. He is the Best of the deciders."*

In His wisdom, Allāh will decide who will receive the radiance of Belief *(Imān)* and who will not be guided. He will also decide who will be punished and when they will be punished.

سورة هود

Makkan	Surah Hud	Verses 123

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓر كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ (1) أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۚ إِنَّنِي
لَكُم مِّنۡهُ نَذِيرٞ وَبَشِيرٞ (2) وَأَنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُمَتِّعۡكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ
أَجَلٖ مُّسَمّٗى وَيُؤۡتِ كُلَّ ذِي فَضۡلٖ فَضۡلَهُۥۖ وَإِن تَوَلَّوۡاْ فَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ كَبِيرٍ
(3) إِلَى ٱللَّهِ مَرۡجِعُكُمۡۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ (4) أَلَآ إِنَّهُمۡ يَثۡنُونَ صُدُورَهُمۡ لِيَسۡتَخۡفُواْ
مِنۡهُۚ أَلَا حِينَ يَسۡتَغۡشُونَ ثِيَابَهُمۡ يَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ
ٱلصُّدُورِ (5)

In the name of Allāh, the Most Beneficent, the Most Merciful.

(1) Alif Lām Rā. This is a Book, the verses of which have been consolidated and then expounded (coming from) The Wise, The Informed. (2) Worship only Allāh. Indeed I am unto you a warner and a bearer of glad tidings. (3) And seek forgiveness from your Lord, then turn to Him. He will then grant you a comfortable life until an appointed hour and grant His respect to every respectable person. If you turn away, then I truly fear for you the punishment of a serious day. (4) Unto Allāh shall you be returned. And He has power over all things. (5) Behold! Verily they turn their chests so that they may hide from Him. Behold! When they wear their clothes, He knows what they hide as well as what they disclose. Undoubtedly, He has knowledge of the secrets of their hearts.

THE REWARD FOR WORSHIPPING ALLĀH AND TURNING TO HIM

The bulk of this Surah concerns the incidents of various Prophets عليهم السلام and people are warned by these narratives against adopting the ways of disbelief *(kufr)* and polytheism *(shirk)*. In the beginning of the Surah, Allāh makes mention of Oneness of Allāh *(Tauhīd)* and His attributes. Allāh says, *"This is a Book, the verses of which have been consolidated and then expounded (coming from) The Wise, The informed."*

Thereafter the contents of the Qur'ān are briefly mentioned. Allāh says that this Book enjoins, *"Worship only Allāh."* Thereafter the responsibility of the Holy Prophet صلى الله عليه وسلم is declared when he says, *"Indeed I am unto you a warner and a bearer of glad tidings."*

Further contents of the Qur'ān are then discussed. These are, *"And seek forgiveness from your Lord, then repent to Him."* This means that people should discard disbelief *(kufr)* and turn to Allāh as believers. They should then perform virtuous deeds and never fail to repent if they happen to sin.

The result of this behaviour will be that *"He will grant you a comfortable life until an appointed hour.."* At the time of death, this good life will give way to an even better existence in Heaven *(Jannah).*

"and grant His honour to every honourable person." Allāh will reward people for their good deeds. None should think that he cannot possibly increase his deeds. Allāh will grant greater rewards for every extra deed that a person performs.

A *"comfortable life"* does not mean abundant wealth. True contentment is peace of mind, with which Allāh blesses every believer *(Mu'min)*. The believers *(Mu'minīn)* experience joy in the difficulties they suffer because they realise that they will be rewarded for this. For this reason, some people may object to this verse. However, the verse does not guarantee this *"comfortable life"* for every person in every era. Therefore, if any believer *(Mu'min)* has to suffer any difficulty, it will not be contradictory to this verse. With regard to rewards however, the word *"every"* is mentioned in the verse *"and grant His honour to every honourable person."*

"If you turn away (by not believing), *then I truly fear for you the punishment of a serious day."* This day refers to the day of Judgement according to the author of "Ruhul Ma'āni", while others say that it refers to the day the disbelievers *(kuffār)* are punished in this world.

Allāh then reminds them, *"Unto Allāh shall you be returned. And He has power over all things."*

"Behold! Verily they turn their chests so that they may hide from Him..." "Ma'ālimut Tanzīl" (*v.2 p.373*) reports from Sayyidina Abdullāh bin Shaddād رضى الله عنه that this verse was revealed with reference to certain hypocrite *(Munāfiq)*. Whenever he passed the Holy Prophet صلى الله عليه وسلم he would turn his chest away, sway his hips and cover his face so that he could not be recognised.

Sayyidina Qatādah رحمة الله عليه says that the hypocrites *(Munāfiqīn)* used to turn their chests away so that the words of the Qur'ān do not fall on their ears. Other commentators mention that the verse refers to certain disbelievers *(kuffār)* who would close the curtains of their homes and then lie on their beds with all their clothes on and their chests turned. They would then ask whether Allāh still knew what was in their hearts.

Allāh tells them, *"Behold! When they wear their clothes, He knows what they hide as well as what they disclose. Undoubtedly, He has knowledge of the secrets of their hearts."* Allāh has perfect knowledge of every thought and deed of every person.

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GLOSSARY

This glossary gives only a breef, introductory meaning of each word and is by no means an authentic dictionary or a full explanation. The meanings given are exactly what the translator has given in the text except for one or two cases here and there.

اعوذ بالله من الشيطان الرجيم:	*(a'udhu billahi minash shaytanir rajim)* I seek refuge in *Allah* from the accursed devil)
انا لله و انا اليه راجعون:	*(inna lillahi wa inna ilahi raji'un)* see *istarja'*
(رحمه الله):	May *Allah* show mercy to him
(رحمة الله عليه):	May *Allah* have mercy on him
(رضى الله عنه):	May *Allah* be pleased with him
(صلى الله عليه وسلم):	May *Allah* bless him and give him peace
(عليه السلام):	May peace be hon him
	ان الحمد والنعمة لک والملک لا شریک لک لبیک اللّهم لبیک ، لبیک لا شریک لک لبیک
a'raf,al:	the heights, the parapets
aafiyah:	safety, goof health and well-being
aal Imran:	(the) family of Imran
aalam:	all the world, universe
aalamin:	universe, all creation
adal:	justice, moderation
adhan:	the call to prayer, five times a day
ahbar:	learned Jewish scholars
ahl suffah:	see *ashabus suffah*
ahlul Kitab:	people of the Book
ahqab:	(pl. of hiqb, q.v)
ajda:	a devilish name one whose nose and ears are cut off.
akhirah:	hereafter
alam arwah:	world of the souls
alastu:	(الست) refers to the pledge *Allah* took from all the souls (Am I not your Lord) al-A'raf, 172
alim:	singular of *ulama*
amin (pronounced aamin):	(exclamation after a prayer meaning) do answer, O *Allah,* let it be so, accept our prayer.
amr bilma'ruf:	enjoining the reputable
an'am, al:	the quadrapeds
anbiyah:	Pl. of *nabi*
anfal, al:	the spoils of war. This word *anfal* is the plural of *nafl* (meaning, 'something extra') and anything more than the obligatory is *nafl.* A believer fights for *Allah's* sake, not for the booty. Hence, when he gets the booty, it is *anfal.*
anfal:	booty gained after battle
ansar:	supporters who welcomed the *muhajirs* from Makkah
aqd:	pledge
asabat:	tribes
asbat:	successors, grandsons children of (Prophet) Ishaq
ashab us suffah:	about 300 poor immigrants who lived on a raised platform in *Masjid Nabawi* devoted to acquiring knowledge and participating in *jihad*
ashab:	same as *sahabah*

ashabul faraid:	'people of inheritance,' those liable to receive their shares of inheritance
ashara mubashshara:	ten people who were give glad tidings of Paradise
ashura:	10th of *Muharram*
asr:	afternoon *(salah)*
aurah:	that which the *Shari'ah* has called for being concealed, the intimate parts
awliya:	(pl. of wali)
awsat mufassal:	are the *surah* from *at-Tariq(86)* to *al-Bayyinah(98)*
ayah (Pl. ayat):	sign, verse (of the Quran)
ayat ul Kursi:	verse 255 of al-Baqarah
Aws:	tribe of Madinah
Azazil:	name of Iblis
ba'in (talaq):	irrevocable divorce
badanah:	large animal, (camels and cattles)
bahirah (بحيرة):	a she-camel whose ear was slit by pagan Arabs with supertitions minds
bahirah:	the she camel whose ear was cut off when she delivered five foals, the fifth being a male, so that she may not be slaughtered or mounted but allowed to roam about freely. But, *Qatadah* said that the fifth should be a female to allow the distinction
baitul izzah:	*Allah's* House on the first heaven, House of honour
baqarah, al:	the cow
bara'ah:	exoneration
barakah:	abundant good, blessing
basmalah:	بسم الله الرحمن الرحيم *(Bismillahir Rahmanir Rahim)* In the name of *Allah* the Beneficent, the Most Merciful)
bayt ul-Ma'mur:	a place beneath *Allah's* throne where angels perform *tawaf*
bid:	13th, 14th, 15th of each lunar month when it is rewarding to fast
budn:	pl. of badanah
buraq:	an animal larger than a donkey and smaller than a horse travelling at speed of lightning. The Prophet ﷺ rode it to the heavens
buruj:	stars; (twelve signs of the zodiac)
Bakht Nasr:	Nebuchadnezar
Bakkah:	another name for Makkah
Bani (or Banu) Isra'il:	children of Isra'il
Bid'ah:	innovation in religion
dajjal:	antichrist
darul harb:	enemy territory
dawn:	penalty
dhabih:	the one offered as sacrifice, Isma'il عليه السلام
dhakirin:	those who engage in *dhikr*
dhamil arham:	maternal relatives, blood relatives
dhamil qurba:	relatives
dhann:	assumption, dreams of other people
dhimmi:	non-Muslim living in Islamic state under protection
dhul Khalsa:	an idol regarded as the Ka'bah of Yeman, pulled down by Jarir bin Abdullah Bajali رضي الله عنه
din:	religion

diyah:	blood money
diyah:	bloodhit, blood money
du'a:	prayer, supplication, call
dubur:	west/wind
durud:	invocating blessing on the Prophet
eela:	oath not to approach one's wife for an unspecified time
eid (eed):	festival
eid ul adha:	festival on 10th Dhul Hajjah when a sacrifice is made marking that of Prophet Ibrahim ﷺ
eid ul fitr:	festival marking end of Ramadan when *salah* is offered and before that *sadaqah al-fitr* is paid to the poor.
fa'i:	war booty gained without fighting
fajr:	dawn *(salah)*
fard:	absolutely obligatory, undeniable
fasiq (pl. fasiqun):	disobedient, transgressor, rebellious
fasiq:	open sinner
fatil:	wick a small skin in the cleft of a date stone anything very insignificant.
fatir:	creator, originator
fatrah:	period during which no Prophet or Messenger was sent
fatwa:	ruling on a religious issue
fatwa:	rulings on religions matters given by jurists
fayyi:	booty received by Muslims from disbelievers after a truce, without any fighting
fidyah:	expiation, atonement
fitrah:	nature, moral constitution
furqan:	discerner, that which differentiates
furqan:	discriminator, what distinguishes
fusuq:	sin
Fatihah:	opening
Fir'awn:	Pharaoh
ghamus:	false assertion of having done something in the past.
ghanima:	booty gained after battle
ghislin:	filth from the wounds of inmates of Hell
ghulu:	excesses, exaggeration (in religion)
haddul qadhaf:	punishment for defaming someones accusing him/her of adultery
hadith (pl. ahadith):	Prophet's ﷺ tradition
hady:	animal of sacrifice brought by pilgrim
haidh:	menstruation
hajj akbar:	*Hajj* itself
hajj al badl:	hajj performed on behalf of another
hajj asghar:	the *umrah*
hajr aswad:	The Black Stone
halal:	lawful, permitted
halal:	lawful, permitted
hama/ham/hami:	a she camel dedicated to idols by pagan Arabs
haram:	unlawful, forbidden, sacred
haram:	unlawful, forbidden, sacred
hasur:	chaste, abstaining from women, celibate

hawariyyin:	disciples of Sayyidina Isa ﷺ
hidayah:	guidance
hijab:	covering, veil
hijrah:	migration, migration to Madinah
hiqb:	an extreamly long period of time; eighty years each day of which is like a thousand years of this world
hubal:	an idol of the Makkans whose slogan Abu Sufyan raised at the *Uhud*
hudhud:	hoopoe
hullf (حلف):	agreement to assist one another in some matters
hur ayn:	large eyed maidens of Paradise
hur:	maidens of Paradise, (beautiful and fair)
Hajj:	annual pilgrimage which is obligatory on those who can perform it once in lifetime, involving visit to *Makkah, Mina, Arafat* and *Muzdalifah* (and *Madinah*).
Ham:	The stud camel whose 'grandson' impregnated a female, so it gained freedom. Or the stud camel who impregnated female camels ten times. It was set free
Harut/Marut:	two angels sent to try men
i'tikaf:	seclusion for worship - men do it in the mosque while women observe it at home
iblis:	a name of the devil
ibnus sabil:	traveller
iddah:	waiting period for a woman who is divorced or widowed before she may remarry.
iddah:	waiting period of woman who is divorced or widowed
iddah:	waiting period of woman who is divorced or widowed before she may remarry
ifrad:	assuming *ihram* for only *hajj*
ihram:	every pilgrim must assume the *ihram* which makes certain lawful things unlawful to him and calls upon him to don particular dress.
ihsan:	be kind, do in a beautiful way
ihsar:	prevented from making pilgrimage
ijma:	congensus of opinion
ila(ella):	an oath by a husband that he will not have sexual intercourse with his wives
ilham:	inspiration in the heart
illiyyin:	a place above seven heaveans where souls of believers reside
ilm:	knowledge
iman:	faith, belief
insha Allah:	if *Allah* will
insha Allah:	if *Allah* will. This phrase is added everytime one speaks of doing something in future
ira'ahit tariq:	guidance by pointing out the path
irtidad:	apostacy
isal ilal matlub:	delivering to the exact destination
isal thawab:	consigning reward to another person of one's pious deeds
isha:	night *(salah)*
islah:	reformation, correction
isra:	night journey

istabraq: fine silk

istarja: to say انا للــه و انا اليه راجعون (to *Allah* we belong and to Him is our return) when faced with difficulty or on loss of a dear one.

istidraj: respite given *Allah* before He seizes finally when the sinner commits sin boldly, step by step, bringing the infidel to hell by degrees

istighfar: to seek forgiveness of *Allah*

istikhara: a prayer to get *Allah's* guidance on some issue of concern

Isra'il (Prophet): Yaqub عليه السلام

jahannum: Hell

jamarah (jamarat): three pillars marking the site where the devil tries to tempt Ismail عليه السلام

jamarah kubra: the last *jamarah*

jamarah ula: the first *jamarah*

jamarah wusta: the middle *jamarah*

janazah salah: funeral prayer

janazah: funeral

jazakAllah: may *Allah* reward you, may *Allah* give you recompense

jibt: idols, name of an idol

jihad: to fight in Allah's cause

Jannah: Paradise

Jizya: tax imposed by Islam an non-Muslims offering them protection

kaffarah: expiation

kashf: a form of Divine inspiration

khums: one-fifth (of booty)

kufr amali: disbelief in deeds

Ka'bah: cube, the building in the centre of the sacred mosque in Makkah around which pilgrims circumambulate, and which worshippers face in their *salah*.

Kaffarah: expiation

Kafir: disbeliever, infidel

Kalalah: a dead person who leaves neither father nor son but a brother or a sister

Karamah: a wonder

Kawthar: the Prophet's pond in the hereafter at which he stand and only the truly pious will be allowed to drink so that they will never feel thirsty

Khalil: friend

Kharaj: a tribute on land

Khazraj: tribe of Madinah

Khula: divorce given by a husband on his wife's initiative

Khulafa (s. Khalifah): Caliphs

Khulafa Rashidun: righteous caliphs

Khutbah: sermon

Kiraman Katibin: angels who record a person's deeds/words

Kitabah: a slave's agreement to buy his own freedom from his master through regular payments

Kuffar: (pl. of *Kafir*)

Kufr: disbelief, to conceal (truth)

Kun (كن): 'Be,' when *Allah* intends anything, He says *Kun* and it is.

la'n: curse

laat: a generous man Amir bin Zarb who fed travellers and was a judge. When he died Amr bin Luhay, made an idol of him. It was pulled down by Abu Sufya bin Harband ﷺ Mughira bin Shibah ﷺ

labayk: the pilgrim recites after assuming the *ihram*

laghw: futile, oath, meaningless, vain

laylatul qadar: the night of power which is the night in *Ramadan* when the Qur'an was revealed

lia'n: a couple who invoke *Allah's* curese on each other when the husband accuses his wife of immorality and she denies

lowhul mahfuz: preserved tablet

Laylatul jinn: the night when the *jinn* listened to the Qur'an and the Prophet's ﷺ sermon

ma'idah, al: the tablespread

mabrur: sinless

mahr mithal: dower (customary or) in force in the family

mahr: dower

mahram: a near relative with whom it is unlawful to marry, one with whom it is always unlawful to marry

makruh tahrimi: disapproved almost to the point of unlawfulness

makruh tahzihi: disliked in order to purify, withdraw out of *taqwa*, abstain

makruh: disliked, reprehensible, not approved

manasik: rites of *hajj*

maqamul Mahmud: praiseworthy station

mashwarah: consultation

masjid: mosque

mathani: the *surahs* from *surah Yunus* to *al-Hujrat*

mawdihatul hasanah: beautiful exhortations

mawlal mawalat: two people made a contract to help pay one another's penalty, if any, and to inherit from one another, each of these was so called

maytah: carrion, animals that die a natural death

mi'raj: ascension to the heavens

mihrab: sanctuary, place of worship, a riche in the mosque (for the imam), a place of battle (like against the devil)

mirain: *Surahs* that contain a little more than a hundred verses

miswak: a fine tuig for brushing teeth

mu'allaq: an attached vow

mu'anaqa: to embrace

mu'awwadhatayn: last two surahs of the Qur'an al-Falaq and an-Nas

muadhdhin: one who calls the *adhan*

mubahalah: two or more opposing parties invoke curse on the wrongdoer.

mufassal: the *surahs* from *Qaf(50)* to the end of the Quran are socalled

mufrid: who performs *ifrad hajj*

mufti: jurisprudent, scholar who is eligiable to give religions rulings *(fatwa)*

muhaddith (pl. muhaddithin):	scholar of *hadith*
muhajir (muhajirun/muhajrin):	emigrants
muharramat abadiyah:	women whom a man can never marry
muharramat musaharah:	women whom a man cannot marry because of marriage ties
muharramat nasabiyah:	women whom a man cannot marry because of close relationship
muharramat rada'iyyah:	women whom a man cannot marry because of suckling
muhkamat:	clear, comprehensive verses of the Qur'an
muhsin:	a Muslim adult, free, married person who has consumated his or her marriage. If any of them commits, adultery then he or she must be stoned to death
muhsir:	one who is prevented
mujahadah:	stuggle between two; thus a persons struggle against his carnal self to better his hereafter
mujahid:	warrior
mulhid:	athiest, disbeliever
munadi:	one who calls out loudly, proclaimer, herald
munafiq:	hypocrite
munafiqun:	pl. of *munafiq*
munajat:	quiet supplication to *Allah*
muqantarah:	huge proportions
muqatta'at, huruf:	abbreviated letters like (الم *alif laam meem*) in the first verse of 29 *surah*
muqtadi:	one who follows the *iman* in *salah*
murtad:	apostate
murtahin:	receiver
musafaha:	to shake hands
musafir:	traveller
mustahab:	desirable, recommended, that which was observed by the Prophet ﷺ sometimes and omitted sometimes.
mut'ah:	temporary marriage
mutashabihat:	allegorical verses of the Qur'an whose meaning is known to *Allah* alone, example: 'The Most Merciful is firm on the throne' (surah TaHa, 5)
mutashabihat:	allegorical, figurative, co-similar, difficult to fathom.
mutlaq:	a genaral vow
muttaqin (pl. of muttaqi):	those who fear *Allah*, who observe *taqwa*
muttaqin:	abstinent, pious those who fear *Allah*
muwahhid:	a monotheist
Ma'ruf:	righteousness reputable
Maghrib:	sunset (*salah* after)
Manat:	Banu Hudhayl and Banu Khuza'ah made this idol and made offering to it as a means of nearness to *Allah*
Manna:	*Allah's* blessing sent to *Banu Isra'il* like white sugar, with *salwa*
Maqam Ibrahim:	Station of Ibrahim, عليه السلام the rock on which he stood while building the *Ka'ba*
Maqam ul Mahmud:	the praiseworthy station
Maryam:	worshipper (against verse 37 Aal Imran), mother of Sayyidina Isa عليه السلام

Mash'arul Haram:	where rites of *hajj* are performed at *Muzdalifah*
Mu'min (Pl. mu'minun):	believer
Mubahalah:	invoking curse on the apposing party who is said to be the wrong-doer, mutual imprecation
Mukatab:	slave who enters into a Kitabah
Mukatabah:	same as Kitabah
Mun'aqida:	promise to do or not do something in the future
Munkar:	rejected, disreputable
Mushrik (Pl. mushrikun):	polytheist
Mutawatir (ah):	continuously handed down
Muttatu:	who perfroms *tamattu hajj*
naat:	poem in prise of the Prophet ﷺ
nabi:	Prophet
nabi:	a Prophet with no new *Shari'ah* or Book
nabuwah:	Prophethood
nafkh:	breath (of Jibril)
nafl:	optional
nafs:	base self
nahi an almunkar:	forbid the disreputable
najashi:	negus, the king of Abyssinia/Ethiopia
najwa:	secret meeting
naml:	ants
nasara:	christians
nasran:	same as *nasara*
nasrani:	singular of *nasara/nasran*
nazghun:	temptation
nifaq:	hypocrisy
night of qadr:	see *laylatul qadr*
nisa, an:	the women
nisab:	the amount of gold, silver, currency, wealth or property that attracts payment of *zakah*
nisab:	the minimum property or wealth that attracts payment of *zakah*
noqir:	tiny spot on a date pit; something very insignificant.
nur:	light
Nahl-an:	the bee
Nijr-Al:	capital city of the *Thamud*
Paraclete:	one who people praise exceedingly (which is Muhammad in Arabic)
qada:	lapse, missing a fard and making up later.
qarin:	who performs *qiran hajj*
qasas:	story
qati:	clear commands in dreams
qawa'id:	old women who remain indvors and past age of marriage
qibla:	the direction (of the *Ka'ba*) which worshippers face in their *salah*
qiran:	assuming *ihram* for both *umrah* and *hajj*, performing the *umrah* but not giving up the ihram, and after performing hajj, when due, shaving head and discarding the *ihram*
qisar mufassal:	the *surah* from *az-Zilzal(99)* to *an-Nas(114)* are so called

qisas"	retaliation
qitmir:	pellice, date stone, anything on no value
qunut:	stand in humility
Qasr (salah):	shortened *salah*
Qintar:	large wealth, 42,000 ooqiya or 4,80,000 dirhams
Qiyamah:	Day of Resurrection
ra'd:	thunder
rabb (Pl. arbab):	Lord
rabbaniyun:	those of *Allah,* who are attached to *Allah*
rabitu:	attach to a task dedicatedly, preparing beast for battle, guarding borders of Islamic state
rahn:	pledge
raj'i (talaq):	revocable divorce
rajam:	stoning married adulterer to death
rami:	pelting stones at the *jamarat*
rasul:	Messenger
rasul:	messenger who is a Prophet with a new *Shari'ah* and a new Book
rawafid:	the *shias*
rayhan:	nourishment, fragrant plants, flowers sustenance
risalat:	messengership, office of a Messenger
ruh:	spirit, mercy (commentary on verse 170/171 surah Nisa), inspiration
ruku':	bowing posture in the *salah*
Rahim, ar:	The most merciful, (attribute of *Allah*)
Rahman ar:	The Beneficent, The Merciful (attribute of *Allah*)
Ruhul Qudus:	appelation of Jibril عليه السلام
saba:	wind that blows from east to west
sabian:	(1) worshippers of angels (2) fire-worshippers who were also Jews and Christians (3) had no religion but believed in *Allah*
sabr:	patience
sadaqah:	charity
sadaqatul fitr:	charity given after end of the month of fasting (Ramadan)
sadhu:	Hindu ascetic
saff:	row
sajdah:	prostration
salam:	greeting
salatul duha:	optional *salah* after sunrise
salatul fath:	optional *salah* on gaining victory
salatul khawf:	*salah* performed while in fear
salatul wusta:	the *salah* between others, midmost *salah*
salihin:	righteous
salihun (pl. of salih):	righteous
sayyidut-tabi'in:	a title of Uwais Qarni given to him by the Prophet ﷺ for, though he embraced Islam in his times, he could not meet him because he tended to his ailing mother
shafa 'atul uzma:	the great intercession for everyone
shafi:	cure
shafiyah:	cure
shahid:	martyr, witness
shirk:	polytheism

shuhada: Pl. of *shahid*

shukr: gratitude

sidratul muntaha: a lotus or jujube tree over the seventh heaven near Paradise at the limit beyond which is nothing

sijjin: a place beneath seven earths where souls of disbelievers are kept

siqayatul hajj: providing water to the pilgrims

sirat: a very narrow, slippery bridge over hell which the believers will cross over swifty but the infidesls will fall into hell

siratul mustaqim: the right path

siwak: see *miswak*

sunnah: practice of the Prophet ﷺ

sa'ibah (سايبة): a slave or an animal set free for the sake of an idol

sa'iqah: thunderclap, lightning bolt

sab'u tiwal: the lengthy *surahs* in the begining after *al-Fatihah* - from *al-Baqarah* to *at-Taubah* or *Bara'a*

Sa'i (سعى): the seven rounds between *Safa* and *Marwah*, the two hillocks, by the pilgrims.

Sa'ibah: If a camel bore ten foals she qualified for exemption from work and from being milked. Her hair was cut off to mark her. But some said that it was a camel dedicated to an idol and the custodian slaughtered her and gave its meat away

Sabt: Sabbath

Sadanatul bayt: to unlock and lock the door of the *Ka'bah*

Saffat, as: The rangers, the angels

Sahabah: companions of the Prophet ﷺ (pl. of *sahabi*)

Sahabi: s. of *sahabah*

Sahifah: scriptures in a smaller form

Salah: regular prayer, form of worship made up of different postures and recitals, physical worship, also invoking blessing on the Prophet ﷺ

Salwa: *Allah*'s blessing to *Banu Isra'il*, quails

Sha'air (شعار) (pl of شاعرة sha'irah): Signs, to kens

Shari'ah: Islamic law as prescribed by the *Qur'an* and the *hadith*, the way the religion is observed.

Shaybi: custodian of the keys of the *Ka'bah*

Shaytan: Satan, the devil

Shuh: riggardliness

Siddiqun (Siddiqin): truthful

Sirat ul mustaqim: straight path

Sufiyah: *sufis*, mystics

Sundus: fine silk

Surah (Pl. Suwar): Chapter (of the Quran)

Taybah: another name of Madinah

ta'awwudh: seeking refuge in *Allah* in the words

tabi'un/tabi'in (s. tabi'i): successors of the *sahabah*, ؓ epigones

tafaqqu: attain deep understanding of religion

tafsir birra'iy: interpretation based on own opinion

tafsir: commentary, explanation, interpretation

taghabun: mutual loss and gain

tahajjud (salah): *Salah* offered voluntarily in the dead of the night

	when others are asleep
tahiyyah:	greeting, prayer, *salam*
tahlil (تحليل):	to make lawful
tahlil (تهليل):	to say *La ilaha illAllah*
tahmid:	praise of *Allah*
tajwid:	science of recital of the *Qur'an* with correct articulation and punctuation.
takbir (pl. takbirat):	to say *Allahu Akbar*
talaq:	divoce given by a husband to his wife on his own
talaq:	divorce
talbiyah:	reciting *labayk* during pilgrimage
tamattu:	assuming *ihram* for *umrah* during months of *hajj* and having performed it, assuming *ihram* for *hajj* on the 8th of Dhul Hajjah
tanfil:	proclamation that warriors may retain to themselves whatever booty they acquire, the booty being called *nafl*.
taqdir:	fate, Divine decree
taqiyya:	expression of what one really disagrees with, lying in religion - a shi'a belief
taqwa:	righteousness, a God-fearing attitude
tariqah:	a path, religious life as seen by the *sufis*
tasawwuf:	sufism mysticism, intense love of *Allah* and the Prophet ﷺ, and obedience to them
tasbih:	to glorify *Allah*
tashahhud:	at-tahiyyat recited in the sitting posture in salah and forms the words recited during the mi'raj
tasmiyyah:	to recite the basmalah
taubah:	repentance
taubah:	repentance
taught:	rebellious conduct, false god, idol
tawaf:	circum ambulation of the *Ka'ba*
tawaffa:	to raise souls, to lift something completely, to put something to sleep, to grant death to someone
tawakkul:	trust in *Allah*
tawhid:	oneness of *Allah*, monotheism
tayammum:	dry ablution when water is unavailable or use of it is harmful
tiwal mufassal:	are the *surah* from *Qaf(50)* to *al-Buruj(85)*
tuhr:	purity apposite of menstruation
Ulama:	Scholars (of religion)
Umrah:	Optional pilgrimage of a lesser nature.
umm:	Mother, chief
ummah (Pl. umam):	Community, followers/people of a Prophet.
ummul qura (mother of all villages):	a name of Makkah
uququl walidain:	disobedience to parents and causing them grief and hardship
ushr:	a tenth, payable on produce
uzza:	a female devil who visited three accacia trees in Batn Nakhla, an idol carved by Zalim bin As'ad, destroyed by Khalid bin Walid رضي الله عنه
wahy:	to cost into the heart, to reveal, to inspire
wajib:	obligatory to a degree lesser than *fard*

wali:	friend of *Allah*, man of *Allah*
wali:	friend, helper
wasata:	best, just, reliable
wasilah (وصيلة):	a female animal (camel or ewe) honoured to the idols by observing some superstition
wasilah:	It was a goat that bore seven kids. Only males could use her and upon her death, both males and females ate from her carcos
wassiyah:	bequest
wazifah:	rota of recital, remembrance, supplication
wird:	rota of recital, remembrance, supplication
wudu:	ablution to gain purity (before offering *salah* for instance)
Yahud:	name of Jews because they repented from calf worship
Yathrib:	original name of Madinah
yasin:	O men! A name of the Prophet ﷺ
yastambituna:	'People with insight' but literally 'to extract water from the depths of the earth,' hence, those who can unearth the truth
yamin:	oath
yaqin:	conviction
Zamzam:	a well in *Makkah* of incessant water of *zamzam*, discovered by Abdul Muttalib and originally scraped by an angel for Prophet Isma'il ﷺ
Zaqqum:	a bitter tree in hell
Zuhr:	midday *(salah)*
Zulumat (pl.):	darkness, falsehood
zakah:	charity prescribed at a certain rate on those holding a certain amount of assets called *nisab*, worship of financial form
zihar:	telling one's wife, "You are to me like my Mother's back

INDEXES

There are three different sets of index, an index of names appearing in the commentary, an index of subjects in the commentary, and, an index of books to which the commentary refers but the major books of hadith like Bukhari, Muslim, etc. are not mentioned. The numbers against each entry refer to the pages and an 'f' following a number implies that the entry is repeated on that page or up to five following pages.

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Anwar ul-Bayan

Mawlana Ashiq Ilahi Bulandshahri رحمة الله عليه is a renowned, recognised religious authority. He was a prolific writer and there are a number of books to his credit covering a wide range of religious subjects. His commentary on the Qur'an, Anwarul ul-Bayan, speaks highly of his deep knowledge and learning. He has written an exhaustive commentary on each surah of the Qur'an – nay on every ruku' or section and quoted earlier authorities. His work is interspersed with the Prophet's صلى الله عليه وسلم sayings and with interpretations of the learned *sahabah* رضي الله عنهم اجمعين like Sayyidina Ibn Abbas رضي الله عنه, Ali ibn Abu Talib رضي الله عنه and Ibn Mas'ud رضي الله عنه and the notable *tabi'in* like Abdullah Ibn Mubarak رحمة الله عليه, Hasan Busri رحمة الله عليه, etc.

He has explained the Qur'an by the Qur'an itself and by the ahadith and then by the opinion of recognised exegates. He has not hesitated in recounting historical events and related episodes and has drawn conclusions and rulings therefrom.

In supervision of Mufti Afzal Hussain Ilyas a team of translators has rendered the Urdu commentary into lucid and easy-to-understand English. He has not failed to explain Arabic terminology with its corresponding English word in paranthesis. He has also given apt headings and sub-headings of chapters and paragraphs. This commentary is a valuable addition to Islamic literature.

Darul-Ishaat has published this commentary with the permission of Mawlana Ashiq Ilahi رحمة الله عليه and Mawlana Ilyas. A comprehensive glossary in the five volumes and indices of subjects and names at the end of each volume are included.

